

**BIBLE
EXAMINER**

VOL. 18-20

1873-1876

Property of
Clyde Randall

Bible Examiner,

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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NEW YORK, OCTOBER, 1874.

All Communications should be addressed to No. 73 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

Post Office Matters.

Subscribers are informed that after January 1, 1875, all publishers of newspapers and magazines will be obliged to *prepay* the postage. Such is the new law on the subject, which goes into effect at that time. I call the attention of subscribers to this new regulation for two purposes: First, you should pay at your Post office only the postage for the *present quarter* for this Magazine, which is *three cents*. Second, you should remit *nine cents* to the Publisher for the remaining *nine months'* postage which he will be obliged to pay when he deposits your magazine in the Post Office in New York.

One thing more: "CLUBS" will not forget that my offer was based on the supposition that the postage law was the same it had been heretofore; and they will please remit, for the present volume, the nine cents per copy that I shall be obliged to pay after the new law goes into effect.

The new law makes much additional trouble to the Publisher, as well as increased expense, unless the subscribers remit promptly the amount of postage to be prepaid.

BIBLE EXAMINER, Volume xviii., is now *bound* and ready to be sent to purchasers. It is put up in neat plain binding at \$2.25; also, in morocco, with plain gilt finishing, at \$3.25; sent in both cases free of postage. Persons wishing either should let me know immediately. If not prepared to pay now, I will reserve them a copy a reasonable length of time.

Extracts from Letters.

Geo. ATKINSON, North Attleboro, Mass., writes: It seems to me if the best of professors of religion would use less tea and coffee, and eat less flesh, there would be no difficulty, among our people, in paying for the EXAMINER. To bring the body under, so as to have Christ united to us, is the work. I am with you in about all your glorious views. Yes: but if all the churches were with me, what then? Nothing, unless it were in the word. I received quite a religious pamphlet, a short time since; but there was hardly anything of chapter and verse in it. No; but fables, and feelings or human religion. So the world goes. God knew this end from the beginning. But he will get his elect out of this sinful world. "Whom he did foreknow" (would choose), "him He did predestinate" (set apart) "to be conformed to the image of

his Son." As God sees us choosing him, by the light of the Spirit and word, he adopts us; and if we run to the end, we shall have a crown of life. So much for that "Horrible Decree." Yours, in the glorious contest in Jesus Christ.

CHAS. ANGLE, Prairie Ville, Mich., writes: I have received twelve numbers of the EXAMINER. They teach truth. I have kept them in circulation until they are worn out. Some read and mock; and some gather light from them. I am thankful that God has raised you up, and that you are enabled to dig out hidden truth from among so much rubbish of "World burning"—"no thousand years, reign in the future"—"the devil a spiritual being, sitting in secret to devour men at his leisure." Such teachers are plenty; but the EXAMINER is something like that "great chain" that John saw the angel bring down; it binds them. Thanks be to God, that at last His children can have the use of that chain; it binds and holds them fast. Yes, even those who profess to believe the Lord is coming. They begin to see light. I would that more were written on that chain. It has been too hard to handle in times past, but it is becoming easy to use now. I am thankful to the God of Abraham that the light is on the increase to those who have an eye single to God.

DAVID MCBRIDE, New Albany, Ind., writes: I cannot do without the EXAMINER. It contains the true design of the Gospel, which is the ultimate restitution of all things spoken of by all the holy prophets since the world began." What a glorious theme is presented to our mind: the curse lifted from the earth, a righteous government established over the world, and the earth filled with the knowledge and glory of the Lord! The very thought fills me unutterably full of glory and of God; and blessed be his holy name for such a glorious plan of redemption. Your loving brother in hope of immortality through Christ by a resurrection from the dead.

Job Printing.—I wish to say to my friends that I have added to my office a small press and some jobbing material, and am prepared to do all kinds of *Fine Job Printing* in the latest style of the art. Gummed Label work is made a speciality. I hope to be favored with such work as my friends may have. I shall endeavor to do it in the best possible manner, and at prices which will defy competition.

WM. H. SPENCER,
86 West Main St.,
Rochester, N. N.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, OCTOBER, 1874.

No. 1.

"THE AGES TO COME."

THE above is a scriptural expression, and I prefer it to the single one of "age to come," because the single form is too narrow to cover the teachings of the Bible on the subject. I find, however, that those who have been denominated "Age to Come Believers" are almost as much opposed to "The ages to come" ideas as their opponents have been to "The age to come" theory. The question may arise, Why is it so? The answer is found in the fact, that nearly all men have a theory which they have received by tradition, or have formed one of their own, which has become a *pet* one; and are unwilling to think they are mistaken; and add to this, the pride of opinion, so prevalent in all, and the desire to be thought stable in their views, and we may see why it is so difficult for men to see, and especially to confess their errors. This is especially the case with those who claim to be teachers. They know that change will, to some extent, throw them out of employment; for bigots and sectarians will not endure to be subjected to investigation of the truthfulness of the theories they suppose have been sufficiently tested. Besides, there is in teachers a natural reluctance to change the theory they have learned to defend, as it will cost them study, and labor, and a change of their stereotyped sermons, so that they will be obliged to come out with *new* sermons, and cast much of their old ones "to the moles and to the bats" as worthless. Rather than do this, they will shut their eyes against the clearest light, and misrepresent, in order to turn to ridicule, a new view of truth, thus to keep themselves in favor with their sect or party. It ought, perhaps, to be added, the dread of falling into dangerous errors blinds some fast where they are, so that they become unapproachable with any new view. Such are to be pitied, because they are not likely to grow in knowledge, and must remain dwarfs in Divine things; they know not that truth is never afraid of the light, but shines brighter by the closest scrutiny; while error seeks darkness and refuses to come to the light.

With most age to come believers, the race, as a whole, has been overlooked; and their views

have been confined to *one*, that is, to the next age, and embraced only the "left of the nations," after the second advent of Christ, and their posterity in that age; while all that have died in the past, ignorant of God and his Christ, have been passed over as in a hopeless state. This has seemed to their opposers an unharmonious system; irreconcilable with the idea that "God's ways are equal;" for, why should those left of the nations and their offspring share in such a glorious dispensation, while the unnumbered millions who have died in utter ignorance of God and Christ are left in the hopeless dominion of death? Is God unable or unwilling to extend a like boon unto those who have gone down in death ignorant of His love for the world? To suppose Him unable is to deny his omnipotence and his Godhead. To suppose him unwilling, is to mock at all his professions of love to the world; His repeated declarations that He has no pleasure in the death of the wicked, and the testimony that He is "long-suffering, not willing that any should perish." Yea, more: it virtually denies that Christ gave himself a ransom for all, and that God meant what he said, that this truth should be "testified in due time;" that is, the truth that the "one Mediator between God and man;" who "gave himself a ransom for all" men, should in "due time" be made manifest to all men.

Such is the natural conclusion from the theory of the *one* age to come, embracing great blessings only to those left alive and their offspring in the *next* age: and this theory, as heretofore presented, has created a prejudice against any future probationary age, and the advocates of such a restricted probation are now, some of them, as much opposed to the extended view some of us take of a future probation for all, whether dead or alive, who have never yet heard that "Christ gave himself a ransom for all," as ever their opposers were to their age to come theory. Nor can it be wondered at; for the one age theory is as partial as the no future age probation. Both theories make the administration of God open to reproach, and as excessively partial; granting some men great privileges and means to become wise and holy; but to the vast

majority, none at all. Both theories are a reproach to a good and wise government, and in jure, if they do not destroy, the character of a government for wisdom, justice and goodness.

The Scriptures of truth are too explicit as to the unimpeachable character of the government of God to allow of any such partial views of it as the *non-age* to come or the *one-age* to come theories suppose. Much of the testimony of the Bible, both the Old and New Testaments, concerning "things to come," is of such a character as can never be reconciled with either of the systems: both are fitly represented in the language of the prophet, "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (Isa. xxviii. 20). The government and designs of the CREATOR are misrepresented (unintentionally, of course), by such views; and the presentation of the glorious future as recorded by types, figures, and prophetic utterances, as far outshine those two theories as the sun gives more light than the dimmest taper.

It is not my design to enter into the minutiae of the Bible testimony on this subject in this article; but it is the theme which fills the prophets' visions, and is proclaimed by angels at the Redeemer's birth, and filled the thoughts of the apostles, especially Paul and John. Paul says, "God who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the *ages to come* He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus" (Eph. ii. 4-7).

God's rich mercy was towards men, *all men*, while they were "dead in sins;" and He is gathering a sample in the present age to "show in the ages to come the exceeding riches of His grace," that men should have no excuse for unbelief, and should be led to see "the unsearchable riches of Christ" (Eph. iii. 8); and that they might come "to know the love of Christ, which passeth knowledge," and learn that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus (*eis pasas tas geneas tou aionos ton aionon*) through the succession of all generations, unto the latest period of eternity,"—Bloomfield on Eph. iii. 21; or, as Macknight has it, "Throughout the endless succession of ages."

Thus is opened up to our view "the ages to come," in which God will work His work of

"restoring all things;" and sinners, "dead in sins," even if literally dead, will be made to hear the voice of God's love and mercy calling them to accept that redemption which is in Christ Jesus; for, says the apostle, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast: for we are His workmanship, created in Christ Jesus etc. (Eph. ii. 8-10). Thus Paul has told us, first, that "we," who now believe, "were dead in sins," and were children of wrath, even as others" (*oi loipoi*), "not *others*," says Dr. Bloomfield, "but the rest" [of mankind]. All men are in one condition, and some are already saved by grace; not of themselves, but of God's free mercy, that "in the ages to come God might show the exceeding riches of His grace," etc. This salvation is a pledge of the harvest in the ages to come, as the first-fruits were a pledge of the final ingathering. Both will be of grace and not of ourselves, but will be God's workmanship till the topstone of human redemption will be brought forth "with shoutings, crying, *Grace, grace unto it.*" All boastings will be eternally excluded, and God with his Anointed Son will eternally have the glory of human redemption, so that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," will be "heard, saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

On the expression, "under the earth, and such as are in the sea," Dr. Bloomfield says, "That is, the dead committed to them." Thus all the dead are numbered among those who will be the subjects of God's grace. The only exception that can be made are those who, "after they have received the knowledge of the truth, sin wilfully," or "blaspheme against the Holy Ghost."

This comprehensive view honors God and vindicates His government from all the false notions that good or bad men have formed or promulgated concerning the Divine administration over the creatures He has made. The final development of God's great plan of governing and glorifying men, laid in His counsels "before the foundation of the world" (Eph. i. 4) which was determined on "according to the purpose of Him who worketh all things after the counsel of His own will" (verse 11)—the *final* development, I say, will call forth the song that John heard (Rev. v. 13). How will the best and most holy intelligences unite heart and soul,

with loud voices, in praising God and the Lamb when the Great Jubilee shall come. What a great and marvellous work will have been accomplished at that period! A period not of "one thousand years," nor of seven thousand, but of "seven times seven," or of forty-nine thousand (ages of ages); then comes the Grand Jubilee of jubilees; not *one* age, however glorious that may be; but a succession of ages, stretching on in the endless cycles of eternity, and rising higher and higher, till our thoughts are lost in contemplating them, as they are when we contemplate the being of God, or the vast starry world that lies above us in the heavens.

Away, then, with a *narrow* "age-to-come" theory, and let the "endless succession of ages" rise up before our minds, till we begin to see God as *He is*, and not in the misty schemes of finite mortals, who are but worms of the dust, and at best only "see through a glass darkly" (1 Cor. xiii. 12).

CURSED AND YET BLESSED.

How can this be? and how can "all the families of the earth be blessed" if any one is finally cursed, or is not saved? P.

RESPONSE BY THE EDITOR.

1. How can a person be cursed and yet be blessed? That depends on what the curse is. One of its definitions is, "to afflict," or "afflictions;" "to bring evil upon;" and it is highly probable that is the true sense in the text, Gen. xii. 3. Those who afflicted Abraham and his seed, God would afflict; and so it always has been and will be. But afflictions are often the cause of blessing to the afflicted. Hence there is no difficulty in supposing that persons cursed are also the subjects of blessings: in fact, the curse leads to a blessing by producing repentance and reformation.

Again: the whole race of Adam are cursed in being subjected to death; that is, it is a great affliction: but God intends it for an ultimate blessing, and multitudes in consequence of it are, in this life, brought to submission to God through this affliction, and will attain a higher blessing for the curse; and who can affirm that those who have already died (though not in harmony with God) will not be blessed by the experience of death so that, on a revival out of death, they will gladly seek reconciliation with their Maker and joyfully accept their Redeemer. Tradition, I know, denies it; and so tradition says, "the soul is immortal:" but the Bible teaches no such doctrine, neither does it teach that this life is

the only probationary state for men: the one doctrine is as baseless as the other.

2. The term "all" does not, of itself, include every individual; but it does the mass, or majority. But it includes every individual in certain cases, and it cannot be applied to few, except that few are designated by a class, and then it embraces the whole class. When it is said, "The flood came and took them *all* away," surely none were left outside the ark. The words *all* and the *whole* are also used interchangeably: "If he shall gain the *whole* world"—"in *all* the world for a witness"—"be preached in the *whole* world," etc. *All* is to be taken in its absolute sense when there is no evident restriction. It is sometimes used of *many*, or a multitude, "For as *many* as are led by the Spirit of God;" that is, *all* who are led by it, "are the sons of God." *All* and *every* are also interchangeable. Christ tasted "death for every man:"—"gave himself a ransom for all, to be testified in due time:" "He is the propitiation for our sins; and not for ours only, but also for the sins of the *whole* world:" "God so loved the *world*." Such like expressions carry absolute ideas, and admit of no limitations: they embrace the entire race, as also expressed in the following language: "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life" (Rom. v. 18). Such expressions cover absolutely all men: all were condemned to death, not by their own sin; and the same all are justified unto life, not for their own righteousness: a future life is a "free gift," and is bestowed irrespective of character; but its eternal duration does depend on character formed here or after life from the dead is actually given. This "free gift" is universal; but it may be forfeited by a wilful rejection of the Redeemer.

When God said to Abraham, Isaac, and Jacob, "In thee and in thy seed shall all the families of the earth be blessed," He said no more than what is included in the declaration that the woman's seed should bruise the serpent's head, Gen. iii. 15. The promise and oath to the three patriarchs was only a fuller manifestation of God's purpose to destroy, ultimately, all the evil brought on the race by the transactions in Eden. No man who will finally perish will ever have it to say that God did not give him a full opportunity to live eternally, at some period of his existence.

A universal salvation in one respect is a certainty; made so by God's promise and oath—death by Adam is abolished, to all men, by that

promise and oath; God calling things that be not, yet, as though they were, because certain by his own counsel and will. Nothing stands in the way of an ultimate and eternal salvation in life but the individual's own wilful rejection of the offered mercy when presented to his understanding for his acceptance. That may take place in this life; but if not, it will be at some future period, or the serpent's head is not bruised and evil has triumphed. But it will not triumph, and God's counsel will stand.

The sin, or blasphemy against the Holy Ghost is the only sin that we have positive evidence will never be forgiven. Few men, probably, have ever yet committed that sin. It implies a knowledge which few, perhaps, have ever yet had. Jesus said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men; and whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (age), neither in the world to come" (Matt. xii. 31, 32).

When Paul, therefore, says, "All Israel shall be saved," it is "manifest those are *excepted*" who commit the sin spoken of; but it is not manifest that any others are excepted, whether dead or alive; and his testimony shows that all others will be finally saved; for says he, "There shall come out of Zion the DELIVERER, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins (Rom. xi. 26, 27). Then shall be fulfilled the words of Gabriel to Mary, "He shall reign over the house of Jacob forever" (Luke. i. 33). God's great salvation is not to be that stunted affair which sectarians, of every name, would make it.

After Paul had made the above statements, he clinches the whole by saying, "For God hath concluded them all (lit., *shut them all up*) in unbelief, that He might have mercy upon all;" and then expresses his wonder and admiration of the administration of God as follows: "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out." . . . "For of Him and through Him and to Him, are all things; to whom be glory forever. Amen" (Rom. xi. 33, 36). And let all the people say AMEN; and give "glory to God and the Lamb;" for "every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Eph. ii. 10, 11); remembering, always, that it is "manifest"

those are "excepted" who have "blasphemed against the Holy Spirit;" or, who have sinned *wilfully* after having "received the knowledge of the truth" (Heb. x. 26, and vi. 4-6).

As to the promise and oath of God covering every individual of the human family, there is nothing that demands exception, only the assumption that after a man is once dead there is no further probation for him; an assumption which has no authority in the Bible, and is wholly of human invention, maintained to the dishonor of the government of God, and in palpable disregard of all His professions of love to our race. Let it cease, and "light" more glorious than the sun will burst on our hearts, and "Glory to God and the Lamb" will burst forth gloriously. Ed.

"THE WORK OF GOD."

"THIS is the work of God, that ye believe on him whom He hath sent."—John vi. 29.

THE question was asked our Saviour, "What shall we do that we might work the works of God?" The answer is, "Believe on him who whom He hath sent." In order to a final salvation, or acceptance with God, men must work the works He has assigned them: that work is distinctly set forth in the text above. It is equally manifest that a final condemnation, or rejection of man, is the result of a refusal to believe on Him whom God hath sent to give eternal life.

Faith in the Son of God is the great "work of God" that men are to perform in order to being accepted of God, that an endless life may be given them. Christ is "The way, the truth, and the LIFE." No man finds the *way* to the Father, nor the *truth* concerning the Father, nor the *life* to be bestowed by the Father till he believes in *the* Christ of the Father: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The man therefore who wilfully rejects the Son of God, after the knowledge of the Christ has been distinctly set before his mind, is not doing the work of God. Faith is essentially the first step in the road to a final salvation from sin and death, and into a perfect harmony with God. "Without faith it is impossible to please God" (Heb. xi. 6). That faith has for its object the love of God as manifested in the person of Jesus the Christ, the "One Mediator between God and men" (1 Tim. ii. 5). "No man cometh unto

the Father, but by me," says the Son of God (John xiv. 6).

"The work of God," then, in order to secure an endless life, is, to accept the Christ—the Father's *Anointed Son*—as the way, the truth, and the life: and to "take His yoke upon us, and learn of Him, who was meek and lowly in heart." In no other way can any man "find rest to his soul" (Matt. xi. 29); or, an assurance of an endless life, and of being in harmony with God; which harmony is "holiness." That is the holiness which God demands, and is obtained only by "belief of the truth;" which is accompanied by the Holy Spirit, "the promise of the Father," to be shed on all believers in Jesus, who is exalted to God's right hand, and has received this gift for all that believe on Him. Such is God's method in human redemption. In no other way can any of the human family attain unto endless life, or that life which never shall end. Such being the fact, the purpose of God, that He will "have all men . . . come to the knowledge of the truth" (1 Tim. ii. 4), will be carried out; and all men in this life or a future one will come to "know the only true God and Jesus Christ, whom he hath sent" (John xvii. 3) "to be the Saviour of the world" (1 John iv. 14); and "who gave himself a ransom for all" (1 Tim. ii. 6), and became "the propitiation for the sins of the whole world" (1 John ii. 2). The foundation is laid in the wisdom, love, and of God's word for the entire race of men of all time and of all ages.

To suppose that such a provision has been made, and yet the mass of the human race are to perish in ignorance of it, and without an opportunity to exercise faith, or "work the work of God," because of unavoidable ignorance of the work to be done, is to impeach the wisdom, power, truth, justice, and love of God! Yet, such an impeachment of the Divine character and government has been made by nearly all christendom for centuries past; ignorantly, we may hope.

The declaration of God that the seed of the woman should crush the serpent's head; the promise and oath of God to Abraham that in him and his seed all the families of the earth should be blessed; and the charge of Christ to his followers to "preach the Gospel to every creature" are too serious matters to be set aside by the traditions of men, who maintain that men may or will finally perish without the knowledge of the true God and Jesus Christ: "Con-

demned," for what? for not believing in Him of whom they never heard, and hopelessly perish for not doing "the work of God," which His providence in their birth and unavoidable circumstances had made it absolutely impossible for them to do! Shall such impiety longer be tolerated among men who believe that "God is Love," and that He hath sworn, saying, "As I live I have no pleasure in the death of the wicked?" Is it Christ-like, who "tasted death for every man," to assume that all God's love to the mass of the race is expended in *words*, never to be realized in *acts*? Perish the horrid thought!

God will yet vindicate His character and government from all these false representations, and show to all men that He has provided "a feast of fat things, unto all people;" for He will "destroy the face of the covering cast over all people, and the veil that is spread over all nations;" yea, He "will wipe away tears from off all faces, . . . for the LORD hath spoken it" (Isa. xxv. 6-8). Let all who now love the LORD, say AMEN. Hasten, O our God, the blessed day.

Ed.

DOES GOD REPENT? IS MAN A FREE AGENT?

QUESTIONS BY A CORRESPONDENT.

"If God foreknew when He made man just what he would do; pray tell us how a man can be a free agent, seeing he acts just as God fore-saw he would? And then, How could God say that it repented Him that He had made man on the earth, and it grieved Him at his heart?

RESPONSE BY THE EDITOR.

I notice the last question first. God did not say, "It repented Him that He had made man," etc. The text reads, "And it repented the Lord," etc. This is not the language of the Lord himself, but is the utterance of the historian, spoken from *appearances*. It must be considered an un-inspired *inference*, or an interpolation; because, "God is not a man, that He should lie; neither the son of man, that he should repent" (Num. xxiii. 19). If God is said to repent, no other idea is to be received from the expression than that of *appearance* to the human mind. It is impossible for God to be deceived, or taken by surprise, as if the event or transaction was not foreseen. The entire prophetic utterances of the Bible show this; especially those revelations of monstrous evils so clearly foreshown hundreds and thousands of years before their actual occurrence.

To absolutely prevent those evils would be to take away man's free-agency, and convert him into an irresponsible machine, or a mere animal, incapable of the knowledge of God. If the CREATOR did not know how a free agent would act, He entered upon a most hazardous undertaking in the work of creation, and must be ignorant of the final result. But, "Known unto God are all his works from the beginning of the world" (Acts xv. 18). Yea, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. xlv. 9, 10).

In the work of creation, infinite wisdom and love were concerned; and before the Divine mind was the choice of making any living creature as a mere passive instrument, incapable of rising into the "image or likeness" of its Maker, or making a free-agent,—of course liable to sin—who, though he might rise in rebellion against his CREATOR, might be restored to obedience and love to that CREATOR by means of discipline which was fully in his Maker's mind and plan from the beginning. Infinite wisdom and love decided to create free-agents, and has "made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in Him" (Eph. i. 9, 10). Only as a free-agent could a creature arrive at such an exalted enjoyment and honor; and the knowledge of evil was essential to the final exaltation and the manifestation of some of the most glorious of the Divine attributes, such as mercy, long-suffering, the greatness of the CREATOR's wisdom, power, knowledge, and love. That man should have the knowledge of evil is as clear as that he should have that of good. The same tree was to give the knowledge of both "good and evil." Not necessarily by an act of disobedience; but in God's "due time," which would be when the prohibition was removed; the time was not waited for; and that haste brought an increase of the evil; not unprovided for, however, by the CREATOR; for "the Lamb" was "slain from the foundation of the world" (Rev. xiii. 8). By this LAMB was the head of the serpent-evil to be crushed, and "the sin of the world" to be taken away" (Gen. iii. 15; 1 John ii. 2; iii. 8; John i. 29); and the earth to

be filled with the knowledge and glory of the LORD as the waters fill the seas (Isa. xi. 9; Hab. ii. 14). Thus, by God's free-grace, man's free-will is overruled for the highest honor of the CREATOR and the greatest exaltation and ultimate enjoyment of the creature; till, at length, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be heard "saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. v. 13).

Such a system, with such a result, was God-like, and worthy of its Author; and will bring eternal glory to His name and the name of His Son; while it will ultimate in the highest joy and glory of the race of Adam; a glory and happiness which no other system of creation and government could have possibly produced, or infinite knowledge, love, wisdom, and power, would have brought it into existence. The work of creation was a work of love; a desire of infinite love to communicate to intelligent free agents a measure of God's own inexhaustible fulness of wisdom and love. Viewed in this light, we can see why "God so loved the world," as Jesus affirmed He did (John iii. 16), and why Jesus Christ "gave Himself a ransom for all." The whole race was too precious in the sight of the CREATOR to be suffered to perish; and infinite love provided against the final loss of a single soul except by a wilful rejection of God's love as manifested in His only begotten and dearly beloved Son, after that Son should be clearly presented for their reception as their Redeemer and Lord. Praised be God for his boundless love to men.

ELD. WM W. SPANN, Anna, Ill., writes : The EXAMINER is sure to be here promptly, and always freighted with good news, and full of instruction: it is a most welcome visitor in our little household. I have read it since you quit the "Herald of life." It is all that I could wish. I am only sorry that I have not been able to give it material aid. I have not been in good health for several years: have chronic disease of the stomach. Probation for any one in a future age meets with strong opposition. All the blame for the "evil consequences" of this doctrine is laid on me by the Adventists in this section. But I do not feel that it is persecution in the least. I am more than willing to bear all the reproach of such glorious truths.

HUMAN REDEMPTION.—No. 12.

ON THE GREATER AND THE LESSER SALVATION.

I AM by no means unaware that the course of inquiry here pursued will be very distasteful to that large class of *dubious* Christians who—to use a phrase of their own—never do more than indulge *the hope* of being eventually saved, and yet are, nevertheless, marvellously satisfied with their spiritual condition.

Accustomed, as such persons have always been, to regard "salvation" only in one light, viz., as complete deliverance from evil and sorrow *after death*, anything which seems to indicate the possibility of the future state involving trial is to them intolerable.

Impatient under the discipline of this life, irritated rather than improved by its cares, people of this class cling only the more closely to the conviction that, if "saved" from hell, they *must*, in the world to come, be *perfectly happy*; have done for ever with the vexations and contradictions which have tormented them in this mortal state, and find no further occasion for the exercise of a forbearance, the practice of which has been so difficult and disagreeable while here. It never seems to occur to them *as possible* that those who leave the earth meek and chastened, loving and truthful, may, perchance, carry with them, even into paradise, the elements of their joy; or that others, by the same law of continuance, may bear in their own bosoms seeds of sorrow capable of development even in a world of bliss. How *can* it be so, they say, since "saints" are by grace alone made "heirs" of heaven, and "sinners" altogether excluded from joy or hope? Beyond this awful alternative, Scripture, they imagine, reveals absolutely nothing.

Not such, however, so far as I have yet been able to discover, is the teaching of the Bible. If it were so, our only duty would be silence. But believing that such is not the case—that *some* portions of revelation, at least, are intended to lead us to a very different conclusion, and that while Scripture distinctly reveals a salvation of the highest kind for the few, it intimates also a salvation of a much lower kind for the many, we may venture to pursue our search *for the whole truth*, without fear or hesitation.

The entire question is simply one of Divine testimony, and its only importance is that which it derives from its bearing on the revealed character of God; on the extent and efficiency of the work of Christ; and on the promotion of holiness among those who believe themselves to be emphatically His children.

The ground over which we have to pass is one that has been little trodden. Whether "Redemption" be general or particular—whether Christ, properly speaking, died for the Church only, or for the world also, is a point which has long divided theologians; but all parties appear to have agreed that, whatever be the right way of viewing *this* question, redemption can only become practically available to any child of Adam by the exercise *in this life* of a personal faith, wrought by the Holy Spirit.

That the salvation, whether of the individual or of the race, is of grace alone, I should be the last to dispute; but I am not quite so ready to accept the logical consequence, necessary as it may seem to be, that the sacrifice of the Lord Jesus can have no efficacy apart from the present and personal faith of the sinner; or, which is the same thing, that the redemption of mankind by Christ becomes a *reality* only in so far as the truths of revelation are applied by the Holy Spirit to the hearts of individuals. I see, indeed, abundant reasons in Scripture for believing that a man may *reject* the salvation thus wrought out for him; that he may count himself "unworthy of eternal life," and so perish in his pride; but I can discover none in support of the notion that the *great sacrifice*, after all, only *rendered it possible* for men to be saved in connection with their faith in it while on earth; or that if no man in Judea had believed in Christ, the only result of His boundless love would have been the deeper condemnation of us all.

That there *is* a salvation which is *only by faith* may readily be admitted, for in no other way can any man attain to that vital union with the Redeemer, which is life eternal; but that where this great and vital change is not effected, nothing which can be of any avail to the sinner is accomplished, I as strenuously deny; for the world is given to Christ, and not to Satan; and the redemption which suffices, "through the forbearance of God," for "sins that are past"—the sins of those who lived before the incarnation, and therefore never knew the Lord, suffices also, through the same forbearance, for sins committed by men to whom the Gospel has never been preached, or by whom it has been so imperfectly understood, that it cannot truthfully be said either to have been intelligently received, or consciously rejected. "If I had not come and *spoken* unto them," says our Lord of the Jews, "they had not had sin;" and again, "If I had not done among them *the works* which none other man did, they had not had sin"—i. e., they had not incurred the sin involved in

my rejection. How, then, can they have incurred it who have never heard His name, or heard it only in connection with idolatrous superstition, and without any spiritual apprehension of its power and beauty? Yet strange indeed would be the conclusion, that there is, therefore, no difference, either in this world or in the world to come, between the man who is now one with Christ, and the man who here remains ignorant or negligent of His great salvation.

That there are degrees of happiness in the future world few will be inclined to deny. Passages which refer, on the one hand, to a salvation "so as by fire" (1 Cor. iii. 15), and on the other to an "entrance ministered abundantly into the everlasting kingdom" (2 Pet. i. 11), forbid even doubt as to whether or no all redeemed persons in the world to come will be alike honored or honorable. Further, it is generally admitted that, at the coming of Christ—in whatever sense the second advent is to be understood—even among those who "wait for His appearing," some will "be found of Him in peace, without spot, and blameless," while others will be "ashamed before Him at His coming" (2 Pet. iii. 14; 1 John ii. 28). Nay, more, (neglected as such truths commonly are), few, probably, would be found absolutely to assert that a "prize" (1 Cor. ix. 24; Phil. iii. 14) and a "gift" (Rom. vi. 23) imply, in all respects, the same thing; that a "crown," which some obtain, and others lose (Rev. iii. 11), is not a special distinction; or that it is impossible to be "beguiled" of our "reward" (Col. ii. 18).

But these admissions, much as they involve, practically amount to little or nothing, since they are all but universally stript of their power by what is usually considered "sound" interpretation,—according to which the diversities referred to, all end in every individual being as happy as he can be; each vessel, it is said, whatever be its capacity, will then be full of joy and glory,—the only difference being that one will be able to contain more than another. The slightest reflection, one would think, would be sufficient to show that this is really explaining away the entire doctrine; for what can any man desire more than to be as happy as his nature and capacity will admit of?

The point at issue is simply this,—Will the Elect Church, the Bride of Christ, occupy, in the world (or age) to come, any position materially differing from that of other "saved" persons? Is there, from the testimony of Scripture, any reason to suppose that, without and beyond the pale of the Church, properly so termed, others will be found tributary to its

glory, but not partakers of its dignity and splendor?

Something of this kind would surely seem to be indicated in the forty-fifth Psalm, where, in prophetic symbols descriptive of Messiah's glory, the Church, under the name of the king's daughter, is described as "all glorious within,—her clothing of wrought gold;" while the daughter of Tyre (heathen) is there "with a gift." Something of the kind is surely asserted in the Apocalypse, where the Church is described under the figure of a glorious city, of which "the Lord God Almighty and the Lamb" are "the temple," and into which "saved" nations outside do bring "their glory and honor" (Rev. xxi. 24).

The same truth is probably taught in the parable of the ten virgins, five of whom were foolish and unwatchful, and therefore shut out from the marriage banquet. For there is nothing to show that these women were intended to represent the lost. On the contrary, they are recognized as expectants of the Bridegroom, and go out to meet him; but since they are negligent attendants, they suffer exclusion from the post of honor.

Again, is nothing to be learned from the distinction drawn in Scripture between persons "taken captive by the devil at his will" (2 Tim. ii. 26), and those who voluntarily choose his service? St. Paul recognizes a difference between these two classes when, speaking either of himself or of another, as the case may be, he describes the condition of the man who is brought "into captivity to the law of sin" (Rom. vii. 23), or, as he expresses it elsewhere, who is "sold under sin" (ver. 14). That he means by this something very different from voluntary servitude is clear from what follows,—“That which I do I allow not: for what I would, that I do not; but what I hate, that do I. To will is present with me: but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do.” Who can doubt that this state,—in the Apostle's case temporary,—is the permanent condition of multitudes, who never get beyond it, but live and die in this wretched bondage?

Further,—the Lord, through His own death, is said "to deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. ii. 15). This text is generally supposed to intimate that by faith in Christ timid believers are freed from the fear of physical death. But this is not its meaning, for the words are obviously connected with the ninth verse, in which the Saviour is spoken of as tasting "death for

every man," and with the fourteenth verse, where the Redeemer is represented as, "through death," destroying "him that had the power of death, that is, the devil." It must, therefore, in some form or other, apply to *all men*. The true meaning, probably, is that Christ, "by the favor of God," suffered for "every man" (ver. 9), in order that "He might subdue him who has a deadly power—that is, the devil—and free those who, through fear of *condemnation* (death being here used as including its consequences), had during their whole lives been subject to bondage."—*Stuart.*) The phrase "power of death," or deadly power of the devil (Heb. ii. 14), is probably parallel to "works of the devil" (1 John iii. 8); and both imply that Christ's death delivers the race from "the curse of the law," that "the blessing of Abraham might come on the Gentiles" (Gal. iii. 13, 14).

But *what* is the blessing of Abraham? Clearly the restoration of his race at the resurrection. And this is the blessing which the Gentiles also are to enjoy. For "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8). There is nothing to show that *all nations* would, by the exercise here of a living faith, be spiritually united to the Redeemer. The teaching is, that by faith in Christ alone, as opposed to works of law, could they be saved; and that "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 22). But since myriads who lived *before* the Incarnation are, "through the forbearance of God," saved by a Redeemer whom on earth they never knew; so, in virtue of the like forbearance, myriads who have subsequently lived on earth under similar circumstances, will be saved too; not, indeed, without faith, but *by a faith* exercised in other states of existence,—saved in that *lower sense*, which implies deliverance from the captivity of satan, but not that higher and closer communion with Christ which belongs to those who love and trust Him here, and, by His grace, "endure unto the end."

The words of the Apostle Paul to Timothy (1 Epistle iv. 10), "We trust in the living God, who is the Saviour of all men, *especially of those that believe*," can scarcely have any other meaning than that some will be saved with a higher, and some with a lower, salvation. They seem distinctly to imply that *for some* there is a salvation, inseparably connected with belief, entered upon *here*, by faith; and for others, who—it

may be for want of a teacher—have not accepted the Gospel, a salvation of an inferior kind.

Divines have felt the difficulty, and tried to get rid of it by *rationalizing*, asserting that Saviour here does not mean Saviour. So they read it thus:—"God preserves *all* by the care of His providence, but saves *believers* from eternal death" (so Macknight, Baxter, and Gill). Alford, following Clarke, interprets,—"Saviour intended for all, but *appropriated* only by believers."

The reply to such interpretation is decisive. The text does not say *intended* for all; it says, "*who is*" or *entire*, in some sense or other, "the Saviour of all," but specially and in a higher sense "of those that believe." The same word is used for Saviour here as everywhere else; and it is sought to disregard this, merely lest countenance should be given to Universalism.

But why should it be supposed that evasion of this kind can ever be necessary to protect truth? Why cannot we—without pushing the word "all" to the absurd extent of practically denying that any man can destroy himself by his wickedness and impenitence, accept the teaching in its simple and obvious sense? If we do so, the passage is confirmed by another text in the second epistle (2 Tim. ii. 20), where we are told that in the Church, as in "a great house," there are "some vessels to honor, and some to dishonor;" and that he who would be "a vessel unto honor," must "purge himself" from "profane and vain babblings,"—such as those indulged in, who maintained that the resurrection, being merely a spiritual thing, was "past already,"—and, in addition thereto, live a holy and godly life (2 Tim. ii. 16—18; Rom. vi. 4). Then would such a man be "meet for the Master's use,—fit for closer union with the Redeemer than others, and therefore for more distinguished service.

Viewed by the light thus thrown upon the Divine procedure, other passages of Scripture, which often perplex us, become clear,—such as those which speak of the *forgiveness of sins*. "Thy sins are forgiven thee," is a declaration frequently made by the Saviour, and apparently quite apart from a consideration of the previous character of those to whom the words were spoken. Sometimes it is made in connection with bodily healing, and then it is under but one requirement,—faith in the Saviour's ability and willingness to grant the required boon. "Believe ye that I am able to do this?" (Matt. ix. 2, 5).

Now, without going here into the question as to what forgiveness comprehended when con-

nected with bodily healing,—whether it implied, as we think probable, only the forgiveness of the particular sin for which the disease, thus miraculously removed, had been under that peculiar economy inflicted (in which case the phrase was simply an equivalent for “Arise, and walk”), or whether, as in the case of the woman “who was a sinner” (Luke vii. 37—50), it involved the pardon of sin generally,—it is surely safe to affirm that it did not, *in all cases and necessarily*, imply spiritual communion with the Redeemer. In the case of the sick, it was a low, not a high salvation; for it healed the body without necessarily purifying the heart.

Nor are these the only cases in which the forgiveness of sin is separated from oneness with Christ. “If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses,” is a direct assertion from the lips of one who cannot deceive; and yet, who will say that a forgiving spirit is the only requisite for union to Christ? To be *forgiven* a sin is one thing; to be so completely delivered from its power, that we shall altogether abstain from it, is another: to know that we shall be *pardoned* for Christ's sake is a mercy truly; but infinitely greater is the blessing which reveals to us the place we shall occupy “among them that are sanctified” (Acts xxxvi. 18).

Further, *forgiveness may be retracted*. At least, so the parable of the unforgiving servant (Matt. xviii. 34) is usually understood to teach. God forbid that we should think lightly of the forgiveness of sins by Christ in any sense; yet what renewed man does not *feel* the difference—however difficult it may be for him to expound it—between the words addressed to the palsied sufferer, “Man, thy sins are forgiven thee” (Luke v. 20), and the call so soon after made to Levi the publican, “Follow me; and he left all, and rose up, and followed Him?” In the one case there is a declaration of pardon; in the other, an invitation to communion. To the former, the gift is *bodily health*; to the latter, *the honor of service*. To forgive sins (whatever the term may mean) was, as our Lord himself tells us, equivalent to saying, “Arise, and walk;” it was a boon capable of being conferred by mortal man; for whomsoever the apostles forgave on earth were to be forgiven in heaven. But who imagines that the twelve could forgive sin in any sense which implies a change of heart? Who does not know that they possessed no power to insure even their own continued union with the Master?

The conclusion to be drawn from the whole is, that the pardon of the sinner, and the glori-

fication of the saint, are two distinct things, and ought never to be confounded; that the work of Christ and of His Gospel on earth is twofold;—*first*, to call out His Bride,—His Elect Church; and *secondly*, to destroy the works of the devil, by forgiving sins, by delivering captives, and by preparing mankind at large for higher and nobler revelations in the ages to come, when Christ himself will rule and teach through those whom He has *here*, for that special end, taught and trained. Then will it be seen that the falsehoods of Romanism on the one hand, and the delusions of Infidelity on the other, have been but mocking shadows of the true; that the Lord is at once a Priest upon a throne, and the social Regenerator of the race; that while, on the one hand, as King and Judge, He executes vengeance on His enemies, He is *still*—His nature being unchangeable—“kind even to the unthankful and to the evil” (Luke vi. 35).

SALVATION OF THE MULTITUDE.

THAT in Christian countries the multitude,—ignorant, thoughtless, and too often absolutely irreligious,—die hopefully, if not happily, can scarcely be disputed. The question recurs continually,—Whither do they go?

“Say,—are they lost or saved?”

It is not certain that such persons live and die very much as the crowds lived and died, who eighteen hundred years ago witnessed our Lord's miracles, and heard His words, on the hills and in the plains of Judea? Whatever conclusions, therefore, we arrive at as to the one, must greatly affect our conclusions as to the other.

But here it will be said, “How can we arrive at any judgment at all on such a subject?” I reply, in one way only, by carefully observing our Lord's conduct and teaching in relation to these same multitudes when He was on earth. They were not ranked, we know, among the disciples; for He distinctly tells us that He spake to them “in parables, that seeing they might not see, and hearing they might not understand” (Luke viii. 10). It is equally certain they were not classed with the Scribes and Pharisees, whom He denounces “vipers;” He never says to *them*, “How shall I escape the damnation of hell?”

On the contrary, His sympathies seem to have been, as a rule, with these common people. He heals their diseases; He forgives their sins, whatever that phrase may be intended to include; He mourns over them as “sheep without a shepherd;” and He regards them as “the harvest.” These are *Scripture facts*, and we ask, Are they

intended to teach anything? or are they to be altogether over-ridden by *inferences of our own*, drawn from other Scriptures, such as the declaration of our Lord to Nicodemus, or the various statements in the Epistles which speak of Christians as "a peculiar people," called with a "holy calling," regenerated by the Spirit, sanctified by grace, and preserved unto the end?

I know how easy it is to maintain that such inferences are *necessary*;—that a man unconverted is morally unfit for the companionship of the redeemed; and that, were such an one in heaven, he could have no sympathy either with its inhabitants or its employments. I am not insensible to the force of this reasoning, and within limits fully admit its truthfulness. But I cannot, therefore, come to the conclusion that no man can be saved who is not on earth made morally and spiritually "meet for the inheritance of the saints in light;" or that all, who are not made "partakers of the Divine nature" here, are for ever left to the companionship of Satan, and doomed to eternal hatred of God and goodness in the regions of darkness and despair.

I cannot admit such a view, (1) Because it is by no means clear that our Lord's words to Nicodemus *ought* to be understood in the sense ordinarily attached to them. (2) Because, other texts usually adduced to prove that the way to heaven is very narrow, and that *few* reach the realms of bliss, are for the most part irrelevant, being addressed, not to the unbelieving world, but to the disciples *as such*. (3) Because the course pursued by the Saviour towards the unconverted, both in His teaching and conduct, are inconsistent with the supposition that none but the regenerate can be saved; and (4) Because the later revelations of the Holy Spirit through the apostles, lead to the conclusion that the salvation of mankind, and the glorification of the saints, are by no means one and the same thing.

The necessities of a systematic theology, consisting, as I have frequently said, mainly of human inferences, may require us to believe, on the one hand, that the young man whom Jesus "loved," since he was not "perfect," was for ever abandoned to evil; and on the other, that the Divine Redeemer, while healing the diseases of the body, kept back the Word of Life from the perishing multitude, *lest* they should be saved: but, apart from such bias, renewed hearts interpreting their Lord by the love with which he has Himself inspired them, revolt from such conclusions, and feel assured that the *highest form* of spiritual blessing only was withheld; that he who could not give up *all* for Christ was sent away sorrowing, simply because he was morally

unfit to rank with the apostles; and that they whose eyes were "closed," lest they should see, were blinded but *for a time*, and if in judgment, in mercy also; for He who said on one occasion, "For judgment (*i. e.*, as a test) am I come into the world," assures us on another that he came "not to judge" (to condemn) the world, but to "save it" (1 John ix. 39; iii. 17; xii. 47).

Never should we forget that it was the same voice which said to one "If thou wilt be perfect, sell that thou hast, and follow me" (Matt. xix. 21), that said to another, *who wished to follow him*, "Return to thine own house,"—be thankful for deliverance, and "show great things God hath done unto the" (Luke viii. 32, 39); that the crowds, sustained more than once by the Lord's bounty, were, when fed, *sent away*; and that from these masses many forms of truth were avowedly withheld, because they were not able to receive them.

To what conclusion can we come, then, but that the spiritually unenlightened,—those who *have never understood*, and therefore neither accepted nor rejected the Gospel,—whether involved in the thick darkness of heathenism, or lost amid the mists of a superstitious and sectarian Christianity, are saved, but with a lower salvation; saved, not in the sense in which apostles and martyrs are saved, but saved from the "captivity" of Satan, and brought under a probation adapted to their weakness, and in harmony with what is to be their final position in the universe?

Where, and in what precise way, such probation will be effected, I do not profess to know. I think it most probable that it will *commence* immediately after the Resurrection; that it will be *carried on* upon the new earth in which dwelleth righteousness; and that it will be accomplished *through the agency of the Elect Church*.

That the saints of God, "the Church of the Firstborn," will in that blessed state be free from sin and all its seductions, cannot be doubted, for they will be united to their Lord; but there is nothing to show that this will be the condition of *all* who rise from the dead, or that they who have had no probation on earth will have no enemy to fight in the world (or age) that is to come.

Salvation is, in Scripture, never regarded as separable from *probation*. And yet it must be so, if infants, and idiots, and the utterly unenlightened, are to be regarded as saved, *in the same sense*, and with the same glorious results, as the faithful of all ages. For then must heaven be entered by millions without faith, or love, or holiness, or discipline, or a new

heart; or—which is still more opposed to all that is revealed concerning God—these same millions must be regarded as lost; multitudes of them without having committed actual sin,—without having, even once, exercised a rebellious will; and other multitudes without ever having heard of the Law which condemns them, or of the Saviour whom they are supposed in this case, by something like a legal fiction, to have rejected.

But the entire difficulty passes away if we are permitted to suppose that such, while saved from the captivity of Satan, are not yet made partakers of the glory that shall be revealed; that faculties, never developed here, will find development in other states of existence; and that the offspring of believers, under the care and love of parents then perfected in Christ, will there be trained for “glory, honor, and immortality,” in a school far higher and purer than that of the world they so prematurely left.

Whether such texts as John xi. 25, “I am the Resurrection AND the Life,” phrases not necessarily synonymous, may mean that the one (the Resurrection) relates to physical life, and is for all, while the other (the Life), which is spiritual, is for the Church; or Rom. iii. 30, “It is one God, which shall justify the circumcision by faith, and uncircumcision THROUGH faith,”—a distinction “not to be made,” as Dean Alford says, “too much of,” yet not without its meaning; or Heb. xii. 23, “The general assembly and Church of the Firstborn,” as distinguished from “the spirits of just men made perfect;” or 2 Tim. ii. 10, “The salvation which is in Christ Jesus, WITH (meta) eternal glory” (salvation here, and glory hereafter,—so Alford); or John i. 5, “The life was the light of men,” i. e., Christ the life (of the Church), and that life the light of multitudes who partake not of the life; or such passages as “God gave His Son” for the world, “that whosoever believeth on him should not perish,” and Christ gave Himself for the Church, “that he might sanctify and cleanse it,” and “present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing;”—whether, I say, any of these Scriptures bear on the question now under our notice; whether or no the distinctions in them, to which we have adverted, are real and important, and intended to teach us what they appear to teach, I will not positively affirm. But there is one text which it seems difficult to read without receiving a strong impression that it is intended to indicate the existence of two classes of saved persons. I mean that in the Hebrews, where St. Paul, speaking of the blessedness of sorrow to a child of God,

says, “But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons” (Heb. xii. 8).

The precise distinction here drawn by the Apostle is indicated under the figure of illegitimate (*nothoi*) and legitimate (*vioi*) children. The words are specially addressed to *believers* as such. Both classes of children are therefore sons, although not in the same sense. The one is the child who inherits the Father's name, wealth, and position; the other, although provided for, is altogether in a lower rank,—helped or supported, as may be needful; acknowledged, but not honored.

What we really want to know is, whether or not we are to understand, from these words, that some of the saved will occupy the position of unrecognized, and others of recognized children? It is difficult to see what can be intended.

The general lesson imparted is plain; that persecution, severe discipline, and painful trial, so far from being indications of a want of love to us on the part of God, are, in fact, evidences that they who are “exercised thereby” are intended for higher services and nobler rank in the world to come.

But how, on this supposition, is it possible to avoid the conclusion that two distinct classes of saved persons will be found in that coming age, and that the illegitimate are those who, though delivered from the captivity of Satan, and brought under the rule of Christ, are yet not invested with the dignity and glory of the Elect Church?

It may, indeed, be said, that the “bastard” is a child only by creation, and therefore, as such, has no share in a blessing which is of grace. But this goes on the supposition that the writer meant, “If ye be without chastisement, whereof all are partakers,” then are ye undistinguishable from those who are “in danger of hell fire;” he does not, however, say anything of the kind, nor is there any reason to suppose that he intends to leave such an impression.

Again, in reading the Epistle to the Philippians (iii. 15), we find a somewhat similar distinction made by the Apostle Paul; where, after speaking of himself as counting “all things but loss,” if by any means he “might attain unto the resurrection of the dead,” and as ever pressing “toward the mark for the prize of the high calling of God in Christ Jesus,” he adds, “Let us therefore, as many as be perfect, be thus minded;” indicating, that among the Philippians there were those who, like himself, were already striving for the crown, and others who needed to have this high calling revealed to them. Some, indeed, there were who were “enemies of the

cross of Christ," whose "end is destruction;" but others were plainly regarded as imperfect and ill-instructed persons, who, though professedly Christian, had "not apprehended" that for which they had been "apprehended of Christ Jesus."

It is because salvation is a thing of degree, and because of the consequent possibility of losing ground for eternity by continued life, that premature death is sometimes a blessing. When our Lord says, "Whoso shall offend (hinder, or become a stumblingblock to) one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6), He expresses this thought. It is as if He had said, It is better to die than to deteriorate; better to die *to-day* than to sin in some aggravated form *to-morrow*; better for your self through all eternity to be drowned now, than to live to hinder the progress of others. And why? Simply because death is a less evil than sin,—a doctrine to which every true-hearted disciple instinctively responds.

And now, in the light of all these considerations, let us look at the great *facts of the world*, with which, it should never be forgotten, the *facts of Divine revelation* cannot clash. These, explain it as we may, bring before us, as we have already said, not two, but *three classes* of character, even among men who alike live under the light of the Christian dispensation; those who, by Divine grace made free, *resist* evil, and by faith obtain the victory over the world, the flesh, and the devil; those who, from ignorance or weakness, or under the pressure of overwhelming circumstances, as "captives," *submit* to the evil they cannot overcome; and those who, from sheer wickedness, as the *voluntary servants of Satan*, love iniquity, and rejoice in it as their chosen portion.

Accepting these distinctions as *real*,—for they cannot be set aside or denied,—I again ask, Are they, or are they not, in harmony with what Scripture (if read without reference to existing schemes of theology) would lead us to expect? If they are, let us thank God, and, with renewed courage and energy, carry on the warfare against the world, the flesh, and the devil, both in ourselves and in all around us, assured of this, that although multitudes may refuse to believe that God hath called them to "glory, honor, and immortality," inasmuch as they *will* not come to Christ that they may have "life," our labor is not lost, nor does it necessarily aggravate their guilt and misery. The message we bring is one of "life unto life," and it *may*, by wilful rejec-

tion, become "a savor of death unto death." But such rejection is happily the exception, not the rule. Dulness, misapprehension, and indifference are the evils we have mainly to contend with; and, in relation to these, it is indeed a comfort to feel that God permits us to believe that a day is coming when the veil shall be removed; that what we accomplish not now, shall be accomplished hereafter; that though we fall short of our hopes, we cannot fall short of His purposes; that no word of God, however feebly or imperfectly ministered by us, shall return to Him void, or fail to accomplish the design for which He sent it.

THE ABRAHAMIC FAITH.—No. 1.

BY WILLIAM H. SPENCER.

WHEN Abraham and his wife, accompanied by Lot, went up out of Egypt, they had great riches in cattle, silver and gold. Their substance was so great that they could not dwell together in peace, and a strife sprang up, between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. Hence Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? separate thyself I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou wilt take the right hand, then I will go to the left." In accepting this reasonable and fair proposition, Lot chose the fruitful plain of Jordan, which for beauty and fertility was then like the garden of the Lord when Adam was placed there to have dominion over it. So Lot "dwelt in the cities of the plains and pitched his tent towards Sodom."

Abraham, after this separation, dwelt in the land of Canaan, where the Lord appeared unto him with hope inspiring words of promise. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the sand of the earth; so that if a man can number the dust of the earth, then shall thy seed also 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).

No higher expectation could be raised in the mind of mortal man than that offered by these words, nor is there more infallible evidence up-

on which it could rest. By this promise, from the very lips of the immutable Creator of the universe, Abraham was made to expect the whole world for an everlasting inheritance. He was commanded to look to the four quarters of the world, and, so far as human vision could penetrate, the whole world was brought before his gaze. Hence, the apostle Paul, the great inspired commentator on the Abrahamic faith, calls Abraham "the heir of the world."

The fact is thus made apparent, which all must concede, that Abraham's faith, resting upon the promise of God, embraced the possession of the world for an everlasting inheritance. This expectation, so exalted and inspiring, was of Divine origin. It was from God. And, as God is immutable in his purposes, nothing can ever occur,—nothing will ever be permitted to occur,—to prevent Abraham from realizing its most literal and perfect accomplishment. The promise was absolute and unlimited as to time. It was unconditional, as well as being unlimited. It has never been revoked, and so long as God remains the God of the Bible,—so long as He remains an immutable and omnipotent Being,—it cannot be revoked. And, therefore, Abraham's expectations, being from God, are as certain of being realized as that God lives, and is "the same yesterday, to day, and forever."

But notwithstanding the greatness of Abraham's expectations of the possession of a landed inheritance, yet the fact is indisputable that this worthy saint of God died without, in the least degree, receiving the consummation of his faith. But he died in this faith. He never doubted God's word, nor questioned His ability to perform all He promised. And seeing the promises "afar off," he was fully persuaded that what He had promised He was also able to perform, and would perform "in due time." The conclusion is, therefore, established beyond controversy that, as God's very existence is pledged for the performance of all He promised to Abraham (for when He could swear by none greater He swore by himself), death, the fell monster and universal enemy of man, could not make void the promise of God, and turn Abraham's glorious expectations into bitter disappointment. Nay, indeed! Abraham died in the glorious light of faith. Knowing well the immutability of the character of Him who promised, Abraham fell asleep in the sweet expectation of opening his eyes, in God's time, to behold and possess the inheritance promised.

Abraham had no direct revelation of a resurrection from death; but, as he died without the accomplishment of God's promise, and as God's

promise is immutable, hence Abraham was assured of a resurrection, and he fell asleep in this hope. We are not to suppose Abraham was so stupid as not to see the necessity of a resurrection from the dead in order for God's promises to be accomplished. And thus the doctrine of the resurrection of the dead was as sensibly impressed upon his mind as it could have been by a direct revelation, as in the case of the promise of an inheritance, and, hence, a belief in a revival from death became an essential part of the Abrahamic faith. What boundless peace and joy must have possessed the patriarch's soul as he felt the mantle of death falling over him, to catch by faith the glorious vision of his inheritance in a future state! Although soon to rest in the cave of Machpelah, which he had purchased of the then possessors of his inheritance, yet no shadow of disappointment veiled his venerable brow as life's light sank gently away. He died in faith, and his ashes, precious in the sight of God, await the life-giving blasts of the resurrection trumpet, which shall soon unbar the gates of death, and announce the birth of a new world.

But Abraham's resurrection from the dead to the possession of the inheritance is made certain by the fact of Christ's revival from death as the second Adam and Life-giver. Paul has assured us most emphatically that the resurrection of any of the human family rests entirely upon the fact of Christ's re-living from the dead. He says: "If Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which have fallen asleep have perished*" (1 Cor. xv. 17, 18). Paul argues, 1. That the validity of Christian faith depends upon the resurrection of Christ from the dead. 2. There is no forgiveness of sins if Christ be not risen. 3. As a still more startling result he declares that if Christ be not risen then all who have died before the Christian era,—Abraham with the rest,—*have perished*. This is inspired logic. If Christ has not triumphed over death, then the arch-enemy bears the palm of victory over the entire race, and Abraham has perished, and the blessed expectations which God raised in his mind have perished with him.

But, thank the Lord, we are saved from such a gloomy contemplation of the future. Abraham knew, and we know, that "He is faithful which promised." The Son of God has gloriously triumphed over death. The third day after his crucifixion the blessed morning light revealed to his loving disciples the vacant tomb where the Saviour had lately lain. Devoted hearts witnessed his ascension to heaven. And afterwards He revealed himself to the beloved disciple on

the Isle of Patmos, and testified of himself; "I am he that liveth, and was dead, and behold, I am alive forevermore. Amen; and have the keys of hell (*hades*) and of death" (Rev. i. 18). Therefore, the certainty of Abraham's resurrection is established beyond controversy.

Again, the certainty of Abraham's resurrection to the possession of the inheritance promised, also renders certain the revival from death of all the members of Christ's body to jointly possess the inheritance with Abraham. That the saints are to possess the world to come jointly with Abraham is made sufficiently evident from two considerations:

1. The earth is promised to the saints as their future home. Christ says: "Blessed are the meek; for they shall inherit the earth" (Matt. v. 5). Meekness is one of the chief characteristics of a Christian. It is one of the fruits of the Spirit, as well as being necessary to a Christian walk. The force of this promise of Jesus cannot well be overlooked. Christ says they "shall inherit the earth," implying that their inheritance is future. What is more apparent than that they do not now inherit the earth as divinely constituted heirs? In no sense can it now be "blessed" to inherit the world in its present sin cursed condition. Besides, many have died who have not possessed enough of this world for a burial place. But there is no exception made in the promise. It does not say that a few of the meek shall be blessed. It is a blessing for all: none are excepted by Christ, and hence we are not privileged to make any exceptions. It is a fact, which adds greatly to our encouragement, that it is very generally the *poor* of this world who are the meek, but *rich* in faith, and heirs of the kingdom. The conclusion is, therefore, unavoidable that as the earth was promised to Abraham for an inheritance, and afterwards to the saints, it must be possessed by them conjointly as one royal family, redeemed and glorified.

2. That the world to come will be the home of the saints jointly with Abraham is demonstrated by the fact that through Christ they become adopted into the Abrahamic family, and hence are heirs with Abraham. St. Paul, with great legal acumen, thus sums up the matter: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." It is through Christ that Abraham is put in possession of the inheritance, and it is through Christ that the spiritual members of His body become the seed of Abraham and are constituted heirs of the same promise.

As a thought pertinent to the question, though it may be considered a digression, it should be

marked that Abraham's expectations of a future home were not identical with the expectations of the professedly orthodox churches of to-day. Indeed, they are antagonistical to the expectations of the true Abrahamic children. Abraham did not look for his inheritance outside of this world in some ethereal clime, as proclaimed in the hymn book theology of the nineteenth century. Abraham's faith was not put to the strain of looking for a landed estate, as his eternal home, "beyond the bounds of time and space." Nay, indeed! Standing in the plains of Canaan he was told to look to the four quarters of the earth, and all the land he saw should be given to him for an everlasting possession. He was permitted to see his future inheritance, blooming with all the fragrance of earthly beauty. He trod its plains, and buried his dead beneath its sod. And when death cast its shadows over him he did not expect to depart from this world, as an immaterial soul-entity, to some far off ethereal abode,—a place of which revelation has given us no view, nor even a hint of its existence. He expected to be buried, and in silence and unconsciousness await the awakening at the resurrection morn, when, in immortal vigor, he should stand on the soil of a regenerated and paradisiac world. Hope, long buried in the cave of Machpelah, will then be swallowed up in the blessed consummation. And with Abraham will stand the blessed millions of his children in Christ, heirs of the same promise. Then will begin the blessed ages of the earth's rebirth.

ADVENTISM: DEFINITE TIME SPECULATIONS.

I HAVE for many years refrained from entering into the various speculations about the definite *time* of the Second Advent of Christ: for, while I firmly believe in that advent, from Christ's own word, I as firmly believe, from the testimony of the same Witness, that, "Ye know not when the time is;" and hence are to "watch and pray" that we may be always ready; for, "In such an hour as ye think not, the Son of man cometh" (Matt. xxiv. 44). And Jesus himself declared that, "Of that day and hour knoweth no man; no, not the angels which are in heaven, NEITHER the SON, but the FATHER ONLY" (Mark xiii. 32). If such positive testimony is to be trifled with by speculations about the precise time of the advent, as have characterized the past thirty years, then those who do it must reap the sorrowful disappointments which such failures will inevitably produce. I have long time "holden my

peace," hoping that experience would bring the definite time advocates, and their followers, who set time after time but to meet failures, to a more careful attention of our Lord's words of warning to be always ready, *because* "Ye know not when the time is."

That there are prophetic times given for some events does not admit of a doubt; but that there is a prophetic period in the Bible that gives the day or year of our Redeemer's second advent I have not believed for thirty years past.

For the supposed commencement of the Millennium, an article appeared in an English work, written by EDWARD WHITE, a prominent advent believer, dated Feb. 12, 1866, the year in which many, by figures, had worked out "the time" for that dispensation to commence. His research into the prophetic periods is as reliable as any other, so far as appears to my mind. I give his statement for what it is worth; and it is worth quite as much as any other on the subject. He speaks as follows:

All things considered, one naturally shrinks from the ill repute attached to an appearance "among the prophets;" but when I say that the object of this communication is not to offer any predictions, but only to direct attention to the fact that, assuming the validity of the general principles of the "year-day" school of interpreters, those principles are susceptible of another, and, perhaps, better application than that which brings all things to a crisis in 1866, the utility of such conjectures will be admitted; especially by those who reflect that, should the next few years pass, as I apprehend that they will, without bringing us to the "end," there will still be no reason for a violent sceptical reaction against historical and chronological prophecy, but much reason for still "waiting" patiently the promised arrival of a better time.

The general principles to which I have referred, and which, although open to much objection on the part of learned opponents, I shall assume for the present object to be defensible against all comers, are these: 1. The reality of definite historical prophecy in contradistinction to the schemes of Dr. Arnold, Professor Godwin, and Mr. Porter; 2. The correctness of the "year-day theory," in virtue of which the "seven times" that "passed over" Nebuchadnezzar in his bestial transformation are regarded as typical of "the times of the Gentiles," and as designed to represent two periods of three times and a half each, or twice 1,260 years (2,520 years), of which the latter is identical with the 1,260 "days" (so often spoken of in the Book of Daniel and the

Apocalypse) whose end is synchronous with the downfall of God's enemies on earth.

I shall not trouble the reader with any detailed account of the more usual application of these two general principles. Let it suffice to say that from the days of Mede and Newton, down to those of Fleming, Faber, Elliot, Birks, Wylie, and Cumming, interpreters have been sore put to it to discover a good beginning for the longer period of 2,520 years, as well as for the second moiety of that period, the 1,260 years, whose termination is to see the end of the "apostacy." They have placed the beginning of the "seven times" at different points in the history of the old Assyrian Empire, and the beginning of the latter 1,260 years at the era of some obscure edict of the Emperor Phocas, in the year A. D. 606, with the result of bringing their "calendar" to a conclusion in 1866 or 1867.

My object is to show that, while retaining the fundamental idea that the "SEVEN TIMES" of Nebuchadnezzar's bestial degradation are typical of 2,520 years of the Gentile dominions, represented in vision under the emblem of four "wild beasts," and that their termination will witness the end of the present "age," there may be conjectured a better beginning, a better middle, and a better end of this great secular period than those which are now believed in by the generality of prophetic interpreters.

The conjecture which I have to propose is this, that if the SEVEN TIMES of Nebuchadnezzar's degradation symbolize the period during which the four great empires resembling "wild beasts" should dominate over the world, and oppress the Church of God, then it is probable that the commencement of those seven times is to be reckoned from the era of the rise of the first of the four empires—the Babylonian. In the measure in which it is probable that that era is the true starting-point of the chronological prophecies (a matter in which each reader must judge for himself according to his general views), in the same measure it is probable that we can determine the bisection, the commencement of the second 1,250 years, and the termination of the whole series.

I ask, then, is the year of the rise of the Babylonian Empire known with any degree of certainty, and, above all, is it a year in any way noted in the historical or prophetic scriptures themselves as an era of great and world-wide revolution and change? For it seems to be probable that if the "year-day" theory be divinely true, the point of departure in the secular prophecies would be noted in the Word of God as well as on the page of history.

Now, the year of the DESTRUCTION OF NINEVEH, and with it of the old Assyrian Empire, conforms to these conditions. It is the year B. C. 626. In that year, beyond any doubt, as may be seen in the recent works of Mr. Layard and the Rev. George Rawlinson, the Assyrian Empire fell by the conflagration of its capital and the slaughter of its rulers. The agent of these awful judgments of heaven was Nabopolassar, the father of Nebuchadnezzar, and the first emperor of independent Babylon. From having been a satrap of the Assyrian Empire he became its conqueror, and made Babylon the capital of a new sovereignty.

This great year, 626 B. C., which is known to have been the year of the rise of the Babylonian kingdom, both from historical and monumental evidence, is the same year in which Jeremiah was called to the prophetic office, with a speciality in his vocation as "prophet of the kingdoms." It was "the thirteenth year of Josiah," as may be seen by consulting any corrected table of the kings of Judah. "The word of the Lord came to him," he says in his first chapter, "in the thirteenth year of the reign of Josiah, son of Amon;" and these are the words of his great commission: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant" (Jer. i. 10.) It would seem, therefore, that Jeremiah was appointed to his office in the very year which saw the great revolution involved in the downfall of the Assyrian empire, through the rise of the Babylonian power. Those who will read his twenty-fifth chapter, will see how extended were to be the political results of that revolution.

The same year, 626 B. C., was the fortieth year before the destruction of the temple and city of Jerusalem by the Babylonians, thus forming apparently the first year of Ezekiel's forty years' prophetic "siege" of the holy city.

The year B. C., 626, is thus marked both in history and Scripture as an era of remarkable importance.

Now, if we reckon from this year "seven times" of years (seven times three hundred and sixty years), or 2,520 years we reach—not 1869, but 1894; and the point of bisection, and consequent commencement of the second "three times and a half," or 1,360 years, is A. D. 634-35. This was the era of the conquest of Jerusalem by Omar and the Saracens,—a consummation marked by the exclamation of the Christian patriarch of Jerusalem, as Gibbon relates:

"Now the abomination stands in the holy place!"

I must now note one or two curious "coincidences," which will, I hope, experience some toleration, at least from those who have discovered so many others pointing to 1869 as the year of destiny.

1. The carrying captive of Judah, and the commencement of the seventy years migration to Babylon, was in the year B. C., 606, twenty years later than the era which I conjecture to be the starting point of the "seven times." Now, from the year 606 B. C., to 1894, is exactly FIFTY JUBILEES. There are those who will see nothing but that which is accidental in this coincidence; there are others who will be inclined to think that the termination of such a jubilee of jubilees will witness the end of the "scattering of the power of the holy people," and their "return to their inheritance."

2. Daniel adds seventy-five "days" to the end of the 1,260 during which God's enemies triumph, making "1,335 days." He adds, "Blessed is he that waiteth and cometh to the thirteen hundred and thirty-five days." It is possible that these seventy-five years form the period of reconstruction of political power, both Jewish and Gentile, and of revelation, answerable to the seventy-five years which elapsed from the birth of John the Baptist to the destruction of Jerusalem by the Romans? Be this as it may, let me direct attention to the circumstance that if we add seventy-five years to 1894, the conjectured end of the seven times, we reach A. D. 1969.

The coincidence to which I refer is one that relates to this year 1969, and is derived from the study of the vision of the ram and the he-goat in the eighth chapter of Daniel. There has been great controversy respecting the true meaning of the "little horn" in this chapter. I shall assume that its meaning was germinant, and was not exhausted in the history of Antiochus. The vision commences by representing the destruction of the Persian empire by the Macedonian power, and it is "for many days."

Its views extend over a period described as "2,300 mornings and evenings." I shall again, without discussion, assume the application of the year-day theory to this number. The year in which the "great horn," representing the "first king" of the "he-goat" empire (Alexander the Great), "smote the ram," conquered Darius in the battle of Arbela, and burnt Persepolis, was B. C. 331.

If you reckon 2,300 years from this year, 331 B. C., you reach A. D. 1969, the same year which is

obtained by a wholly different series of calculations founded on the seven times, and the addition of seventy-five years to their sum, according to the suggestion in the last chapter of Daniel, I may add that Daniel declares that the "cleansing of the sanctuary" will then occur; and it is synchronous with the time of "blessedness" mentioned as following the 1,335 days."

Let us end these "assumptions" (at which I know many able and worthy persons will smile serene derision) by saying that "if" these conjectural interpretations of chronological prophecy are correct, "Babylon" will not fall in 1868, nor until 1894; and that then will occur also the return of the Jews ("if" they are to return to Palestine), and the beginning of the European "end," the centenary and frightful completion of the Reign of Terror in the French Revolution. And up to that period we may expect no great crisis in European affairs, no permanent downfall of the Popedom (which has had many falls and many resurrections), no victory of either faith or infidelity, but only the "growth" of all things, good and bad, "until the harvest," when the witnesses for truth and right will undergo a temporary defeat from the same victorious "Beast," who will make "Babylon" desolate, to be succeeded by a final and enduring triumph of righteousness on earth. I am not at all certain that my "predictions" are correct, but I submit them to your readers as, perhaps, deserving of a little attention at the present time. If the year passes without unfolding any remarkable passages in the page of history, perhaps these suggestions may acquire progressive value in the years that follow.

EDWARD WHITE.

February 12, 1866.

QUESTIONS.

"Please answer the following questions. П. В."
 "Ques. 1. Is there any thing in the Bible to show that the last twelve chapters of Ezekiel are conditional and will not be fulfilled, the Jewish nation having failed on their part?"

Ans. I know of no scripture authorizing the idea that any prophecy is "conditional." Promises and threatenings may be conditional; but prophecy, *never*. All prophecy is *history*; the prophet standing beyond and recording what he saw as completed. We might as well say the written history of Rome or any other empire or kingdom is conditional.

"Ques.—2. Is there anything to show that the Lord intended the Jewish nation to receive Jesus Christ for their King at his first coming?"

Ans.—No. The "satan" tempter tried to induce Jesus to accept the Kingship, and at one time the Jews "would come and take Him by force to make him King" (John vi. 15), but He said to the satan "Get thee hence;" and from the Jewish effort to make Him king, "He departed unto a mountain himself alone." There is not a prophecy in the Bible to sustain the idea that God "intended the Jewish nation" should have Messiah for their King at his first advent. He was first to "pour out His soul unto death"—"bear the sins of many" (Isa. liii.); and that was God's "intention" from the beginning, when He said to the serpent, "Thou shalt bruise his heel" (Gen. iii. 15); and all the offerings for sin under the law speak the same thing; and with those utterances the prophets agree; and further, Jesus told his disciples, they "were slow of heart to believe all that the prophets have spoken!" He added, "Ought not Christ to have *suffered* these things and to enter into his glory?" (Luke xxiv. 25-27). He came first to teach, suffer and die, with no intention to take the kingdom then; to have accepted it, then, would have been to have accepted the tempter's proposition, and to have gratified Jewish pride. Besides, it would have been unharmonious with Gabriel's declaration to Mary, before Jesus' birth, viz., "The Lord God shall give unto him the throne of His father David; and He shall reign over the house of Jacob forever" (Luke i. 32, 33). This shows clearly it was not the Jewish nation alone He was to reign over; for the Jews were only a fragment of "the house of Jacob." They were made up mainly of two tribes, Judah and Benjamin.

They were but one of the prophet's "sticks" (Ezek. xxxvii. 16); while "Ephraim and all the house of Israel his companions" were the other "stick;" and these were not in the land of Palestine in the days of the first advent, and had been, for centuries, separated and far away from the Jewish nation. They were not united in "one" at the advent of Jesus. But God has said, "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them *one* nation in the land upon the mountains of Israel; and *one* King shall be King to *them all*" (verses 21, 22). David was king over *all* Israel, and so was Solomon; but no other king has ever been, unto this day. Christ could not therefore have accepted the throne of the "Jewish nation"

at His first advent; the prophecies forbade it, and God's plan would have been defeated on such a supposition. It remains to be accomplished in God's "due time." Ed.

THE NEW JERUSALEM.

BY HENRY BRITAIN.

"Jerusalem the glorious!
The glory of the elect!
O dear and future vision
That eager hearts expect;
Even now by faith I see thee:
Even here thy walls discern:
To thee my thoughts are kindled,
And strive, and pant, and yearn.
O none can tell thy bulwarks,
How gloriously they rise;
O none can tell thy capitals
Of beautiful device:
Thy loveliness oppresses
All human thought and heart:
And none, O place, O Sion,
Can sing thee as thou art."

I.

Of that glorious city beheld by the beloved apostle John when toiling in the mines at Patmos, would I write. In the twenty-first chapter of the Revelations we have an account given to us in detail of the New Jerusalem. It is spoken of as "a city," verses 2, 10, 14, 15, 16, 21 and 23; its description and measurement is also that of a city. Besides, *the Spirit of God tells us that it is a city*, and who can gainsay it? Is it said, that verse 9 tells us that it is "the Bride, the Lamb's wife," therefore it is a figurative expression? This might be so if the key to the expression was not given to us in the second verse of the twenty-first chapter, "I John saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a BRIDE adorned for her husband." Here, then, as is often found in the Scriptures, one passage explains another, so that the rule given us by the apostle Peter, that no Scripture is of private interpretation, is fully confirmed, and the advocates of a figurative interpretation have a difficult task before them. It will not be enough to say that is a figure, they are in all honesty bound to explain to us the figurative meaning of all the details given to us concerning the city. Why does it come down from God out of heaven? What do the angels

standing at the twelve gates mean? Why are the names of the twelve tribes written on the gates? and the names of the twelve apostles on the foundations? Are these names figurative? And after telling us what the figurative meaning of the whole city is—and then of its various details—walls, gates, foundations, streets, precious stones, river of life and tree of life,—what will they do with its inhabitants? For the 3d verse of the 22d chapter tells us that "His servants shall serve him;" that is, the Lamb. But, *if the city be the church, or His servants*, who are they that are to inhabit the saints, His servants? We ask, how can any one, reading the following warning, contained in Rev. xxii. 19, confuse the city as being also the saints? It runs as follows, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The "HIS," and "THE HOLY CITY" are spoken of as *two distinct, separate things*. And besides all this, how will any one venture in face of the warning just given, to make the following statements figurative, "*The throne of God and of the Lamb shall be in it*" (Rev. xxii. 5); "the Lord God Almighty and the Lamb are the temple of it—the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23, 23; xxii. 4). No, we cannot do this, and believe that this city was, and is, a REAL CITY, which John beheld and which, under God's goodness, we trust yet to enter in, and behold His face." We shall then see Him as He is; and behold His face in righteousness, being fully satisfied when we awake with His likeness.

"Behold thy God in beauty,
The Law hath passed away!
Yes! God my king and portion,
In fulness of his grace,
We then shall see for ever
And worship face to face."

II.

Nor is the knowledge of the existence of this beloved city confined to the apostle John. It was known to the apostle Paul. He, in addressing the Galatian Church, compares the two covenants of the law and the promise (Gal. iv. 21 to 28), and says, verse 24, "which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is (corresponds to) Mount Sinai in Arabia, and answer-

eth to Jerusalem that now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all? Here, then, we have the actual existence of the earthly Jerusalem contrasted with the actual existence of the heavenly one. The present Jerusalem contrasted with the "JERUSALEM WHICH IS ABOVE." Is now, as it was in Paul's day, in being.

But the apostle Paul, in another letter, tells us concerning Abraham, (Heb. xi. 9-13) that, "He looked for a city having foundations, whose builder and maker is God." Or, as it reads literally in the Greek, "for a city having the foundations whose builder and maker is God." Did Abraham look for a phantom of the wind? Nay, this cannot be, for it is amongst the things "hoped for," and faith accepts it as one of "the unseen things." He, and others, confessed that they were strangers and pilgrims as all their fathers were, and that here there was no abiding place. They desired, and longed after, a better country, "that is, a heavenly, therefore God is not ashamed to be called their God, for he hath prepared for them a city."

And the Lord himself tells us (Rev. iii. 12) concerning the hold-fast disciples, that He "will write 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." "God," "the Lord," and "New Jerusalem," are given to us as three actual existences. How will any person deny one, without denying all? The distinct utterances of the Scriptures are far above all utterances of man. Although our eyes have not seen, nor our ears heard, nor has there entered into the heart of man to conceive of these things, yet we know, and am persuaded that "God hath prepared for them that love Him" (1 Cor. ii. 9) this better and more enduring inheritance. We look at the unseen things—the eternal things, and though "our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (1 Cor. v. 1).

"And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown:
And now we watch and struggle,
And now we live in hope.

III.

Saith the Apostle, "Here have we no continu-

ing city, but seek one to come;" the future one (Heb. xiii. 14), and, we know, "there remaineth a rest unto the people of God" (Heb. iv. 9). "Our conversation (or citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). And, because this is so, our conversation or citizenship must be as becometh the gospel of Christ (Phil. i. 27), for we have been made fellow citizens of the saints (Eph. ii. 19), and have been made to sit together in the heavenlies in Christ Jesus (Eph. ii. 6). Walking by faith and not by sight we understand that we "are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus" (Heb. xii. 22, 24). At present there waits for the time of waking as perfect, God, Jesus and the angels, in the city. We may have our names written on the roll call, or be enrolled among its citizens, but until He come whose right it is to reign, we must tarry before entering into the enjoyment of its privileges. Clement and others had their names written in the book of life (Phil. vi. 3). Let us take heed lest our names be not found in the book of life (see Rev. iii. 8: xiii. 8: xx. 15: xxi. 27: xxii. 19). When Moses pleaded with God for Israel, he said, "If not, blot me, I pray thee, out of thy book which thou hast written." And the Lord said, "Whosoever hath sinned against me, him will I blot out of my book (Ex. xxxii. 32, 33). And David could say, "Let them be blotted out of the book of the living, and not be written with the righteous" (Psalms lxi. 28). Daniel also tells us, that at the great time of trouble, "thy people shall be delivered, every one that is found written in the book" (Dan. xii. 1). And Malachi testifies, that in the book of remembrance certain names will be found in the day when the Lord makes up his special treasure or jewels (Mal. iii, 19, 18). It is plain from these passages that a record exists of those who will be, and are, counted worthy to enter in through the gates into the city. And, why not? the Lord pointed out to us that the treasure we have to look forward to is in the heavens (Luke xii. 33: xviii. 22: Matt. xix. 21: Mark x. 21). Seeing that these things are so let us strive to be among the citizens of this city—the true common wealth of God. For where your treasure is, there will your heart be also.

"The new peculiar nation,
 Blest number of blest men,
 Jerusalem demands them:
 They paid the price on earth,
 And now shall reap the harvest
 In blissfulness and mirth:
 The glorious holy people,
 Who evermore relied
 Upon their Chief and Father,
 The King, the Crucified."

IV.

The glorious liberty of the children of God has yet to be manifest; it is one earnestly expected and looked for; and so soon as the Sun of righteousness arises with healing on his wings, so soon will the whole creation enjoy the blessed results following His and their manifestation. "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. 20). Yes, we know that our deliverance or redemption in Christ Jesus waits for manifestation; and when we are released from corruption and death, the world will know what that glory is which God will reveal in us (Rom. iii. and viii.). At present it is hid with Christ in God, and, because it is so, we seek those things which are above, where He sitteth at the right hand of God. And when He, our Life, shall appear, then shall we also appear with Him in glory" (Col. iii. 1-4). From the right hand of His Father he will come, and appear unto those who look for Him the second time without sin unto salvation (Heb. ix. 28). By His power he will change the bodies of our humiliation, into a similar body as his own (Phil. iii. 20, 21). Present deliverance we do not value, no more than the old worthies did (see Heb. xi. 55: et seq.); for our High Priest, is an High Priest of future good things, not made with hands of men, but of God, and he hath obtained for us an eternal redemption. The holy places made with hands, seen by the Jews and curly disciples, only represented the true, and with the patterns only had the Jewish high priests to do. But Christ, perfected forevermore, has entered into heaven, into the true place, made of the Lord, and become the author of eternal salvation unto all them that obey him; we, through Him receiving the promise of the eternal inheritance (compare Heb. viii. 1, 5: ix. 11, 12, 23, 24; x. 12, and Heb. vii. 28: v. 7, 9; ix. 11, 15). For Christ is the firstborn from the dead (Col. i. 18), and we, the church of the firstborn (Heb. xiii. 23), wait to be made

alive in our order, "Christ the first fruits, afterwards they that are Christ's at his coming" (1 Cor. xv. 23). Until then, we are not to grieve "the Holy Spirit of God until the day of redemption" (Eph. iv. 30). Being redeemed through His blood, and "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of His glory" (Eph. i. 7, 14), we wait, so that we may live together with Him (1 Thess. v. 8, 10). As strangers and pilgrims we have to abstain from fleshly lusts which war against the Life, for we a chosen race are, a royal priesthood, a holy nation, a peculiar people, or a people for a purpose (1 Pet. ii. 9, 11), and though we suffer awhile, he will make us perfect, establish, strengthen and settle us (1 Pet. v. 10). And our Lord tells us then when we see the troubles He foretold coming on the earth, our redemption or deliverance draweth nigh (Luke xxi. 28), and the kingdom of God nigh at hand. Until then, our faith suffers trials, but when faith is turned into sight, we trust to be found unto praise and honor and glory at the appearing of Jesus Christ (1 Pet. i. 7). For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The dead in Christ shall rise first, then we which are alive and remain unto the coming of the Lord shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord (1 Thess. iii. 13, 18). The marriage of the Lamb has come; the wife is ready. The city of God in heaven is entered by the saints (compare Rev. vii. 9-10: xix. 6: xxii. 1-4), and the time has come to put an end to their probation. The state of transition has passed. For the saints clothed in white, come forth from heaven, under their leader, the Word of God and vindicate the name and the truth of God (Rev. xix. 8-10; 11-16; 17-21: xi. 18; 1 Thess. i. 8-10). The kingdoms of this world are to become the kingdoms of our Lord, and of his Christ; and He is to reign forever and ever. If we suffer for His kingdom's sake, we shall reign with Him in glory (1 Tim. ii. 12).

(To be concluded.)

MORAL CONSCIOUSNESS.—Our whole nature leads us to ascribe all moral perfections to God, and to deny all imperfection in Him. And this will ever be a practical proof of His moral character to such as will consider what a practical proof it is; because it is the voice of God speaking in us.—*Bishop Butler.*

MEDITATIONS.

BY ALFRED H. CLEAVES.

THE scope of a motto is measured by the knowledge or experience of the person hearing it, rather than by its language or the mind of its author; as the knowledge of mathematics is determined by the degree of proficiency attained, or a different stages mastered.

It has been said that "Faith without reason is fanaticism; and reason without faith is atheism;" but the force of such a proverb is realized to the greatest extent by those who have had the widest religious experience. There is a continual demand for both faith and reason in the life of every man who would keep pace with the van of the moving world. The struggle for a foothold in religion is continual; if an examination of the Divine purpose and will is neglected, no matter at what stage of progress the individual may have arrived, if he is of a reasoning turn of mind he will invariably find some rational system that recommends itself to his mind as an improvement on the Divine arrangement of things. There is no age in which human sufficiency fails to improve the Christian regime.

A person may arrive at a climax of faith in his own mind; and there are hundreds of such stopping places below the true summit, and he may convince himself that the course of knowledge is finished; but he must remain stationary or go into atheism; for there is no partial knowledge of revelation to which sceptics can not object. The importance of early experience cannot be overestimated when we consider the magnitude of the Christian religion, and the plausibility of opposing theories. A creed may be received and moved in but its owner never leaves his fortress, nor opposes the surrounding encroachments of the enemy. There is nothing else that can furnish the confidence which a knowledge of the fact that our faith has been compared with other beliefs and tested can. As an acquaintance with the Bible is increased we find that instead of being confined to limited actions and scenes of this life; instead of finishing its relation to individuals and communities here; that its purposes relate to universal dominion, to scenes of eternity, and to immortal men.

The possession of these truths is like a bow and sheaf of arrows; and the confidence they beget is like a shield of brass. It is here that reason by itself always loses the battle. When the philosophical minds of to-day find that the Christian system, as they understand it, is defective; an examination on the part of those who

receive it, and who have held it a sufficient length of time to advance beyond the present bounds of religious dogma, in their examination, proves that the deficiency is in their understanding.

Thus the brightest of modern thinkers and writers have proved themselves behind the day and light of the Bible. In their efforts to see and comprehend the world around them, they have lost pace with the march of truth as it has moved under the banner of the Gospel.

One of the greatest modern philosophers, J. S. Mill in his work on liberty, has displayed a profound ignorance of the ultimate object of Christian training; seeming to associate the Christian system with the Pagan in point of duration and scope; as though the experience of self-abnegation and submission to existing forms of government, whatever their character, was the final condition of Christians and to be looked upon as permanent.

How different the interior appears to the interested scholar. The discipline and self-denial here are encouraged on the ground, not of any intrinsic merit in sufferings and passiveness, but, that such an experience is essential to the growth of a perfect man and competent ruler; and that such a trial is to be followed in due time by the legitimate interference with defective governments and the lawful establishment of a beneficent government by God Himself, in which believers will share.

Though sufferings are associated with their reign: and in view of the glory to be revealed in that day, they have sought and found the truth at different times; suffered in its promulgation and introduction, and left the glory of its discovery with others.

It will be time therefore to compare the Christian administration with Pagan institutions when its glory has appeared; and if the corner-stone of the house compares favorably with human edifices, what will the whole building fitly framed and put together appear in comparison with such structures?

A FACT TO BE ACCOUNTED FOR.—Only a fourth part of mankind are born Christians. The remainder never hear the name of Christ, except as a reproach. The Chinese and the Japanese—we may almost say every weaker race with whom we have come in contact—connect it only with the forced intrusion of strangers whose behavior amongst them has served ill to recommend their creed. These are facts which no casuistry can explain away. And if we believe at all that the world is governed by a conscious and intelligent Being, we must reconcile it with our own ideas, that these anomalies have not arisen by accident, but have been ordered of purpose and design.

PROPHETIC UTTERANCES WITH QUESTIONS.

BY ELD. H. ROCKWELL.

I am free to admit that the Bible is a book of truth on which we may depend without injury to our future salvation. But though I have been permitted to live eighty years, yet I must confess I am very ignorant of its divine teachings. You may inquire, why is this? and then ask, Have you not had free access to the Bible all the days of your life? Truly, I have; but with the Bible in my hands I have been unavoidably deprived of its true interpretation; first, by the traditions of men, called "gospel ministers;" and second, by my own stupid blindness. But to the subject of my heading.

WHAT HAVE THE PROPHETS UTTERED?

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion" (Psa. lii. 7, 8).

I ask, is there any place or time in which this prophecy has become a matter of fact? I answer, No. Will it ever be fulfilled? Yes, just as sure as that "God cannot lie." But when? In an age when men that come before the people to instruct them shall have learned less of the traditions and creeds of human invention, and more of the grandeur and love of God. O Lord, hasten the glad day when thy weeping and waiting bride shall come forth from her secret chamber all clad with garments of spotless purity, outshining the sun in glory; then, and not till then, will the daughter of Zion go forth in the dances: then shall they look on Him whom my soul loveth; then shall they sing of their beloved this song, "O how beautiful is my Beloved," etc. Then justice and peace, with strong arms of truth and love, shall sustain those who have followed their Saviour through sufferings and death. The glorious triumph is heard, "This is our God; we have waited for Him, and he will save us: this is the Lord, we will rejoice in his salvation." Then shall we say to Zion, "Thy God reigneth!" Yes, then shall the watchman lift up the voice and together shall they sing again in Zion.

Who is Zion? Is it the Gentiles, or is it God's ancient Israel? Let us see. I am aware most professing Christians' claim there will be nothing

done for men after this life. From that view, with the Bible before me, I must dissent. Zion spoken of cannot be the Gentile nations; for in this prophecy, we have these words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee: for, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising," etc. (Isa. lx. 1-5). Here is at least one statement to show conclusively that the Zion of the prophet is not of the Gentiles, for he says, that, "The Gentiles shall come to thy light," etc. These are utterances of the prophet clearly indicating that he is not including the Gentiles in the term Zion; but speaks of a class that had been unavoidably deprived of hearing the Glad Tidings, previously, and who knew not of God's great love to them.

"Break forth into joy, sing together ye waste places of Jerusalem; for the LORD hath comforted his people; he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God" (Isa. lii. 9, 10). Here, again, it is seen, clearly, that Zion is not the Gentiles, but Jerusalem; and that God would have the Gentiles to see the salvation he would, at a future day, work out for literal Israel and their long desolate city.

Well and truthfully did the Saviour say, "The Son of man is come to seek and to save that which was lost." Multitudes of Israel were lost, in the sense of which he spake, through traditions; by means of which ignorance had overwhelmed them; multitudes of them had lived and died in that state, through the ignorance of their teachers; but they were not hopelessly lost; else the mission of the Son of man was a failure, because he never accomplishes the object of his coming into the world. At one time he said, "I am not sent but unto the lost sheep of the house of Israel." O, what an immense company of lost sheep of that family when we look through their whole history. But "There shall come out of Zion a DELIVERER, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins" . . . "and so all Israel shall be saved" (Rom. i. 56, 27).

It is distressing to think what a multitude of lost ones there has been of the house of Israel! And it is painful to see that number still increasing; and not only of Israel, but also of Gentiles! Yes, here in my native State I can find, to day,

men and women that never heard a gospel sermon in their lives. And yet they would consider themselves abused if they thought you did not regard them as enlightened Christians. O Lord, pity us as a nation and save us from impending judgments. We cast a look behind us, and what do we behold? We see that we are just crossing the meridian line. The Sun is directly over our heads, yet we see no shadow! So the old Jew stood in the days of the first advent, and said, "We have Abraham to our father." So now, our land is filled with those who say, "We have Christ for our Saviour," when they seem ignorant that they are "poor, blind, and naked." May our gracious and long-suffering Lord have mercy upon us for his name's sake, and accomplish his great and precious promises to Israel and to the Gentiles.

THE DAILY AND THE ABOMINATION OF DESOLATION.

BY P. ALLING.

MUCH has been said in relation to the powers represented by the *daily* and the *abomination of desolation* Daniel viii. 14, as to when, where, and how they have been fulfilled. As the subject is not yet exhausted, a few thoughts may not be out of the way.

It is claimed by many and argued with much assurance, that the *daily* was Jewish, and the abomination of desolation, the Roman imperial pagan army, under Titus, who desolated Jerusalem in about A. D. 70, and both were then fulfilled. To this, I suggest the following objections, viz., If the Jews and their system of worship was any part of the *host and the sanctuary*, and at the same time, the *daily*, it follows, that they themselves were their own desolators.

2. If the Roman army was the abomination of desolation of the text, and also of chapters xi. 31, and xii. 11, it follows to a certainty that in just 1335 literal days or literal years from that time, Daniel stood in his lot in his resurrected state!

3. If the *daily* and the abomination of desolation, both had their fulfillment in those events; it is quite certain the whole vision of the 2300 days there ended, and the sanctuary was cleansed.

Again; If the periods were literal days and were then fulfilled, where is the consistency of assuming them to be yet future? Why look for a future abomination of desolation? That is, also, in the past.

But as the proof is positive against such conclusions, it is clear that all such applications must be incorrect.

Norwalk, Ohio,

LETTERS AND EXTRACTS.

FROM JARED HOADLEY.

BRO. STORRS: Can I add any words of encouragement? It is a source of pleasure to state that I am greatly enlightened in my search after truth by the aid afforded through the EXAMINER. Since I came to a belief of the doctrine of the future ages, I have come to regard it as a much needed agency in order to a proper understanding of God's revelation to man, and for the dissemination of truth in these last days of rampant scepticism and wanton infidelity. To my mind, it deals with the "Word" strictly in harmony with reason—unfolds the truth in a manner to bring out its real value, and adapts it to the understanding of intelligent creatures. Why not liberally sustain so valuable a medium? Through its instrumentality light is dawning on the minds of some who are beginning to see that the love of God to the world was shadowed forth in the promise that the seed of the woman should bruise the serpent's head; and that the same promise was more fully expressed in the promise and oath of God to Abraham, that in him and his seed shall all the nations of the earth be blessed; which promise was renewed to Isaac "because that Abraham obeyed my voice and kept my charge," etc. The same was also amplified and confirmed to Jacob, saying, "I am the Lord God of Abraham thy father, and the God of Isaac; the land wherein thou liest, to thee will I give it and to thy seed; and in thee and in thy seed shall all the families of the earth be blessed."

David regarded the promise made with Abraham, Isaac, and Jacob, as an everlasting covenant, saying, "Unto thee will I give the land of Canaan the lot of your inheritance." References to the same covenant are frequent throughout the Old and New Testaments. Like a line of light they illumine many dark passages, rendering intelligible that which otherwise would be difficult to understand. It appears the whole plan of salvation is based upon it. Often repeated throughout the entire Book, it clearly proclaims God's covenant relations to man,—implies the existence of evil, and imparts a definite understanding of "the good news" to all people.

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." This is repeated in connection with the covenant, "To thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." Neither Abraham nor his "one seed" have as yet entered into possession of the land promised. By faith he sojourned in the land of promise, as in a strange country, with Isaac and Jacob, the heirs with him of the same promise." Paul says, "These all died in the faith not having received the promises."

The time and manner of deliverance in order to inherit the promise, then, is clearly taught: they must be redeemed from death through the resurrection, and in the age to come have their fulfilment; for "Abraham in this life received not so much as to set his foot on." The remedy for a dying race, then, lies in the merits and sufficiency of a Redeemer "by faith," as had these patriarchs.

The conclusion arrived at is,—The connection of the Abrahamic covenant, extending as it does from Genesis to Revelation, fully develops God's plan of salvation and surrounds it with unutterable splendors.

That our venerable Bro. may be abundantly blessed, through the co-operation of willing hands, with substantial aid to continue the EXAMINER, in its mission of usefulness, sounding the pure gospel throughout the length and breadth of this our favored land, is the earnest prayer of your humble brother in Christ.

Niles, Mich., August, 1874.

FROM J. F. LEE, M. D.

BRO. STORRS: I fear there is a liability to err in judging who are and who are not saints. I acknowledge my own want of the necessary qualifications to act as judge in matters which God only can and will decide. Indeed I have, at times, very strong impressions (which I try to reject) that some, who profess to be saints, are in reality laboring under strong delusions, and gross ignorance of themselves as well as the truth in many respects. On the 14th of June, I heard two Methodist preachers funeralize on Heb. ix. 27. I doubt not their sincerity nor their delusion.

It would be a waste of time to state to you all they said on the importance of preparing for death,—prepare for death! on the immortal soul,—immortal spirit,—eternal woe, and misery,—rich man and Lazarus,—the immortal soul going to heaven at death,—the immortal spirit of the wicked going to hell at death,—dragged thither by devils,—etc.

I sincerely desire the eyes of such men may be opened. I do really grieve that such mischievous and cruel contradictions and sad delusions should exist so generally. In concluding their funeralizing, I should rather have written in large letters, THEOLOGASTERIZING. T. T. England requested all who wanted to prepare for death to kneel down and the Church would pray for them all, that they might be prepared for death! Not a solitary one moved, bent the knee, genuflected, or knelt down! Not one. Their sermons had no more effect on the congregation than an idle, senseless, silly tale; tiresome and wearisome.

"Prepare for death!" Continue in sin,—live after the flesh,—love the world,—violate all the commandments,—indulge in all ungodliness and worldly lusts,—be intemperate in all things,—love that which is evil, and abhor that which is good; continue in this course, to your last breath, and you will be thoroughly prepared for death. For "the soul that sinneth it shall die." For the wages of sin is death. Commit all manner of sins,—reject all the offers of mercy,—do not accept the grace of God,—hate God, Jesus Christ, the truth, and love sin—then you will be prepared for death.

If I had the means, God willing, I would procure 1000 copies of your "SIX SERMONS," 1000 copies of Apostolic Doctrine of Future Punishment, 1000 copies of "GOD IS LOVE," 1000 of Rich Man and Lazarus by Collins, and 1000 Storrs,—for distribution. Children must be able to walk before they can run. They must learn their letters ere they can spell, or read. Tribulation worketh patience, etc., etc.

Monroe, N. C.

JANETT A. MAYO, North Amherst, Mass., writes: I have no objections to offer to the EXAMINER; no, not one. I am glad, from my heart that I see now the truths it brings to us are what God's word teaches from Genesis to Revelation, as I understand that word. I am not looking for "Antichrist," but for Jesus, the Messiah, and for the Restitution,—the times of refreshing; an age where there will be none to suffer any more. I rejoice in the thought that God loves all as well as myself. I was at Springfield and heard you at Bro. Ladd's funeral, and I felt that your utterances were truth, and that they commended themselves to every man's conscience. I am thankful to God that you are so well, and know how to do your work so as not to be ashamed, rightly dividing the word. God bless you and yours, and all the human family, is my prayer.

FROM POLLY G. PITTS.

BRO. STORRS: I can say, as Brother R. E. Ladd hath said, "I must, and most cheerfully do, range myself in defence of the most glorious, God-honoring, soul-comforting doctrine that has pleased God to reveal to man." And I bless God that He has seen fit to spare my life until this day. I am in my 80th year, but have begun to live with renewed strength in God and His word.

I feel, while looking around me on the professing world, like Luther, "That it is impossible to make a stand for the *pure gospel*, without creating some disturbance and offence." It is the character and destiny of God's word, "I came not to send peace on the earth, but a sword," said Jesus. Surely we can say, "God hath showed strength with His arm. He hath put down the mighty from their seats, and exalted them of low degree." Yes, taken the weak things of the world to confound the things that is stronger than men. Like Mary we can say, are mighty. This is the weakness of God, that "He hath filled the bringing with *good things*, and the rich He hath sent empty away. He hath holpen his servant Israel, in remembrance of his *mercy*; as he spake to our fathers, to Abraham, *and to his seed for ever*." What made Mary so joyful? Ans. She just had the promise of bearing that seed of Abraham, according to the flesh, in whom all the families of the earth should be blessed. Mary says, God had done this in remembrance of his "*mercy*." God grant that we may be merciful to suffering humanity. No wonder that David when contemplating the goodness of God, and in giving an heir to reign on his throne forever, should say, in one Psalm, twenty six times, "*For his mercy endureth forever*." Let us say, Thanks be to God for his unspeakable Gift; for his mercy endureth forever. Who gave his only begotten Son to taste death for every man; for his mercy endureth forever. Who will have all men to be saved and come to the knowledge of the truth; for his mercy endureth forever. Thanks be to him who is coming to put down all rule, and all authority and power; and reign till he hath put all enemies under his feet; for his mercy endureth forever.

Fredericksburg, Iowa, July, 1874.

P. S. Enclosed find fifty cents for the Tract fund. I wish it was more. I will pray that brother Ladd's plan may succeed. P. O. P.

FROM DANIEL L. OSBORN.

BRO. STORRS: I believe the EXAMINER brings great truths, which show that our heavenly

Father is wise and merciful. Unto Him are known his works from the foundation of the world: and if Peter's words had been translated as they are in other parts of the Bible, where we have "burned up," people would not have received the idea of the worlds being "burned up." The original should have been translated *tried*; it is so rendered in Rev., "gold *tried*." I think the original of Peter's words is, in substance, At the coming of Christ the people on the earth, the mass—not every one—are reserved (not destroyed) to be "tried." If all but Christians are destroyed, by what means is the earth to be filled with inhabitants? I do not think there will be Christians enough to fill it. "The stone that smote the Image became a great mountain and filled the whole earth." To have this prophecy fulfilled it seems absolutely necessary to have some mortals to people the earth.

I believe our heavenly Father has as much wisdom as man; but this world-burning theory seems to say, "He has not." Would a man work 6,000 years, if his life was thus long, to make a machine and get hands to run it in cutting logs into boards, and then burn up every log and tree, leaving not one to make a board? I do not believe a sane man would do that. What a strange Being some people make the Almighty by their theories! the worst and most cruel being that can be imagined by the endless misery doctrine; and others seem to divest Him of even *human wisdom*!

Hallelujah to Jesus! in the endless succession of ages, "Of the increase of His government and peace there shall be no end."

Clarendon, Mich., Sept., 1874.

FROM WM. M. DARROW.

BRO. STORRS: I write to let you know where I stand in relation to the great and precious truths advocated in the EXAMINER. Truly it is "meat in due season" to me. I endorse the doctrine of probation in the ages to come, and believe the glorious light of the knowledge of God, which will fill the whole earth as the waters do the seas, will do a great work for the human family in bringing many sons unto glory. And although man will suffer the *eternal* punishment for the wilful sin (Heb. x. 26), yet God, with the great love which he has manifested towards the creatures he has made, will convince all of their ungodly deeds, which the ungodly commit, and will gather together in one all things in Christ, as represented in the three measures of meal, in which a woman hid the leaven till the whole was leavened; the three measures represent the

three ages to come after the kingdom is established. That the blessed promise made to Abraham, that "In thee and in thy seed shall all the families of the earth be blessed," will be fulfilled, I have believed for years. That blessing has not been poured out in the present dispensation, but is in reserve for "the ages to come."

I like the EXAMINER the best of any paper published by the Adventists. There are occasionally a few sentiments in it I do not endorse; but believe it advocates the Gospel of the kingdom. May God grant it to continue to do so, so long as it is published.

Yours, truly, in Christian love.

Blooming Valley, Pa., Aug., 1874.

FROM GEO. H. WATERHOUSE.

BRO. STORRS: I can say, the Lord is good; and I do know something what it is to put my trust in Him, and I feel to praise him for his goodness to me. His glorious plan of salvation for all mankind grows brighter and brighter as I study his word. "God is Love," and we see a glorious manifestation of his love to the world in the gift of his Son Jesus Christ, our LIFE-GIVER. And I believe the words, "world, all, every man," include every son and daughter of Adam's race. "John seeth Jesus coming unto him and saith, Behold the Lamb of God which taketh away the sin of the world" (John i. 29). "God so loved the world" (John iii. 16). "And I, if I be lifted up, will draw all men unto me" (John xii. 32). "But we see Jesus . . . that he by the grace of God should taste death for every man" (Heb. ii. 9). "One Mediator . . . who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 4-6).

Many more texts speak the same thing. I cannot see how any man can reconcile such texts with the doctrine of election and reprobation as I heard it preached a few days ago. He said, "A sheep is a sheep, and never can become a goat; and a goat is a goat, and never can become a sheep!" Now, I ask, What makes sheep and goats in Bible language? Did God, in the beginning, make a part of mankind sheep and the others goats? I do not so understand it. God made man an intelligent being, to understand and be governed by law. The law by which we now obtain an endless life is a law of faith in the Redeemer, Jesus Christ: and Peter says, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). I ask, How can any one be amendable to the law of faith—or, for not believing in the Lord Jesus Christ, who has never heard or had

any knowledge of the law or of Christ? They cannot; nor can any one exercise faith without evidence; and while in this state of ignorance of Christ, men are not represented as sheep and goats, in the Bible; but as God reveals himself and his Son Jesus Christ to the children of men, and they become obedient or disobedient to the law of faith, they make themselves the representatives of one class or the other: and if God has not given men the power of choice, they are mere machines, and have no moral character; therefore, are neither rewardable nor punishable, and there can be no such thing as sheep or goats, wheat or tares, among men. For a man to preach that God elected, before the foundation of the world, or any other time, a part of mankind to be saved and gave His Son to die for them only, and reprobated all the others to eternal death, and that Christ did not die for them any more than he did for the brute creatures, is, to me, blasphemy. How long, O Lord; shall men pervert Thy word and make Thy plan of salvation unequal, and Thy government a deception?

"If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him" (James i. 5).

Lynn, Mass., Aug., 1874.

PROF. J. F. HUBER, Middletown, Conn., writes: The Advent Band here is very small, and are opposed to the "Age to Come" doctrine; so that, as I wrote you before, Eld. S—t found great fault with me, and represented me as "disturbing the peace of the brethren," when one Sunday, after service, I distributed, with the best intention, No. 5 of your Tracts; which induced me to leave the Band where I could not enjoy the Christian liberty and privilege, without being held up as a disturber of the peace. It is very surprising indeed that brethren that have had so much light upon the advent, and some kindred doctrines, including the non-immortality of man, should remain so unbelieving when the light of the glorious doctrine of the "Age" and "Ages to Come" is presented to them from such a mass of Scripture proofs, and should even be found, with might and main, to fight against it. But, my dear brother, your labor, nevertheless, will not be in vain: whilst many, that we should suppose and justly expect to appreciate and aid your efforts to spread the light upon the blessed word of God, do misapprehend, resist, and oppose your labors, others, in many respects less favored, will see, believe, accept and rejoice in the Truth, blessing the Lord for using you as the honored instrument for their illumination through His gracious word and

Spirit. While one and another of the faithful watchmen are falling, on the walls of Zion, my sincere and fervent prayer is, that your life and labors may yet be preserved and blessed abundantly to the enlightening, comfort and salvation of multitudes.

WM B. PUTNAM, Tunnel City, Wis., sends for fifteen copies of the EXAMINER, Vol. xix., and writes: Truth is taking a steady forward march through this region as far as the "Glad Tidings of great joy" which shall be to "all people" has been announced. Happy are the chosen ones here, who, like Moses, "choose to suffer afflictions with the people of God rather than enjoy the pleasures of sin for a season;" for, like him, we have "respect to the recompense of the reward." Our faith is unpopular with the mass. This is all right. God will have a humble and tried people. Praise our God forever. "Not many wise, not many noble are called." May our Father help us to "make our calling and election sure." (I think we understand the meaning of that term.) The brethren are well satisfied with the EXAMINER; it has the preference to all other papers. May our Father help us to spread the truth; and hasten the coming of His Son by electing the last candidate to fill the quota of kings and priests to reign with Him in the coming ages: Amen. Your brother, still looking for the blessed hope.

J. B. MARTIN, Goldfield, Iowa, writes: I will have of necessity to discontinue the EXAMINER, for I see I will not be able to pay for it. The grasshoppers destroyed my corn (ten acres) and part of my garden, my means of making a little money. I am sorry to have to give up my beloved Magazine: I would not be without it for ten dollars, if I could help it. If I can get into anything that will afford me means to pay for it, I will send for it again. I don't want you to send me the EXAMINER at your own expense; for I know you can't afford to do so.

NOTE BY THE EDITOR.—Take courage, Bro. Martin. I will take the Lord for paymaster without fear. You must allow me to send you the Magazine regularly. "The Lord will provide;" but do not think that you will need to pay anything. Accept it as a token of my love and of the Lord's goodness, and give Him the praise.

MRS. SALLY DILLINGHAM, a very aged sister, South Dennis, Mass., writes: I love the EXAMINER, although there are some things I have to study out; they are new to me; but I think I

have gained a great deal of light and knowledge on the ways of God in dealing with His children that He has made. I have been very dark on these subjects, heretofore. I hope I shall gain greater light, love, and power; and that you may live to spread these truths far and wide. May the eyes of the blind be opened to see them.

R. J. HILL, Floyd, Iowa, writes: I like the EXAMINER much, and do not know how to do without it. That the death of Christ was a universal offering for sin, I firmly believe. This being true, one of two other things must also be true,—either universal salvation, or a universal opportunity for salvation. As the Bible does not sustain the first position, the second must be true; and as all men have not had an opportunity to be saved, in the past, it follows, they must have in the future. I love this great truth, and am doing all in my power to teach it to others. It is hard, however, to make men see the truth. I have preached but little for two years past on account of poor health. I would like to pay for the EXAMINER, but am financially so poor as to be unable, and can hardly get necessaries for my family. Our trust is in the God of Israel: we know he will not forsake us. My sympathy and prayers are for your success in the great work.

NOTE BY THE EDITOR.—The Magazine will be continued to you *gratis*.

MRS. M. J. WATSON, Northwood Narrows, N. H., writes: We should not be willing to part with our EXAMINER; and may the Lord guide in and strengthen you for the work, is our prayer. I am glad that our Father knows just what is best for us, and what it will take to fit us for a home among the good and blest; and I feel that if in ages to come there is work to be done, and perishing men to save, I wish to be there to share with the dear saints of God in all that may fall to their lot. O, will it not be blessed to know and feel that we are forever beyond the reach of temptation, and consequently of sin? I long for that time, and can say with the poet, "When the arms of my Father encircle His child; O, I shall be satisfied then." I am glad God has given us his word and we can read, and think, and understand for ourselves. Yours, in hope of eternal life through Christ.

K. S. PETTIBONE, Grand Rapids, Mich., writes: I expect to take the EXAMINER steadily as long as the Bible and natural law—God's law, cause and effect—is its standard motto. I am

glad to see the ensign is noticed; truth is looked at; if man does stand and hesitate, there is evidence that he has not entirely flung away conscience and reason; and truth will yet prevail: the promise will not fail; the Seed of the woman is to bruise the serpent's head; that is, evil will be known as evil and put down. There is a blessed future to those who are willing to enjoy it. Speed on the blessed day ye wheels of time; for it is man's salvation, the restitution brings back to earth.

WM. JOHNSON, Dedham, Me., writes: I love the EXAMINER above all reading except the Bible. It has given me great satisfaction. I lend it some, but only a few will read it. I stand alone in the world. I feel sometimes very lonesome, —none to speak with on these subjects, and opposition is manifested when I attempt to speak of these things. I thank the Lord for the light he has shed on my mind by means of the EXAMINER. I am poor, and think I shall have to give up the Magazine.

NOTE BY THE EDITOR.—Take courage, my friend. I will continue the EXAMINER to you without charge, for the present.

N. D. WRIGHT, Bond's Village, Mass., sends for works to scatter, and writes: "My heart so overflows with gratitude and love to God for the unfolding of those precious truths to my own mind, as well as the effects they are having upon others who dare peruse works upon this subject, that I want to spread this blessed light to the utmost extent of my ability and means. May God prosper you, and enable you still to be an instrument in His hand of causing the light to increase abundantly through the land, and thereby the hearts of God's people be much blessed in the perception of the truth.

ABEL ROBINSON, Pardee, Kansas, sends a dollar and writes: How it will be the next six months I do not know, for the grasshoppers take the most part of wheat, oats, and corn, also potatoes. Still I hope to be provided for, and have a dollar for the EXAMINER: for I do love to read it; and I know it does me good, for it brings me more and more where I have wished to be; that is, to love God my Maker more, and also my fellowmen. Accept my thanks for all your labor.

Mrs. R. W. PIERCE, Milwaukee, Wis., writes: We are trying to follow on to know the Lord more perfectly, O what a comfort it is in all my trials to know that I have such a kind Father in heaven; one that knows all my shortcomings and weakness: one that looks with pity upon fallen ones of earth. Lord help me to do the same. If it was not for this "blessed hope," how soon would I be discouraged.

MARGARET SMITH, Baltimore, Md., sends a donation to the EXAMINER and writes: I hope friends will remember that the earth is the Lord's and the fulness thereof, and so remembering will give the BIBLE EXAMINER a liberal support. I love to read it. The more I read and examine, the more I am persuaded that "God is Love," and that He does not as some would have us and as I once believed, take pleasure in tormenting His creatures forever and ever.

Yours, in the hope of an endless life.

Mrs. W. W. WERSTER, Chelsea, Mass., writes: The contributions to the EXAMINER are to me invaluable. I am acquainted with no one of similar views; but I do what I can to call the attention of my friends to the glorious purposes of God yet to be carried out through JESUS, our King, soon to reign, I hope. God bless you, and keep you in vigorous health, that you may continue in your life-work, is my prayer.

THOMAS J. HARRIS, Harrisburg, Pa., writes: Bro. Joseph Lingle and myself both like the EXAMINER very much. As for myself, I have always believed in probation, after Christ comes, in the next age; and I have no objection to a universal salvation; yet I do not think all will be saved; but many more will be than is generally expected.

ROBERT STEELE, Philadelphia, writes: I cannot think for a moment of giving up the EXAMINER: nor will I do it so long as I am able to earn money to pay for it. Times are dull with us, and I wonder sometimes that I have work at all. If the next volume of the EXAMINER is equal to the others, no one should delay in sending their subscription. You ask, "Shall the BIBLE EXAMINER still live?" I, for one, do not think there are many of your subscribers that would be willing to see it go down. I have been on your list since 1860 up to this time. I intend to have volume xviii. nicely bound.

Mrs. E. A. LEWIS, Illinois, writes: I care for your magazine more on account of an old gentleman, near a hundred years, who reads it. He thinks there never was anything like it. He has been a close Bible student for fifty years, and says he has received more light from your work than all he has ever seen written on the Scriptures. He is poor and unable to pay for the EXAMINER, and I let him have mine, some times before I get time to read them.

T. W. ROGERS, Augusta, Wis., writes: I do not want you to think I am a delinquent. I have been very much embarrassed; but hope to be able to pay you soon. I am happy in the boundless love of God and in his Son, Jesus Christ. Truly, I am now free in Christ, and have no infallible stake driven; but am open to receive more light as it may be given. May the Lord bless you, and save us with a special salvation, is the prayer of your brother in Christ.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO SEPT. 28.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Wm W. Spann, Mrs. W. W. Webster, H. S. Hough, Eld. J. Lewis, Margaret Smith, L. D. Tanner, William Mitchell, Esther Lewis, Hattie N. Hazard, Eld. H. Rockwell, D. L. Osborn, F. H. Burbank for E. S. Diman, W. Langarl for W. S. Zeller, John R. Davidson, Wm. H. Tice, Lucretia B. Lamb, Wm. B. Putnam, Benj. Mellor, H. Heyes, Mrs. Geo. C. Elliott, Daniel Hawks, Ed. Mason, J. B. Eggleston, Robert Steele, B. Gifford, M. C. Harriman, W. N. Rhinehart, S. C. Kemp, Jenett A. Mayo, E. A. Poole, K. S. Pettibone, James H. Jacobs, Eld. J. B. Frisbie, Charles Angle, D. B. Salter, Wilbur A. Hart, R. J. Hill (The EXAMINER will continue to visit you), David McBride, Wm. Johnson, (I will continue the Exn. to you *gratis* for the present), Adelia B. Danforth (thank you), Geo. H. Waterhouse, Dr. John Fonday, Wm Valentine, Mrs. Mary Smith, Geo. Atkinson, Charles Everett, Eliza J. Gay, W. F. Bryant, Edwin Phelps, Jacob Grim, R. L. Partridge, Thomas J. Harris, (Thank you), Juline French, Hiram Drown, Wilbur A. Hart, Lucy E. Watson, W. H. Barnes, (Please consider your EXAMINER paid for to Sept. 1875), J. D. Sheridan, Jacob F. Huber (All right), G. B. Martin, Tallman Grover, Dr. E. C. Balcom, John Bigwood, Mary A. Beasley, D. C. Blakemar, H. C. Smith, Wm. H. Smith, Eld. Blain, F. C. Upham, Mrs. A. Logan, Mrs. S. B. Hapl, R. L. Partridge, Cora M. Clemence, John Rink, Julia A. Abbe, Maria McDow, Dr. F. L. Wright, J. Hubbard Cotton, P. E. Newton, Wm. Mitchell, Mrs. L. R. K. Bishop, C. Swift, L. A. Butler, Mrs. P. C. Hartough.

PARCELS SENT TO SEPT. 28.

Eld. J. Lewis, Jared Hoadley, J. B. Eggleston, Barzilla Browne, David McBride, K. S. Pettibone, Geo. H. Waterhouse, W. F. Bryant, Edwin Phelps, Jacob Grim, John Fonday, John Bigwood, Wm. H. Smith, H. C. Smith, M. C. Harriman, J. Hubbard Cotton, L. A. Butler.

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Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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Bible Examiner;

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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NEW YORK, NOVEMBER, 1874.

All Communications should be addressed to No. 73 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

POST OFFICE MATTERS.

I have determined to make no extra charge for postage on the EXAMINER the present volume, notwithstanding I will be obliged to *prepay* it on all sent out after the present quarter. If any feel able and disposed to donate something to aid me to meet this extra expense, it will be thankfully received, but no charge will be made against any one for postage.

ANY SUBSCRIBER who may have failed to receive No 1, of the present volume, will be supplied with it, if he will give me notice of the failure. By a mistake, some one had sent them the "May" No, instead of October; but who it was, I cannot tell. Please let me know and oblige.

EDITOR

Extracts from Letters.

ELD. JOHN FOOTE, Galesburg, Kansas, writes: After I have investigated and examined the BIBLE EXAMINER, I like it very much. I like the spirit it manifests, though I cannot say I endorse all found therein. But I do endorse the sentiment that all men will have an opportunity, or, "a Fair Chance," for an endless life. God is a just God; therefore he is no respecter of persons and will give to all men to know the truth and an opportunity to be saved by it. Paul says, "faith cometh by hearing." Man must first hear the word of God before he can have faith in it. Three fourths of the human family have never heard, and never can hear the Gospel without a resurrection, for they have died in ignorance of it, through unavoidable circumstances. If God is no respecter of persons, He will raise them from the dead to hear the Gospel. The Gospel was what was to be preached, believed and obeyed. By this man was to have life, or be saved: refusing to obey it, he would be lost. If so, man must first hear the Gospel. Paul says, "The Gospel was preached to Abraham, that in him and his seed all nations shall be blessed. This gives me a greater love to the great Creator; for He is now visiting the Gentiles to take out of them a people for His name, that through Abraham and his Seed—Christ, and all the Abrahamic family, both of Jews and Gentiles—all nations shall be blessed.

Mrs. A. LOGAN, Paxton, Ill., writes: I have been a reader of the BIBLE EXAMINER some 16 months. I am delighted with it; and I am very grateful to you and Bro. Blain, but more especially to the Lord for this new light on Bible

truth. On many subjects your works have made the Bible a new book to me, and of course much more lovely and interesting, as these views make God to be the kind, loving, merciful, and long-suffering God that he, in his holy word, has expressed himself to be. O how blessed it is to know that God's great mercy is so boundless that eventually all will have an opportunity to know Him. It is no wonder that the Psalmist exhorted everything that hath breath to praise the Lord, when he saw God's great plan of redemption for the human family. O that all could see this God-honoring doctrine. It is much to be regretted that Christians—especially those whose motto has been, "Prove all things," and to "hold fast that which is good,"—should refuse to investigate this "new doctrine," as they call it. May the Lord help us all, who do believe, to be faithful and patient, and do all we can for others by still sending out our works on the subject, as we have done.

LUCKETIA B. LAMB, St. Paul, Minn., writes: The September EXAMINER brought the sad tidings that Bro. R. E. Ladd had fallen asleep. His work is done: he has been a faithful laborer: his record is on high: soon will he awake to reign with Jesus on earth; for, to them who look for Him, will He appear the second time. O may the broken ranks be quickly filled,—his mantle fall upon many. I realize the day is dawning and the day Star is beginning to shine in many hearts. It is the Lord's work and He will carry it on. While darkness covers the earth and gross darkness the people, the Lord will arise upon His people, and His glory will be seen upon them.

POLLY G. PUTTS, Fredericksburg, Iowa, writes: My health is rather poor, yet my heart is fixed trusting in the Lord. God's precious word grows brighter and more interesting all the while. I think we have cause to lift up our heads, feeling that our redemption draws nigh. I do not know how to do without the EXAMINER. I hail its coming like a dear friend. May God hold you up, give you strength as your day is, and may we meet in His kingdom.

ELD. J. LEWIS, Illinois, writes: The glorious "Ages to Come" advocated in the BIBLE EXAMINER, fills my whole soul with joy unspeakable, so that my peace is like a flowing river. O how glad I am that I am living in these last days when the light of the glorious Gospel begins to illuminate the minds of thousands as never before since the days of the Apostles. I pray God to preserve you and nerve you for the conflict. May the Lord bless all the saints with increasing light.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, NOVEMBER, 1874.

No. 2.

MISSIONARIES CONFOUNDED BEFORE THE HEATHEN.

MISSIONARIES to the heathen find hard work to induce thinking men to accept the theory that all their ancestors, who have died in ignorance of Jesus Christ, have perished hopelessly. My attention was called to this subject a few weeks since by Bro. Alling, of Ohio, who sent me an extract, from "The Evangelist," of this city, of a letter from Japan by a "Correspondent" at that place. Bro. Alling wished me to find, if possible, the name of the writer and send him my "VINDICATION OF THE GOVERNMENT OF GOD," etc. My inquiry was not successful: but I have ventured to send to two names in Japan; one or both of which will probably reach missionaries in that heathen land. Since sending the pamphlets, above named, the article from "The Evangelist," from which Bro Alling sent the extract, has been noticed in "The Christian Union," the whole of which notice is herewith given to our readers. Says the "Union:—"

The "heathen" sometimes ask questions which greatly embarrass the missionaries, even as they have embarrassed thousands of intelligent, conscientious Christians in Christian countries. A correspondent of the *Evangelist*—a missionary we presume—writing from Japan, relates how a Japanese named Nakamura, on hearing Mr. Cochrane, a missionary, affirm that "salvation is through Christ alone," at once asked, what then would become of the "heathen" of the present and past times, "who had no knowledge or belief in Christ and His salvation? Have our forefathers all perished?" The correspondent frankly says: "The point thus brought up by Nakamura has always been a sore trial of faith and perplexity to me, even before I ever came to a heathen country. But now, in heathendom itself, it is still more so; and I have neither wisdom enough to answer it nor faith enough to 'leave it' without an answer. I gave little response to the earnestly put question," etc. But he adds that Mr. Cochrane replied to the question "in a manner ingenious as it was beautiful, and as satisfactory as perhaps it is possible for the doubtful nature of the case to admit." We wish the "beautiful and satisfactory" reply of Mr. Cochrane had been reported for the edification of thousands of Christians in Christian lands, who, like the missionary correspondent of the *Evangelist* have

been "sorely tried and perplexed" by Nakamura's question, and who feel that, like him, "they have neither wisdom enough to answer it nor faith enough to leave it without an answer."

Alas that men professedly taught of God should be so bewildered and confounded in meeting so rational an inquiry! But perhaps no blame should be attached to them; for the traditions of centuries have been imposed on us by our teachers, from the first dawns of our intellect, and enforced by the most awful considerations if we dared to discredit the theory of eternal sufferings to all men who did not in *this* life secure a part in Christ, even though no knowledge of Him had ever reached them; and their eternal fate was sealed at death.

That the "Christian Union," with all its advanced theology, should have left its readers, to this day, "sorely tried and perplexed" with the question of an anxious heathen, "Have our forefathers all perished, who had no knowledge or belief in Christ and his salvation?" is a marvel. Let the "Union" open its eyes to the fact, that not one text in all the Bible affirms that death fixes the eternal state of any man ignorant of the truth that "GOD IS LOVE," and that "CHRIST gave Himself a RANSOM FOR ALL" MEN; and that "GOD WILL have ALL men come to the knowledge of the truth," by its being "testified" to them "in due time;" i. e., in God's own time; if not in *this* life, in a future one, as sure as that God "cannot lie." Why let a corrupted theology hold us in bondage and suffer ourselves to be "sorely tried and perplexed" with an honest inquiry by a heathen and many not heathen? The question is a plain one, and easily answered. Christendom in this respect is like the ship's company whose fresh water had failed, and they were perishing with thirst. Another vessel came in sight, and the distressed crew cried piteously for help; their thirst was terrible. The reply they received was, "Dip up and drink." They dying of thirst, yet were sailing in fresh water and knew it not!

So christendom is "sorely tried and perplexed" about the fate of Heathendom,—sailing, too, in the ocean of God's eternal truth, where "Christ

has tasted death for every man,"—and is "the propitiation for the sins of the whole world,"—"gave Himself a ransom for all," with the pledge that the testimony of this truth shall be made to all "in due time," with hundreds of other like testimonies! Where is faith, with such an avalanche of God's eternal truth before men? Shall Christian men go on persisting, "the water of life" cannot be used, because they think it is "salt;" when they have not or dare not "Dip up and drink?" Let traditions go "to the moles and to the bats," and accept God's testimony that He "will have all men come to the knowledge of the truth,—in due time."

Happy for the heathen that no more missionaries have gone among them with the traditions of men, or a corrupted gospel. God's "due time" had not come, and will not come till a people are prepared to teach them, in love, a pure gospel; that of "Glad tidings of great joy, which shall be to ALL people." Such an instrumentality God is preparing, and "in due time" will send them forth; and "the knowledge and glory of the Lord shall fill the whole earth as the waters cover the sea" (Hab. ii. 14; Isa. xi. 9., and Num. xiv. 21). For the accomplishment of this work the Lord has made oath, having sworn to it, "As truly as I live, all the earth shall be filled with My glory."

My friend Alling in his letter concerning the difficulty, admitted by "The Evangelist's Correspondent," says:

"This is an acknowledgement of a difficulty that must meet all missionaries in heathen lands: and for a length of time I have felt to inquire, with a deep solicitude, as to what can and ought to be done by way of imparting the true light in those lands; but until now have seen no way open for that purpose; and even this is but a small ray; but, if rightly improved, may be a wedge to open a wider door. I therefore enclose fifty cents, and desire you to send to Mr. —, and Mr. — each a copy of your 'VINDICATION,' etc., and join in your prayers that the good Lord may open the way for His truth in that dark land, as well as in all others.

"From my first religious experience (which is about forty years) I have felt a deep interest in foreign missions, and used to work with my might in behalf of the 'American Board,' but when my eyes were opened to the true and greater light, that we as a people enjoy, my sympathies and efforts have been in another channel, and I most earnestly pray that we may yet do some-

thing, if time is prolonged, to enlighten other dark lands besides our own."

One or two items in the letter of "The Evangelist's Correspondent" are passed unnoticed in the "Christian Union." To the Japanese inquiry, "what of those who have never accepted of atonement through Christ?" (having never heard of Him) the missionary replied, "That Scripture says, they must perish according to law." "Then" said the inquirer, "if this is so, what shall become of our ancestors who have lived many generations before us, with no knowledge or belief in Christ and His salvation?" and he added, "When Frances Xavier preached this doctrine to Japanese, 200 years ago, it is reported that many of our people wept exceedingly, saying, 'Have our fathers all thus perished?'"

No wonder so much money has been expended with so little effect among the pagans; they prefer their own religion to our corrupted gospel. Let the true Gospel be sent them,—the Gospel of God's love for THE WORLD,—and the result will be glorious; and "in due time" it will be preached to every human soul in this life or "in the ages to come;" praise ye the Lord. Let the heathen know that the Gospel of Jesus has made provision for all men; both the living and the dead; for Christ is Lord of BOTH (Rom. xiv. 9), and in God's "due time" He will cause every one of our race to hear the Glad Tidings, even though they died without any knowledge of their REDEEMER; who is "the RESURRECTION and the life;" and will surely bring all those who have died in ignorance of His love to life again that they may "know the only true God and Jesus Christ" whom God "sent into the world to be the Saviour of the world" (John xvii. 2, 3; vi. 33, and 1 John iv. 14). No man will finally perish till he has first "received the knowledge of the truth" concerning Jesus Christ and has "WILLFULLY" rejected Him as his REDEEMER (Heb. vi. 4-8, and x. 26). These glorious truths will be proclaimed "to every creature" of the human race, in this life or in a future one; and no man will finally perish "according to law," as the missionary said; but only by "unbelief" of "the truth" after he has "received the knowledge of" it.

THE FIRST-FRUITS, OR FIRST-BORN.

WHO ARE THEY, AND WHAT IS THEIR WORK?

To know this is, in fact, to know the substance of the Gospel. This knowledge, like all

the revelations God has made, is brought out gradually or by degrees. The First-born are designed to bless and save the later-born, first intimated and contained in the declaration that the seed of the woman should bruise the head of the serpent evil; but it shines out brightly in the covenant made with Abraham, "In thee shall all the families of the earth be blessed" (Gen. xii. 3); and repeated Gen. xxii. 18, "In thy seed shall all nations be blessed;" including, as it does, "all the kindreds of the earth" (Acts iii. 25). This seed, in whom all the kindreds of the earth are to be blessed, must be distinct from, and be blessed prior to, the nations or kindreds of the earth which God has determined to bless by them.

The purpose of God to bless all the families of the earth by means of a first-born seed is more fully revealed in the law of the first-fruits and the first-born. Paul in referring to the law says, "If the first-fruits be holy, the lump is also; and if the root be holy, so are the branches" (Rom. xi. 16). But the law, though it revealed, was with a veil, or a type and shadow, which hides from the face of most men the face of Moses. But in Christ the purpose of God concerning the first-fruit and first-born is in a large measure removed; it is to bless and save others, or "all the kindreds of the earth" who are to be later-born from the dead.

"Christ," says Paul, "is the promised Seed" (Gal. iii. 16); "the first-born" (Col. i. 18); and through Him endless blessing shall flow down on the later-born. Paul shows that Christ is first-born in a double sense. He is first-born from above—first out of life; for He is the Only-Begotten Son of God; begotten of the Father before all worlds; "for, by Him were all things created, which are in heaven and which are in earth, visible and invisible . . . all things were created by Him and for Him, and He is before all things," etc. (Col. i. 15-17). But this is not all; for He is the, "first born from the dead;" first out of death, "that in all things He might have the pre-eminence" (Col. i. 18). It is in this relation, as first-born from the dead that He is Head of the Church, first-fruits of His creatures. All things, indeed, are of God; but it is no less true, also, that all things are by man: as it is written, "Since by man came death, by man also came the resurrection of the dead" (1 Cor. xv. 21). Therefore, as by one first-born, death came into the world; so by another first-born shall death be destroyed. Herein is love,

indeed, that the whole remedy for sin shall come through man, even as sin did. Thus not only is there salvation for man, but *by* man, for the Son of God is Son of man also; who by a birth in the flesh has come into our lot, that by another birth, out of the grave, He might also be the first-born from the dead; and it is in virtue of this relation that He fulfils for us all those offices which are included in the word REDEEMER.

The law of Moses is most instructive here; for while it is true that the letter of the law cannot be explained but by the Gospel, it is no less true that the Gospel in its breadth and depth cannot be set forth save by the figures of the law, each jot of which covered some blessed mystery. This is evident from the constant reference of the New Testament writers to the law as "a shadow of good things to come" (Heb. x. 1).

What then does the law teach us of this First-born from the dead? for, be it observed, it is ever the first-born from the grave that the law speaks of,—therefore, the woman's, not the man's, "first-born;" "the male which openeth the womb" (Num. iii. 12, 13, and parallel texts). These might, though not necessarily, be the father's first-born. For the law, as made for sinners only, needed not to speak of the First-born as proceeding out of God, but only of the First-born as raised up by Him out of the grave and barren womb of this fleshly nature. According to the law, the First-born had the right, though it might be lost, of being priest and king; that is, of interceding for and ruling over their younger brethren; on him devolved the duty of *Goel*, or Redeemer, to redeem a brother who had waxen poor, and sold himself to a stranger; and to redeem the inheritance, if at any time it was lost or alienated. To sustain these duties God gave him a double portion (Deut. xxi. 16).

Need I point out now how Christ fulfils these particulars? how as first out of the grave, that "barren womb which cries, Give, give" (Prov. xxx. 15, 16). He is the First-born through whom the blessing reaches us? In this sense no Christian doubts that God's purpose is by the First-born from the dead to bless and save the later-born.

But the truth goes further still; for there are others beside the Lord who are both "first-born" and "Abraham's seed;" who must, therefore, in their measure, share this same lot

with and under Christ, and in whom as joint-heirs with him (Rom. viii. 17) the promise must be fulfilled, that in them "all the families, kindreds, and nations of the earth shall be blessed." This glorious truth, though the very essence of the Gospel, which announces salvation to the race of Adam through the promise made to Abraham, is, even to this day, but little known by the "seed" of that Patriarch. Not a few of Christ's people, who are Abraham's seed, speak and act as if they had no knowledge that anybody but themselves were to be blessed and saved; whereas, God is only blessing and preparing them to bless all the families, kindreds and nations of the earth.

This Abrahamic seed, who "are Christ's," by the traditions of men, have been and still are blinded to their high calling: they see not that the "Birthright" is theirs; that they, as "a kind of first-fruits of His creatures," should bless their less favored brethren of the race from which they have been gathered. They as first-born with Christ are to share the glory of kingship and priesthood with him: not only to rule and intercede for their younger and later-born brethren, but in and through Christ, their LIFE and HEAD, to redeem their lost inheritance. Though many of these first-born do not know their double portion and work, yet God knows it, and in spite of their present blindness to their high calling, He will fulfil His purpose in and by them. Nevertheless, it is a reproach to these heirs that they do not know their Father's purpose; and through not knowing it, they bear so imperfect a testimony as to His good will to the entire race of the children of men.

O that they understood God is now blessing them, as His instruments to bless others; and that work will constitute a large share of their happiness and glory in the ages to come. Let them learn what their calling and work is, and praise God that he is about to employ them in so noble and glorious a work as the "conversion of the world." Yes, the world *is to be converted*; and God is making his workmen ready, and they will "in due time," go forth armed with power that will make the conquest more complete than the most sanguine ever dreamed.

The professed Church have imagined they were to do this work in their Lord's absence; and have gone forth with "Saul's armor" on, or not yet furnished to the work. They have mistaken God's day of *preparation* for His "due time" to "convert the world." That day will

surely come; but the Lord's host must all be mustered first, and not one of them be left slumbering in the dust when the work begins. Our calling now is, to help "gather out of the Gentiles a people for His name" (Acts xv. 14), who shall be prepared for the great restitution times, when they begin; and then "all things shall be subdued to Christ" (1 Cor. xv. 28); and "at the name of Jesus every knee shall bow, . . . and every tongue shall confess that He is Lord to the glory of God the Father" (Phil. ii. 10, 11). Then, truly, "the world *is converted*," and war has ceased to the ends of the earth, and every man will sit under his vine and fig tree, having none to molest or make him afraid (Micah iv. 3, 4). AMEN ED.

TROUBLE IN THE CAMP OF METHODISM: OR "GREAT IS DIANA OF THE EPHESIANS."

THE Preachers of the Methodist E. Church, in and about New York and Boston, hold meetings on Mondays to discuss various topics. Occasionally the subject of "annihilation" gets in among them and rouses up a fierce defence of "hell and damnation:" i. e., of the doctrine of eternal torments for the wicked. A rather ludicrous affair took place at one of these meetings, not long since, in New York. It seems Charles K. True, "D. D.," had said something in a previous meeting in defence of the idea of the final annihilation of the incorrigible sinner. At the next meeting, as reported, quite a commotion took place on the subject. The following is an extract from the report, as it appeared in a New York paper:

It was moved that the subject of annihilation be continued at the next meeting. The Rev. Mr. Corbett said that an uncircumcised Phillistine at the last meeting had uttered sentiments which, if allowed to go unanswered, would imperil the Methodist Church. Dr. True must be replied to. If there is no one present to refute his theory, I will volunteer to defend the Church, said Mr. Corbett.

A brother here sprang to his feet, and objected to this personal vituperation. He was in favor of a thorough discussion of the question of annihilation. He did not believe that Dr. True would convince any present that he was right.

Mr. Corbett said the foundation of the Church stands upon this question. If there is danger, let the people see it. If the punishment of the wicked is not endless, the joy of the righteous is not. One doctrine falls with the other. How can punishment be eternal if the soul ceases to exist?

Dr. True said that there must be a difference between utter nothingness and destruction. I

believe that the whole Christian Church will before long embrace the doctrine of annihilation.

A gentleman here objected to the public discussion of this question. The devil never had a happier time than this. Representatives of the press of this and neighboring cities are present. To-morrow you will read what has here transpired, and we shall be disgraced.

Mr. Corbett asked how Wesley preached. Perhaps there are greater preachers here than Wesley. He preached of hell fire and damnation. He did not ignore the discussion. Why should we? If the wicked are annihilated, you will find that sinners will go along carelessly and will not care a straw about the redemption of their souls. There is danger ahead. We must discuss this question. We are not cowards. I do not fear the result.

The Rev. Mr. McAllister recommended the open discussion of this question. In Wesley's time they preached sermons on "A few groans from hell" and "A nut for damned sinners to crack." In those days they did not hesitate a moment to discuss hell and damnation.

A brother said that an intellectual investigation of this question was desirable. The settlement of this question will add thousands to God's fold. The reason why there is not more fervor in the Methodist Church is because there is not more hell in it. We want truth.

An excited brother here arose and said that he did not know he was in the manufactory of Methodist doctrines or Methodist creeds. The Methodist Church is completed. Shall we pull out the foundation and examine it?

Another reverend gentleman said that three or four hundred years ago discussions on hell were frequent and proper, but we have outgrown all this. The discussion of this theme at the present time will do a great deal of harm.

Dr. Curry decidedly objected to the discussion. He thought it very humiliating that a representative body of clergymen of the Methodist Church should stoop so low. Such action is unknown in all ecclesiastical polity. If this question be allowed, I desire to have my name stricken from the rolls.

Dr. True said that he did not advance any opinion that was contrary to the principles of Methodism, but only a modification. Are we stereotyped in the principles of John Wesley? We are living in a progressive age. A new era is dawning. I doubt if this place is the best to discuss this question. I have preached this doctrine of annihilation for seven years. In this time four hundred and fifty souls have been converted through my instrumentality. I have not lost an iota of my interest for the salvation of mankind.

The gentlemen ministers, as appears from the above, are mostly afraid that *their church* will suffer damage by the discussion of the doctrine of the "annihilation" of the wicked. One declares, "The foundation of the Church stands upon this question;" that is, if the doctrine of

the eternal torment of the wicked is overthrown *their church* will fall! That certainly looks as if it is "built on the sand," and that Christ, the LIFE GIVER, was not in their foundation. Another thinks "the devil never had a happier time than this:" that is, It made the devil *happy* to see this controversy. So they have some happy seasons in the hell of "orthodoxy." Still another declares, "The reason why there is no more fervor in the Methodist Church is, because there is not more HELL in it!" So hell is a "means of *grace*" in that church; it fills the brethren with "fervor!" Perhaps its heat stirs up their blood; especially if the love of God and the presence of the Holy Spirit has lost power over their hearts. Another of the brotherhood affirms, "The Methodist Church is completed," and asks, "Shall we pull out the foundation and examine it?" He seems to suppose eternal torments is the "foundation" on which the Methodist Church is built? Alas for its permanency if that is so, for that foundation trembles already, and the quick sands, on which it was formed, are trembling fearfully by the pressure made on them by the love of God in Christ, and by the Spirit of truth. Still another of the Methodist Brotherhood said, "Three or four hundred years ago discussions on hell were frequent and proper, but we have outgrown all this." That is to say, Methodism has become *infallible*; thus assuming the garb of Rome, and taking on it the becoming title of "*Daughter of the Harlot.*"

And last, not least, Dr. Curry says, "It is very humiliating that a representative body of Clergymen of the Methodist Church should stoop so low" as to discuss the subject of annihilation! He adds, "If this question is allowed, I desire to have my name stricken from the rolls." He seems to think the safer course is to run away rather than to fight for endless torments if he must meet the annihilation question; while the champion for "hell and damnation" declares himself no "coward" and is ready to defend this "foundation of the Church!" Noble man! He is not to have his "name stricken from the rolls" by the cry of "annihilation!" No, he will fight for endless torments to the last; for if *this* "punishment of the wicked is not endless, the joy of the righteous is not;" and "what will the righteous do if the *foundation* is destroyed?"

So the "Rev. Mr. Corbett" must have eternal torments for others, or himself cannot have eter-

nal joy! He is quite willing others should suffer eternal agonies if it will make his eternal joy secure. But it must not be supposed friend Corbett has no zeal for the "Salvation of souls." He evidently, honestly, believes to preach "hell and damnation," or, "eternal torments" is the most effectual "means of grace;" and that "sinners will not care a straw" for annihilation. Has he not yet learned that the mass of sinners do "not care a straw" for his "hell and damnation?" and the God who could or would bring them into existence with the determination to make them liable to such a punishment is as unworthy of their love as Moloch himself? and that the natural effect of his preaching is to make hypocrites and infidels, as one of his own Methodist preachers said to me, once, "If I believed as you do, I would not serve God another day:" showing, if he spoke truth of himself, that he was a mere hypocrite, and had no love to God or His service. "God is Love; and he that dwelleth in love, dwelleth in God and God in him" (1 John iv. 16). Try Love, brother Methodists, and see, if it does not produce a "fervor," the lack of which you now complain.

Ed.

THE RESURRECTION.

QUERY: Why does Christ say of those who believe on Him, "I will raise him up at the last day," if he will also raise unbelievers? D.

Because none but believers will be raised up at the last day of this Gospel dispensation, or at the end of Gentile rule. The government of the earth is to be taken from the earth-born tyrants, and put into the hands of Christ and his "joint-heirs" (Rom. vii. 17; and Dan. vii. 11-14, 18, 27). In order to this, those who have believed in Christ must first be raised from the dead and made immortal, so that "they can not die any more," for they are to "possess the kingdom forever and ever." These constitute "the first resurrection" (Rev. xx. 5, 6), and they "live and reign with Christ a thousand years" before "the rest of the dead live again."

"The last day," spoken of by Christ, clearly, is the last day of His absence from the earth, ending the present order of things; ending Gentile governments, and preparing to "take the kingdom under the whole heavens." This change is fully set forth in a multitude of texts, and is the theme of prophets, of Christ, and his apostles continually. "The last day" is the end of a prophetic period allotted to the trial of those

who are to be the "joint heirs with Christ;" of whom Paul says. "If so be we suffer with Him, that we may be also glorified together" (Rom. viii. 17). And Paul adds, "for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This glory is, to have "our vile body changed, that it may be fashioned like unto His glorious body" (Phil. iii, 21); which is to be accomplished "at the last day" of our Lord's absence, *i. e.*, at His immediate descent "from heaven;" for "He shall descend from heaven with a shout . . . and the dead in Christ shall rise first," etc., (1 Thes. iv. 16, 17). It may be needless to say more now on this topic. Sincere inquirers after truth will easily trace out parallel scriptures, which will satisfy their minds that the raising up at the last day pertains to the "joint heirs" of Christ's throne, and rulers "in the regeneration," where our Lord told his disciples they should "sit on twelve thrones, judging (*i. e.*, ruling) the twelve tribes of Israel."

After this establishment of the kingdom of God on the earth, and "the left of the nations" are all "put in subjection," under "a thousand years" reign of a perfect government, then commences the living *again* of "the rest of the dead;" probably not all at once, but in companies or classes, at different periods, running on in "the ages to come" (Eph. ii. 7), till all the race of Adam have had a real and true probation, which will fix their final state. Such is my present view of this matter of resurrection. But I shall not refuse to modify or change on sufficient evidence; yet no ridicule or misrepresentation will have any other effect on my mind than to convince me that opposers are destitute of argument.

Ed.

A "PRIVATE" letter speaks as follows: I feel that I would sooner go with one meal per day than give up the "precious" EXAMINER. I often take from the hours of sleep to peruse and study it. I cannot express in a letter or words the benefit I receive from the perusal of this Magazine: and many times I ask "Father" to prolong your life until you preach this Gospel truth from pole to pole. I feel that when people get hold of this great plan, they have something substantial, that will grow "brighter and better" until the day dawn. I desire to hear you expound these glorious truths, but never anticipate the privilege in this age; but I expect to meet with all the redeemed to praise and worship Him who ever sought and called after such an unworthy worm as I.

HUMAN REDEMPTION.—No. 13.

THE GOSPEL AS PREACHED BY PAUL.

THE first thing that strikes us in relation to the publication of the Gospel is, that while certain events which have taken place under it are the subject of Old Testament prophecy, the true character of the age or period, as a whole, was evidently either concealed from, or misunderstood by, the prophets.

Nothing startles a careful observer more than the discovery of the fact that, in the eyes of all the Old Testament seers, the humiliation and the glorification of Messiah on the earth *seem to touch each other*. His advent is always regarded as the immediate harbinger of the world's subjection. Not a hint is given of *delay*; not a suspicion seems to have entered their minds that eighteen hundred years and more, of struggle and persecution, should intervene, at the end of which five-sixths of the human race should be found even historically unacquainted with the fact of Christ's existence.

Who can wonder that, under these circumstances, the apostles, reverencing the prophets as they did, should expect the glory of Messiah to follow immediately on His humiliation, and ask, even at the last moment, "Wilt Thou at this time restore the kingdom to Israel?" Who can wonder that, after the ascension of their Lord, both they and their followers should, *for some years*, have lived in daily expectation of His second and glorious coming in the clouds of heaven?

It was not, probably, till Paul received, by special revelation, a knowledge of "the mystery which in other ages was not made known unto the sons of men," that *just views* began to prevail relative to the true character of the dispensation under which they were placed.

The statement that such a revelation had been given appears first in the Epistle of St. Paul to the Ephesians (iii. 1—11), in which the Apostle speaks of that which had been specially committed to him. And as this passage has generally been interpreted as teaching, *either* simply that the Gentiles should be "fellow-heirs" with the Jews, or else the kindred truth that, in becoming "heirs," Gentiles were *not to pass through* Judaism, it may be necessary to observe that the bringing in of the Gentiles was no "mystery" at all, inasmuch as it had been from the beginning revealed to Abraham (Gal. iii. 8), and was fully recognized, in the plainest terms, by Isaiah and other prophets (Isa. ii. 2; xi. 10; Mal. i. 11); while the further truth that these privileges were to be enjoyed without reference

to Judaism, had been taught to Peter in a vision soon after Pentecost (Acts xi. 1—18; xv. 7—11).

In the Epistle to the Romans (xvi. 25, 26), the Apostle again refers to "the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." It is this preaching of Jesus Christ "according to the revelation of the mystery," which, by the power of God, is to establish them in the faith (ver. 25).

Now what *can* this be but the preaching of the great love of Christ to the Gentiles, manifested in His gathering out of *them* a people who shall share His crown, and be numbered among His chosen? That it cannot mean the entire subjugation of them under this dispensation, seems clear from another passage in the same Epistle (xiv. 11), where, quoting Isaiah (xiv. 23), the Apostle connects the fulfilment of the prophecy that "unto God every knee shall bow, every tongue shall swear," and "all the ends of the earth" look unto Christ to be saved, with that day when "every one of us shall give account of himself to God." "We shall all stand," he says, "before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me" (Rom. xiv. 10, 11).

I scarcely see how, on any other hypothesis, the conduct of St. Paul—so different from our own—can be explained. Prince of missionaries as he was, he never seems to look forward to the conversion of the masses of mankind. His prayers, and tears, and efforts, are always for the few, rather than for the many. His supplications are not, as we might have expected they would have been, for the subjugation of the Empire to Christ, but always for "the saints;" and especially for those who had been called under his own ministry, that they might "grow in grace," and that he might "present every man perfect in Christ Jesus."

"It seems, indeed, impossible to deny the essentially limited nature of a dispensation that consists of a *Church*—a body of *called-out* ones—an election out of the mass. If it be an election, it cannot be universal; if it be universal, then there is no more *Church* or election."

Further, that "the mystery" spoken of as one "which from the beginning of the world had been hid in God," must have involved *much more* than ordinary interpretations suppose, is evident from the subsequent teaching of the apostles, which frequently relates, *on the one*

hand, to the election of a chosen people out of all nations, who, like the Master, should be hated and rejected of men, yet honored to be under Him kings and priests for ever; and on the other, to a "mystery of iniquity," then at work, soon to bring forth "ravenous wolves," who should "traffic in the Word," make "booty" of the flock, account "godliness a means of gain," and finally culminate in a "man of sin," and "son of perdition," whom the Lord should "consume with the spirit of His mouth, and destroy with the brightness of His coming." All this clearly indicates that the light received by this special revelation fell on the entire economy, and was intended to guide the expectations of believers into a right channel.

This view is confirmed by the Second Epistle to Timothy (chap. iii.), in which Paul enlarges on the character of the "last days," and still more, perhaps, by the way in which St. Peter, in the third chapter of his Second Epistle, treats the entire subject. Without at all withdrawing the assertion in his first letter, that "the end of all things" was at hand (1 Pet. iv. 7)—for this is ever true—he now warns them that great delay will take place before Christ's return; a delay so great, that scoffers will arise, ridiculing the very thought of His Second Advent, and saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. iii. 4).

He assures us, however, that the Word of God will stand; that "the Lord is not slack concerning His promise, as some men count slackness," but that mercy is involved in the delay; that the "longsuffering" of God arises only from His unwillingness "that any should perish;" that it means "salvation," even as Paul had taught them, "according to the wisdom given unto him," revealing in his Epistles some things "hard to be understood," which the unlearned (or rather, unteachable) and unstable wrest, as they do the other Scriptures, unto their own destruction (iii. 15, 16).

What the "things hard to be understood" may precisely be, we know not; but it is worth notice that the Apostle Paul often uses the phrase "*my Gospel*" as if his message to mankind included matters directly and specially revealed to himself. In the Epistle to the Galatian Church (ii. 2) he says that, seventeen years after his conversion, he went up to Jerusalem "by revelation," in order that he might communicate to the Church in that city, and to the

other apostles, the Gospel which he preached among the Gentiles.

Judging by what is said in that Epistle alone, we should naturally come to the conclusion that its sole peculiarity was that it asserted the liberty of Gentile converts to abstain from the observances of the Mosaic law. But it is by no means probable that this was all; for, as we have before seen, Gentile freedom had not only been directly taught to Peter soon after Pentecost, but, *in consequence of his testimony*, had been formerly and officially recognized as the revealed will of God by the apostles and brethren in Judea (Acts x. and xi.). In his Second Epistle to Timothy, after saying to him, "Jesus Christ of the seed of David was raised from the dead according to my Gospel" (ii. 8), the Apostle adds, "*Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory*" (ver. 10). Here he would seem to say that he suffered for preaching a special salvation for the elect.

If we ask, What more did Paul's revelation or Gospel include? what else could it embrace that was in any way peculiar to him? we must look for an answer to the First Epistle to the Corinthians (chap. xv.), in which we find the doctrine of the resurrection first clearly set forth as a necessary consequence of Christ's resurrection. This particular doctrine he declares to be "*the Gospel*" which he had "preached" unto them—that wherein they "stood," and by which they were "saved" from the power of this present evil world (ver. 1, 2).

But again it may be asked.—What is there in the doctrine of the resurrection as taught by this Apostle, which makes it so peculiarly his own?

One is certainly at a loss to see what it can be, unless the resurrection be connected—as it always is by St. Paul—with the fulfilment of those glorious promises of a new moral world which abound in the writings of the Old Testament. Other apostles had taught this to the Jews (Acts iii. 21); but Paul seems to have been specially called to open up the doctrine, and to impress upon the Gentiles that the dispensation of the fulness of times must be a result of the resurrection.

Such I believe it to be; and I cannot but think that if Scripture be carefully searched, and its various announcements relative to the resurrection be thoughtfully examined, it will become evident, that while glorious days may be expected after the return of Christ and the binding of Satan, it is not till mortality is merged in

life that the restoration of the race will be effected.

Dr. Arnold, when lecturing in Oxford, after taking a survey of the field of modern history, once asked whether there were, in the existing resources of the nations of mankind, any materials for a new epoch distinct from those which have gone before? and he answered—None.

Dr. Stanley, meditating on this conclusion, which he does not dispute, observes:—"We cannot hesitate to say, that if the Christian Church be drawing to its end, or if it continue to its end with no other objects than those which it has hitherto sought, it will end with its acknowledged resources confessedly undeveloped, its finest hopes of usefulness almost untried and unattempted. It will have been like an ungenial spring, cut short in full view of the summer—a stately vessel wrecked within the very sight of shore."*

St. Paul seems to remove this difficulty, and to reconcile the apparent discrepancy which exists between things as they are, and what we are assured they shall be, when he expounds inspired prophecy (as no other man does), teaching that it is not till "death is swallowed up in victory," that "the veil that is spread over all nations" shall be removed (comp. 1 Cor. xv. 54, with Isa. xxv. 6-8). If so, then it is that Israel, though she has destroyed herself, shall be ransomed from the power of the grave (Hosea xiii. 9-14); and as *this dispensation* is the one in which God visits the Gentiles, "to take out of them a people for His name" (Acts xv. 14), so, when that period is ended, and the decisions of the last day have been made known, will the Church enter upon its great mission, as the ruler and teacher of the nations. May not St. Paul point to this when he says, "Flesh and blood"—men in their present condition—cannot inherit the kingdom of God" (1 Cor. xv. 50)?

If this be the true view, the "stately vessel" is not "wrecked;" it but disappears for a season in the narrow straits of death, soon to emerge in new splendor on the ocean of unclouded felicity.

This doctrine is by no means confined to Paul. The very first teaching of Peter and John relates to "times of refreshing from the presence of the Lord" (Acts iii. 19); to "the times of restitution of all things"—predicted by the Old Testament prophets—"which God hath spoken by the mouth of all His holy prophets since the

world began" (ver. 21). Then, in effect, say they to the Jews, will "the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed," be enjoyed in its fulness (ver. 25); the preparatory work being the first advent of Christ, to turn men away from their iniquities (ver. 26). It was "as they spake" unto the people these words, "the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (iv. 1, 2).

Nothing can be clearer, from these concluding words, than that, by Peter and John, "the times of restitution," which "all the prophets, from Samuel and those that follow after, as many as have spoken, have foretold," had been connected with the "resurrection from the dead." Their crime was that they had taught that this great and expected national blessing was to come through Jesus, whom the Jews had crucified.

The peculiarity of Paul's "Gospel," or teaching, appears to have been, that it was received, not through any other apostle, but by direct revelation from the Lord Jesus (Gal. i. 12), and that it comprised, so far as we can ascertain, six distinct particulars.

(1). That idolatrous Gentiles, when converted, should be received into the Church without being subjected to Mosaic law, or in any sense passing through Judaism (Ephes. iii. 3-7).

(2). That God had cast off the Jews as the elect nation (Rom. xi. 1-10).

(3). That in place of this national calling, an "election of grace," consisting both of Gentiles and believing Jews, should be accomplished (Rom. xi. 5).

(4). That while this process was going on, a "mystery of iniquity" and a "son of perdition" should arise, and remain till the second advent of the Lord (2 Thess. ii).

(5). That when this work was completed, and "the fulness of the Gentiles" should arrive, the Jews, as a nation, would again be "grafted in" (Rom. xi. 24); those on earth in the latter day,—during the Millennium; those that had died in unbelief,—after the resurrection.

(6). That the last generation of saints should not die (1 Cor. xv. 51).

These seem to have been the topics specially constituting St. Paul's Gospel; they mark his teaching out as distinct from that of the other apostles, and constitute, without doubt, "the mystery hid from ages and generations" (Col. i. 26; Rom. xvi. 25), which he was "to make all

* "Advantages of Ecclesiastical History." Introduction to Eastern Church, page 79.

men see" (Ephes. iii. 9); and it was in connection with these truths that he preached everywhere the resurrection of the dead, as the perfected triumph of Messiah, and the great time of restitution.

The Apocalypse of St. John, as we think, completes the lesson by the presentation of what may almost be termed a prophetic history of the fortunes of the Church during the period that is to intervene between the first and second advents of the Redeemer.

A PAPER ON SOME CURIOUS AND ORIGINAL DISCOVERIES,

Concerning the re-settlement of the seed of Abraham, in Syria and Arabia, with mathematical and geographical Scripture proofs. Read before the "British Association of Science," at Aberdeen, Sept. 16, 1859, by Major Scott Phillips, 21 Kensington Gate, London.

TO THE PRES. AND MEMBERS OF THE BRITISH ASSOCIATION OF SCIENCE: Perhaps it may be permitted me to observe, that circumstances of discovery have laid upon me the duty of appearing in your presence to-day, in order that I should read before this great assembly a paper upon some curious and original matter concerning the future civilization and settlement of the seed of Abraham within the borders of Syria and Arabia. And upon so vast and important a subject I could not have ventured to speak, had I not been guided to the consideration and combination of some very precise mathematical and geographical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly there exists no need for my detailing at any length the present condition of the countries which we have mentioned.—We know that Syria has been a land flowing with milk and honey, but that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk: Arabia trodden by the feet of the wandering Arab: while both alike have lost all tokens of civilization, existing at this day under the decadence of the Turkish empire and the very dregs of the Mohammedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been and still are scattered through-

out the world; and yet they have been called the chosen people, and Arabia, bordering upon Syria, may be spoken of as the very cradle of the human race.

Who that has careered along the Red Sea, gazing on desert shores where even the trading Arab dares not land—who that has numbered the stones of Zion, and have we not all been enabled to do so by the means of that beautiful art, Photography—who, that has the civilization of his species at heart, and has compared our glorious Britain, cultivated like a garden, with the barren sands of Syria and Arabia, but must wish for the time and the means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if, among the various wonderful development of the days in which we live, a new development can be produced even out of a very, very old book, and if such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old, old book, may it not be permitted to us to turn to our geographical maps, and turn to the pages of what is written, and, comparing things past, present, and to come, see if we cannot also decipher somewhat amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their re-settlement upon that land, amid fertility, and wealth, and science, and all that dignifies and exalts the human kind?

In the maps which we have the pleasure to submit to your inspection, it is proposed to show the actual boundaries of the whole extent of the earth's surface which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations—then the bearing, line, and centre of construction for the ordinary re-settlement throughout the said extent, the same to be proved by mathematical proportions—then the geographical alterations which the formation of Syria will admit, illustrating the same with the effects of such geographical alterations—and lastly, would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Nile and land of Egypt.

Let us, then, draw attention to the geographical map No. 1 of Syria and Arabia, and refer to

the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten miles north of Jerusalem, it was said to him (Genesis xiii. 14). "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever."

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so, turning to the 18th verse of the xv. chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (evidently contrasting the one river with the other,) we take the Nile and the Euphrates to aid us in our search for boundaries, and are thus far aided on the north and south.

From Genesis we proceed to the 31st verse of the xxiii. chapter of Exodus, where we read upon the same subject, the promises made through Moses to the seed of Abraham. "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river." And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile; and for a western boundary, we have the Great Sea, Mediterranean, or Sea of the Philistines. The expression, "from the desert unto the river," most probably applied merely to the first partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the xxxiv. chapter of the book of Numbers which was proposed, let us, bearing in mind the great boundaries for the full-grown expansion of the promise, turn to the 24th verse of the xi. chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman? And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

And therefore as by our geographical map, we presume to judge that the Euphrates, the Med-

iterranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision to strengthen the fixity of these external boundaries, and then go on with the measurements therein.

But secondly: For these purposes we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit—(and the reed of 6 cubits, each cubit a cubit and a span)—is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators.—But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of the xiv. chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also, a square of 400 furlongs, or 50 miles. And if we refer to the Greek original, we shall find that the word *stadia* has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead of the ancient Roman measure; the former of 8 furlongs containing 5280 feet per mile, the latter of stadia 4864.64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that, while the medium of other investigation gives 20,168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of 8 stadia, each 608.08 feet, and thence, the cubit being 10.45853099 inches, which will give the reed of 6 cubits, equal to 116.75135099 inches: and 35,000 of such reeds will correspond with 50 Roman miles, while 75 such miles correspond, as by Van de Velde's latest map of Syria published last year, with one geographical degree. And the correctness of our views will, we believe, be fully proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But thirdly: we require a bearing before we proceed with our construction, and, to find that—we fix by latitude and longitude the sites of the two places—Gebu and Rimmon, as by careful consideration of the best authorities; having

been led to select these places, where it is written (Zech. xiv. 10), "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place," that is, in Jerusalem's place, for in the following passage it is stated that (Zech. xiv. 11) "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

And fourthly; we require authority for the line of construction, and this we find, where it is written (Zech. i. 16). "Thus saith the Lord. I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem."

And lastly: We require an actual centre of construction, and this we find to be in Mount Zion, because it is written (Isaiah xxviii. 16), "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation."

Thus having obtained the boundaries of the land to be re-occupied, the standard measure, the bearing, the line, and the centre of construction, we would now, by your leave, proceed with our developements and proofs. Having drawn the connection between Geba and Rimmon, west stretch out a line of construction through the given centre in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary. At the center we construct a square of 50 Roman miles, which, according to Scripture, is called the Holy oblation; and now, taking the same measure, viz., 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the boundary at the Euphrates where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of 50 miles each between the Oblation and the southern boundary, the Red Sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes. And if, after having fixed the Oblation upon independent principles, we turn to the xlviii. chapter of Ezekiel and read off the re-settlement as stated there, we find a most complete coincidence along the line of construction. We find Dan to the north, then the tribes in succession down to Judah next to Judah the Oblation, and then the remaining five tribes in succession ending with Gad, all marked off by perpendiculars across the line of construction, and extending from the

east side unto the west, (the east sea being the east side, as proved by Ezekiel xlvii. 48,) entirely occupying all Syria and Arabia, (for the portion marked Dedan on Geographical Plan No. 1, goes to fill up the completion of Dan and Asher, the monstrous cantle cut out by the Gulf of Persia), and leaving only the long triangular space below Gad unoccupied, concerning which tribe it is written (Deut. xxxiii. 20), "Blessed be he that enlargeth Gad."

Now, these developments are, we trust, so literal and precise, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the chief city of the whole earth, and also to speak of the internal measurements of the Oblation which we have obtained, and its developments for the inhabitation, commerce, and conservancy of Jerusalem delivered.

[To be continued.]

IS IT OUR PASSOVER ?

THE following article is taken from "The Restitution." It was written in reply to an inquiry to another Correspondent, and puts the subject in its proper light.—EDITOR OF EXR.

A brother asks why "The Lord's Supper should be changed, in its name, to the Passover?" There has been no such change, but the Passover has been called by Paul the Lord's Supper in 1 Cor. xi. 20. That he is here speaking of the Passover is plain from the fact that he refers right back to the night in which he was betrayed. We turn to the account of that eventful night, and we find but *one* Supper was eaten by our Lord with his disciples and there it is called the "feast of unleavened bread"—"the Passover." Paul also calls it "the feast" in 1 Cor. v. 8. That he here refers to the Passover is made plain from the fact that he speaks of it in connection with the sacrificing of our paschal lamb.

Some of our brethren have been meeting on the first day of the week at ten o'clock A. M., as they suppose to eat the Lord's Supper. I think if Paul was writing to such he would say, "This is *not* to eat the Lord's Supper, for the Lord Jesus the *same* night in which he was betrayed took bread." He was not betrayed Sunday morning at ten o'clock.

But says our brother, "as to the weekly, there is at least a precedent amounting to all but a command." "Upon the first day of the week," etc. But you are not following the example of

the brethren at Troas; they kept up the meeting till midnight, broke bread after midnight, (or on the second day of the week) and went home in the morning. There is no proof that the disciples at Troas met *every* first day to break bread; and if they did, there is no proof that other churches did the same; and if they did there is no proof that it was to eat the Lord's Supper, or that any wine was used at such feasts. I think there is no doubt that it was the custom of the churches to keep what Jude calls "feasts of charity," or in fellowship and in breaking of bread and in prayers; at first daily, afterwards weekly. But this is not to eat the Lord's Supper. The Supper called by the Apostle here the "Lord's Supper," had its set time. "Now when the feast of unleavened bread drew nigh which is called the Passover." "And when the hour was come he set down and the twelve Apostles with him." No change was made in the time; the only change made was in taking the *bread* and the *wine* instead of the body and blood of of the Lamb, and saying, "This is my body which is given for you," and "This cup is the new testament in my blood which is shed for you." Now Paul says, "Our Passover has been sacrificed for us; therefore let us keep the feast." The lamb has been slain, this much of the type is fulfilled. Now to slay a lamb (as do the unbelieving Jews) would betray a lack of faith in the Lord's death; but the *Supper* has not been fulfilled, but will be in the kingdom. Luke xxii. 16. Therefore we should show the Lord's death till He come.

The expression, "As often as ye eat this bread and drink this cup," gives no license to do it as often as we please, or as often as is convenient, or fifty-two times as often as they ate that bread. It was bread that was used but once a year, and a cup that was drank but once a year. Up to this time the lamb had been killed to show the Lord's death—to come—now "this bread" and "this cup," which represents a *slain* lamb and *shed* blood, are used.

If the Passover was to be discontinued or its time changed we should reasonably expect the fact to be clearly stated. If "this bread"—which had been used once a year, is from this time to be used fifty-two times, where is the proof? If no change is made no such statement is to be expected. The fact that so little is said of the time shows that it was understood by the disciples.

If Jesus designed that the feast of unleavened bread should cease, at that time, it is strange that He should have said, "I have desired to eat this Passover *with you* before I suffer; for I

will not any more eat thereof until it be fulfilled," etc. If they knew this was the last Passover, they did not need to be told that He would no more eat of it with them; and if they did not know it was to be the last, we should expect Him to tell them, *You will not any more eat thereof; but on the contrary He said "This do in remembrance of me."*

If it was intended that this was the last feast of unleavened bread, it is remarkably strange that He should take bread prepared for that feast, and say, "As often as ye eat this bread ye do show the Lord's death. As much as to say, You will not eat this bread any more, this feast ends here; but as often as ye eat this bread ye do show the Lord's death. But if we should admit that the feast was to be discontinued at that time, we still have the apostolic injunction, to show the Lord's death *as often* as they did eat that bread. But we see no reason why we should not "keep the feast," for our Passover is sacrificed for us, and it is soon to be fulfilled in the kingdom of God. Brother, have you been keeping the feast?"

The same writer says—"In Acts ii. 42, we find the first believers continued steadfastly in the apostle's doctrine and fellowship and in breaking bread and in prayer," and asks, "Now if the breaking of bread is changed to once a year, why not also change the fellowship or meeting together to the same time? Why not change the time of prayer to once a year?"

In reply I would say, we are not making the change; if any change has been made it was from a yearly to a weekly observance. But we believe the disciples did break bread and eat their meat with gladness; but this has nothing to do with showing the Lord's death. What had their eating their meat with gladness to do with this? But does our brother suppose that when they broke the bread but once a week, instead of daily that they prayed but once a week and preached but once a week? He says we have just as much authority for changing the particulars in this verse altogether as for changing one, i. e., the breaking of bread.

Hoping to "come to the unity of the faith,"
I am

Yours for the whole truth.
LEVI SKEELS.

ON RIGHTLY DIVIDING THE WORD OF TRUTH.

ST. PAUL tells us (2 Tim. ii. 15) that it is of great importance rightly to divide the Word of Truth. Errors are, in fact, as a general rule,

nothing more than either perversions or very extreme views of truth. That which is totally false cannot long exist; but when there is a certain amount of truth in an error it is very difficult to show the falseness contained therein, because that part of it which is true withstands any amount of criticism, and if a portion of the foundation on which a superstructure is reared be really solid, it sustains and upholds very much that is unsubstantial. Through what darkness and through what horrors and wickedness has not the partial amount of truth held by the professing churches not conducted them! It is, then, the more important for us to see that truth does not become the support of falsehood, and we should be the more careful that the amount of truth we really feel to be such, does not make us rest content to accept associated error. I once heard it remarked that a wrong-headed conscientious man does an immense deal of mischief; and if this be true, as I think it is, how careful we ought to be that we do not teach as truth anything which will not bear to be brought to the light and examined on all sides.

One of the best instances we have in Scripture of the danger of drawing conclusions from insufficient evidence is to be found in the eighteenth chapter of Ezekiel. We are there told that it had passed into a proverb, that the fathers having eaten sour grapes the children's teeth were set on edge. No doubt this had arisen partly from the manifest and undeniable fact that children suffer from the effects or their parents' sins, but partly, also, from the declarations made by the Lord Himself that He would visit the sins of the fathers upon the children. From the latter statement, doubtless, many even among the pious Israelites had concluded, as we find some had (verse 19), that the son should die for his father's sins.

Wherein, then, consisted the error of those who reasoned thus, for there is no doubt that the expression "visiting the sins of the fathers upon the children" is a very strong one? It lay, I think, in this; that by insisting too exclusively upon one portion of Scripture, they ignored others equally important; and, in addition to this, that they interpreted the passage in such a way as to make it militate with the revealed character of God, as a God of righteousness, justice, and truth. Now, in the above case, the facts of every-day life certainly show us that in one sense—and that a very real one—the child does suffer for its parents' sins. It is vain for us to deny this, as it is constantly before our eyes. In order, therefore, to reconcile the revealed character of God with such a fact, we are

bound to assume that the visitation was not, as regards the child, in the nature of *punishment*, nor as proving that God was angry with him for sins not his own, but simply that the *effects* of sin were felt by the son, and that God would not interfere to prevent the righteous visitation of iniquity until the third or fourth generation had passed.

But in addition to this view of the case it must be remembered, that God had distinctly told the Jews that the children should not be put to death for the father's sins, (see Deut. xxiv. 16). And the twentieth verse of this chapter as distinctly declares that the son should not die for the iniquity of the father. In other words, as far as I understand it, the son would suffer, as the martyr suffers, for sins not his own. It is always the case that the innocent suffers for the guilty to a greater or less extent, but it would be absurd to say that *therefore* the innocent bears the sins of the guilty.

It is to be noticed here, too, that God gives us His own sanction and approval in attempting to prove that His ways are equal, and that His ideas of justice and truth are not different from those innate ideas of justice and truth which He has Himself put into our hearts; for He here plainly implies that if the son really were made to bear the iniquity of the father, His ways would be unequal. Clearly, then, I think this chapter teaches us that we are perfectly justified in refusing to believe that God would do anything according to our notions of justice rightly considered, would be unfair, and that in the interpretation of Scripture we may and ought to use our common sense, and our innate ideas of right and truth.

Another instance of arguing too exclusively, even from what is plainly revealed in Scripture, is to be found in our Lord's temptation, when Satan says, "Cast Thyself down, for it is written, He shall give His angels charge over Thee, to keep Thee, and in their hands they shall bear Thee up, lest at any time thou dash Thy foot against a stone." This was perfectly true; the Lord had said so, and this promise seemed quite applicable to the present case. Some would no doubt have even argued that as God had plainly told Him that His angels were constantly in attendance on Him, it would imply want of faith in Him not to take Him at His word, and thereby show the tempter His power. But our Lord corrects this impression by reference to another, equally plain Scripture, viz., "Thou shalt not tempt the Lord thy God," and in so doing shows us how we ought to act, and not suffer ourselves to be led away by the letter.

May we not, then, apply this principle to those who tell us, that because in one passage our Lord says, "These shall go away into everlasting punishment," that therefore He will have no pity on His enemies, but will cause them to suffer for ever. Must we not interpret it by other passages, such as that of St. Paul, "Whose end is destruction?" Then all is fair and equal even to our comprehension, and we can believe that God is merciful and gracious, and that while His wrath endureth but the twinkling of an eye, His mercy endureth for ever.

—Our Hope.

T. W.

THE NEW JERUSALEM.

BY HENRY BRITAIN.

(Concluded from last number.)

"Then glory yet unheard of,
 Shall shed abroad its ray,
 Resolving all enigmas,
 An endless Sabbath day.
 They then from his oppressors
 The Hebrew shall go free,
 And celebrate in triumph
 The year of Jubilee."

V.

Great confusion has arisen in applying the promises connected with the Hebrews and the earthly Jerusalem to the Christians and the heavenly Jerusalem. The type has been taken for the antitype, and the promises attached to the temporal condition of the Hebrews, applied to the eternal condition of the Christians. But, why not rightly divide between these two positions? Why seek to deprive the Hebrews of their national and temporal promises, when the Christian has his national and eternal promises vested in His leader, Christ Jesus? There are temporal promises made to the Hebrews under the law and mercies covenanted of God to that nation, but there are eternal promises under the promise made to Christ and Abraham, and all of like precious faith. The apostle Paul clearly states that the promise that Abraham should be heir of the world, was not to him or his seed, through the law, but through the righteousness of faith (Rom. iv. 13. *et. seq.*). The inheritance of the world is by faith and not by the law. To Abraham and his seed, even Christ, were the promises made, and no law can annul the promises of God. (Gal. iii.). The gospel preached unto Abraham of the blessing of the nations through him and his seed the Christ is still the same gospel to be preached (comp. Jer. xii. 38; xviii. 18; xxii. 17; Gal. iii. 8, 14, 20). Because

the Hebrews would not, and did not, realize that they who are of faith were counted the children of the promise, therefore their hearts became blinded and they have become alienated from the life of God in consequence. But only for a time: God is able to graft them in again (Rom. xi. x, ix.)

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance (Deut. xxxii. 8, 9). God hath not cast away his people whom he foreknew (Rom. xi. 2). And the gifts and calling of God are without repentance (Rom. xi. 29). The nations (Gentiles) through the God of Israel have obtained great riches and mercy (Rom. xi. 12, 30) placed within their reach. But if this fall caused so great riches and mercy to come unto the nations, how much greater riches and mercy shall come to the nations when they come to the fulness of the faith in Christ Jesus? The veil remaining upon the heart of Israel when reading the old covenant, will be done away with, when their hearts turn to the Lord Christ (2 Cor. iii). Isaiah still speaks to the Hebrews (liv. 3), "thy seed shall inherit the nations (Gentiles)."

To Abraham was promised the land also in which he then dwelt and to his seed forever (Gen. xiii. 14-18). And, requiring a sign, God gives him one (Gen. xv. 8-21). In this sign, Abram is forewarned of the captivity of his posterity in Egypt (xiii. 14); of his own death; and the giving of the land to his posterity (18-21). And Nehemiah recognizes the performance of God's promise (Neh. ix. 8), and also shews that Israel broke their covenant on their side (26 v. etc.). But inasmuch as the promise has never been recalled on the part of God, it still remains to be made perfect through his own way. There still remains the question to be answered, How did this sign give to Abraham the answer to his question, "Whereby shall I know that I shall inherit it?" Stephen declared, nearly two thousand years after this, that though God had promised Abraham the land for a possession, yet he gave him no inheritance, no, not so much as to set his foot on, in it (Acts vii. 3-7). How then, we repeat, did Abraham know that he should inherit the land? We have, after this occurrence, the promise of his son Isaac (Jer. xvii. 19), and, in Isaac the seed was to be called (Jer. xxi. 12). Yet, he is commanded to offer Isaac for a burnt offering (Gen. xxii. 2), and, staggering not at the promise of God through unbelief (Rom. iv. 20), proceeds to obey the command

of God. For he accounted that God was able him to raise up, even from the dead, from whence also he received Isaac in a figure (Heb. xi. 19). Forasmuch then, as the promise of his inheritance was connected with his death (Gen. xv. 15), and as there was no promise given of inheritance before death, it follows, that Abraham connected his inheritance of the land with the resurrection of himself from the dead. And, when resurrected, he and his seed will possess it.

The inheritance then of the land stands sure, because connected with the resurrection from the dead. And, the claim of Abraham is not under the law but under the promise. The law was added until the seed should come unto whom the promise was made (Gal. iv. 19). And, as Christ, the seed, came not to destroy the law and the prophets but to fulfil; and, as He himself declared that all should be fulfilled that belonged to the law (Matt. v. 17-20; Luke xvi. 17); it remains therefore for Christ to fulfil all those things yet unfulfilled in the law and the prophets (see Luke xxiv. 25-27). And, among these things is the future restoration of the Hebrews to their own land. Time will not permit the quotation of passages which cannot be proved ever to have been fulfilled; we must rest content with a few. For instance, Isa. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning, *afterward*, thou shalt be called, the city of righteousness." Jeremiah xxx. and xxxi. 30th chap. 9th ver, "They shall serve the Lord their God, and David their King, *whom I will raise up unto them.*" 31st chap. 33rd ver., "I will put my law in their inward parts and write it in their hearts and 35 to 37, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." And again, Ezekiel testifies, 37th chap., "I will make them (Judah and Israel) one nation in the land upon the mountains of Israel," "neither shall they be divided into two kingdoms at all;" "*David my servant shall be king over them;*" "*and my servant David their prince forever.*" And Zechariah ii. 12, "The Lord shall inherit Jerusalem his portion in the holy land, and shall choose Jerusalem again."

Yet, although it is evident that the prophets of God point out to us the future ingathering of Israel and the peace of the earthly Jerusalem, there still comes to us a glimpse of the heavenly Jerusalem. The sinner dying an hundred years old is accused (Isa. lxx. 20): aged men and children shall inhabit the earthly Jerusalem (Isa. lxx., Zech. viii.) So that mortality still exists.

Death is not abolished. But, the former are not to be remembered or come into mind, for behold I create new heavens and a new earth" (Isa. lxxviii. 17). See also Isa. lxxvi. 12. And, "the Lord hath prepared his throne in the heavens" (Psa. iii. 10). So also Isa. xxv. 8, "He will swallow up death in victory;" and again, xxvi. 19. "Thy dead shall live, my dead body shall then arise." Resurrected persons are then in connection with those who are not resurrected. Now is this opposed to the experience given to us in the Scriptures? At this present time, the angels of God are often around us, and behold our weakness, our sins, our death. The immortal beings, like to whom the saints have yet to be, are mixed up with mortal beings. What difficulty can there be then, in accepting the statement of the book, that resurrected men are to be found hereafter in connection with unresurrected men. Daniel (xii. 2, 13) is informed that many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, and he it to rest and stand in his lot at the end of the days. Here we have resurrection taught. But in a previous account we are informed that Daniel has been shown that the saints who have been prevailed against (vii. 21) also become possessors of the kingdom under the whole heaven (vii. 18, 27). How can this be unless by a resurrection from the dead? And it is not stated that the dominions over which they rule are filled also with resurrected men. Hannah, also, praising God declares that "the Lord killeth, and maketh alive: he bringeth down to the grave and bringeth up (1 Sam. ii. 6), and also that He makes the poor and the beggar "to inherit the throne of glory;" "out of heaven shall be thunder upon them" (8, 10). And again, David says, (Psa. xi. 6) The Lord's throne is in heaven. The Lord Jesus there also is, for the apostle says, "we have such an high priest who is set on the right hand of the throne of the Majesty in the heavens (Heb. viii. 1; See also Heb. xii. 2). As Christ is already on this throne, it remains for him to sit on the throne of David, according to Peter's declaration that God "would raise up Christ to sit on his (David's) throne" (Acts ii. 30). Be it noted, that the expression "the throne of David" is never applied to the throne of God in heaven, nor is it ever applied to the throne of God or of the Lamb in the New Jerusalem described by the apostle John. Hence, it follows, that all promises made to Abraham, or David, or the Hebrew nation, which are not yet fulfilled; and which had to do with the earthly Jerusalem and country, remain to be fulfilled. The vindication of

God's right to the temporal rule of the earth by means of the Hebrew nation is the final act on His part, before the earthly Jerusalem and its surroundings are swallowed up by the New Jerusalem and its surroundings. And, from the word of the Spirit recorded by Isaiah (lxvi. 22) it seems that the remembrance of the children of Israel will be perpetuated: the declaration being, "as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and name remain."

O happy retribution!
 Short toil, eternal rest;
 For mortals and for sinners
 A mansion with the blest,
 To all one happy gerudon,
 Of one celestial grace;
 For all, for all, who mourn their fall,
 Is one eternal place.

VI.

A devout man, named Simeon, living in Jerusalem, waiting for the consolation of Israel, had revealed unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ (Luke ii. 25, 26). After this, coming by the Spirit into the temple, he takes the child Jesus in his arms, who had been brought there by his parents, and says, "Lord, now lettest thou thy servants depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people Israel" (Luke ii. 27-32). Whenever the question is asked, "What is salvation?" we have only to turn to these two passages for a clear, distinct reply. Simeon, waiting for the Lord's Christ, declares when he sees him, that he has seen the salvation of God. *Salvation is the Lord's Christ.* God does not hide his glory in words; he puts them into tangible shape, in substance salvation is not in word only, but in deed and in truth, shown unto us in the person of his Son Jesus Christ. And this salvation or Jesus Christ, is connected with the house of David by Zacharias (Luke i. 67, etc.), "hath raised up an horn of salvation for us in the house of his servant David." Nor is this done, for John the Baptist connects this salvation of Christ with all flesh, "and all flesh shall see the salvation of God" (Luke iii. 4-6). The vast majority of the Jews, unlike Simeon, and the vast majority of the nations (all flesh) have not seen the salvation of God, or, the Lord's Christ. Will they do so? David declares, (Psalm xcvi.) looking forward, of the Lord, "his righteousness hath he openly shewed in the sight of the heathen." Connect-

ing this, with the righteous judgment of the earth by the Lord, the King. Isaiah also confirming this, tells us, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God." And again, (xlix. 6) "I will also give thee for a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth."

Salvation is always connected with God and His Son Christ. Apart from these, the term salvation is but assounding brass and a tinkling cymbal. Explain the force of the word salvation always in relation to God and Christ, and we keep to the truth, and our words will carry life with them. Use the word salvation as a word only, to catch the ear and not to touch the heart, and the result is, confusion and dismay. Salvation may differ in degree, but not in nature. The Lord Jesus in the present day of salvation (2 Cor. vi. 2) is the salvation to all who come to him. But, however varied the aspect in which the salvation in and through Christ presents itself to His acceptors, He is still the same to all; there is no difference by the faith which is in Him (Rom. iii. 24, etc.). Hence it is, gifts differ according to the grace that is given us (Rom. xii.): that the brother of low degree is called upon to glory in his exaltation (James i. 6): and those who have used the office of a deacon well purchase to themselves a good degree in Christ Jesus (1 Tim. iii. 13). God, who maketh us to differ, and gives to us varied gifts, and by various means, yet through all, does so by the same Spirit and the same Lord. And, without contradiction the less is blessed of the better. The higher the degree in righteousness, wisdom, glory, sanctification, holiness and honor, the more power there is possessed of blessing those who are less in degree. The light of the knowledge of the glory of God in the face of Jesus Christ hath shone into our hearts who believe in Him, so that by our works men may be made to glorify our Father in the heavens. By so doing, we work out our own salvation, the good work began in us by Christ Jesus: and we become laborers together with God: for God hath ever been the King of old, working salvation in the midst of the earth. Even in this present life, this salvation can affect those who are not of us; as well also those who of us, when erring from the truth are turned back again into its ways and saved from death. Will this salvation vested in Christ, and through Him, in his disciples, have less power in the future ages than at this present time? Will this blessing of the higher degree of salvation possessed by the him and them, hinder the manifes-

tation of any lower degree of salvation in others, either now, or hereafter?

Now let us turn to the twenty-first chapter of the Revelations, and also to the twenty-second chapter. The former things have passed away (xxi. 4), there is no more curse (xxii. 3). Yet, it is declared (xxii. 2) that the leaves of the tree are for the healing of the nations. Of what nations? How are they not healed? Former things having passed away, no more death, or pain, or sorrow, what can this expression mean? If we turn to the first account given to us of the tree of life, we find it recorded, that Adam was hindered from eating of the tree of life, lest he should live forever (Gen. iii. 22-24). In the final record, the nations (Gentiles) are to be healed by its leaves. The nations cannot be the saints for their eternal life and healing has come to them, through Christ. He is the bread of life to them. Besides, the apostle John tells us, "the nations shall walk in the light of it." The terms nations and Gentiles being equivalent, how is it that the distinction "the nations" or Gentiles is maintained in the final state? We have future facts given to us, for our acceptance, or rejection, in these chapters of the Revelation, or uncovering of the future purposes of God and His Christ: but, we cannot explain *how* God purposes to bring them to pass. Faith can only be positive that what God has said he will do. The positivists do not tell us what is the nature of that perception which enables men naturally to do and to be; how then can it be expected of the believers in God to explain the nature of faith's perception which enables the believer to do and to be for God, here and hereafter? Another fact revealed to us, is, "that the glory and honor of the nations" are to be brought into the New Jerusalem, by a certain class called "the kings of the earth."

By carefully reading the account of the judgment before God, unfolded to us in Rev. xx. 11-15, two classes have their final positions decided. Those not found in the book of life are cast into the lake of fire, which is the second death. No information however is given us as to the manner in which those found written in the book of the life are made partakers of the life of the new heaven and the new earth. In the subsequent chapter, we have given us, as before noticed, the facts concerning the nations. Why not accept the last statements as an explanation? Or, as a sequence to the first named facts? Nor is it stated that they will enter into the New Jerusalem. Can it be said of the dead who shall stand before God, that they all have heard of God and His Son? That they, like those who have heard,

can aspire to the same things and be judged by the same light? For Christ was manifested to destroy the works of the devil, but nowhere is it declared that the human race is one of the devil's works. And, Christ came not to destroy the lives of men, but to save them. True, the choice of life and death remains in the hands of those who hear of Him. But this does not touch the case of those who have never heard of Him. And this is the very point to be investigated so far as any light is given to us, and no farther. Why should I or any one else, make my standard of knowledge or perfection the standard whereby I should judge others? The only standard of measure or perfection is that of Christ.

The enemies of God will be destroyed the Scriptures declare, and so do we; because it is so declared. It is not right to take passages which are applied to a class, and apply them to all sorts and conditions of men. Now is it just to apply to the whole human race passages which are not applied to the whole human race. Each must take its proper place or division, if we are rightly to divide the word of truth. Certain it is, that if we who have received knowledge of the truth, sin wilfully after we have received knowledge of the truth, there remains no more sacrifice for sins. If we do not sin wilfully how then? What of those who have not received knowledge of the truth? Certain it is that the blessing of Abraham will come on the nations (Gentiles) through Jesus Christ, and those who are Christ's at this present time are fellow-laborers with God, joint-heirs with Christ, and the declaration of the great salvation to be found through Him.

The chapters in Ezekiel referring to the future worship of the Hebrews, it appears, are figures of the True, of which it is not said they are eternal, not located in the new heaven and earth.

And, as Isaiah declares the exaltation of the earthly Jerusalem, as well as others of his fellow prophets, with the corresponding subjection of the nations in the earth. The which are the figures of the true or eternal state of future things. So also, John the beloved, describes the exaltation of the New Jerusalem, into which others before him had not been blessed with so clear a view, with the corresponding subjection of the nations of the earth. All the ends of the earth will see the salvation of God: firstly: while time is; secondly: when time is not.

The LAMB is ever near thee,
The Bridgroom there alone;
The Crown is Ho to guardon,
The Buckler to protect,

And He Himself the Mansion,
 And He the Architect,
 The only art thou needest,
 Thanksgiving for thy lot:
 The only joy thou seekest,
 The Life where Death is not.

VII.

The throne of God and the Lamb will be in the New Jerusalem (Rev. xxii. 3). The city has no need of a temple, the Lord God Almighty and the Lamb are the temple of it (Rev. xxi. 22). The glory of God lightens it and the Lamb is the light thereof (Rev. xxi. 23). The builder and maker is God (Heb. xi. 10). His servants serve Him and see His face (Rev. xxii. 3). His name written in their foreheads (Rev. xxii. 4: iii. 12). They shall reign forever and ever (Rev. xxii. 5: v. 10). The kings of the earth do bring their glory and honor into it (Rev. xxi. 23): and again, they shall bring the glory and honor of the nations into it. Of whom it is also written, "and hast made us unto our God kings and priests and we shall reign on the earth" (Rev. v. 10). To whom it is also said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. ii. 26). What more can I say? yea: the pure in heart shall see God (Matt. v. 8). Unto God be glory in the church by Christ Jesus, to all the generations of the age of the ages. Amen.

Strive, man, to win that glory;
 Toil, man, to gain that light;
 Send hope before to grasp it,
 Till hope be lost in sight;
 Till Jesus gives the portion
 Those blessed souls to fill,
 The insatiate, yet satisfied,
 The full, yet craving still.
 That fulness and that craving
 Alike are free from pain,
 Where thou midst heavenly citizens,
 A home like theirs shall gain.

AMEN and AMEN.

57 Bradford St. Birmingham, Aug. 8th, 1874.

THE WISDOM OF THE NATURAL MAN.

BY B. J. BURNETT.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

By this saying, "the natural man," we are made to recognize man as he is by nature, either

learned or unlearned; either possessing much or little of natural wisdom; i. e., the wisdom of this world. And thus it is; that the wisdom concerning which the Apostle makes this interrogation, "Hath not God made foolish the wisdom of this world?" I answer, God has made the wisdom of the men of this world foolishness; not only comparatively, but relatively concerning the things that speak of Christ.

For the good news of an eternal redemption from the condition of imputed guilt, into the eternal sonship with Christ in God, consisted of two elements; first, a testimony of eternal facts which fell within the region of the senses of worldly wisdom. But the second element of this testimony is found in the virtue of those facts wherein they relate to the predetermined purposes of the Most High toward our race and their consequences upon the spiritual life of the called and chosen ones in this life of tribulation.

Therefore, when the precious promises of the covenant are presented to the outward sense of the natural mind, its natural sense reverses facts; hence, these truths when reaching the heart have become to him foolishness, because God had preordained that all natural wisdom should become foolishness when standing face to face with divine facts. Hence comes the truth of this saying, "Hath not God made foolish the wisdom of this world?" Herein is the wisdom of God made known, because he hath made all carnal wisdom but foolishness in relation to divine facts; and because of this wise act, toward our race, it is said, "For when in the wisdom of God, (who made all carnal wisdom foolishness; therefore) the world by (their own) wisdom knew not God." "For the Jews require a sign, and the Greeks seek after wisdom." "But (said the apostle) we preach Christ crucified; to the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ (is) the power of God and the wisdom of God" (1 Cor. i. 21-24), in the pure Apostolic preaching of the Glad Tidings.

Therefore, as we quoted this great Apostle at the beginning, "How that the natural man receiveth not the things of the Spirit of God," we are now made to know why this thing is so; for, we have now learned that it was God's purpose to reduce all carnal wisdom down into foolishness, so that the wisdom of the carnal mind could not know the things revealed by the Holy Spirit of God, concerning the great work of Christ's redemption of his body, the Church, which is a matter of no concern whatever to the

carnal mind, as the uncalled of our race; for they, in their case, were provided for in the anti-type of the scape-goat; who bare away the sin of the world, but not personal sin, as some suppose; but this sin was imputed to our race, as the sins were imputed to the scape-goat by Aaron. Therefore, the uncalled of our race, have no right to comprehend the things communicated unto the church by "the Spirit of God;" for these things contain nothing that stands in any way related to their final acceptance at the restoration of all things; for, if all things are to pass under the Almighty power which will then be exerted on the side of reconstructing of his damaged creation, into what condition will the Almighty energy place them?

The great question which underlies the whole, is this: May we not hope for a restoration, i. e., a replacing of all things back to their primal state, where the Most High pronounced them "very good?" If this condition is secured for the uncalled of our race, in that day, what more should we ask for in their behalf? I believe there is one thing more that is needed on the side of our race, when they have been restored to the Adamic condition of "very good," they must, and will learn that God's dear Son has borne away all the imputed guilt of the first disobedience: they will be made to know that the same Divine personage is now made, because of his relationship unto our race, the only medium by which they can approach unto the true mercy seat not made with hands. Now, when we are made to know that at this time the adversary is abolished, and that in him all enmity and antagonism unto holiness has become extinct, what will prevent the mind (that has been restored to the condition of very good before God,) from at once believing the whole sacred story of man's redemption from death? i. e., if the words "restoring" and "restoration" mean a replacing of things damaged back to their original condition of "very good?" Then, what reasonable objection can be advanced against this proposition, viz., "That when the creation itself, (i. e., the whole human race), will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God," (Rom. viii 21; *Diaglott Translation*); what is there in such condition to prevent our race from at once accepting our dear Lord as their Saviour, seeing they now enjoy such perfect freedom of will, in love to all?

For they have now passed through the "Times of Restoration of All Things," (See Acts iii. 21, *Dia. Trans.*) Hence, they now are standing precisely where our first parents stood by crea-

tion, with this additional acquisition of knowledge, they have learned to know both good and evil; which was unknown to Adam and Eve until they partook of the "Tree of knowledge of good and evil," whereby they, and all their descendants were condemned to corruption in the dust, until the times of restitution of all things," when He shall send Jesus Christ . . . whom the heavens must retain until these times of restitution "begin."

And then we are made to know that "every knee shall bend, of those in heaven, and of those on the earth, and of those underground ones, and every tongue shall confess that Jesus is Lord, to the glory of God the Father" (Phil. ii. 10-11, *Dia. trans.*)

From this point of view alone, can the wisdom and fitness of the Divine purpose, be known and appreciated by us.

New York City.

THE CHARACTER OF DAVID.

BY LUCRETIA B. LAMB.

I HAVE been requested to write my views of the character of David, the king, the man after God's own heart. Some sincerely inquire, if this can be true and God a God of love? In the first place, I think we should consider the difference between the dispensation in his time and that in which we live. That was a law dispensation, which is not supposed to be built on mercy, but impartial justice; the requirements were, an eye for an eye, a tooth for a tooth. The blessings of Gerizim and the curses of Ebal clearly define the character of his time; notwithstanding this, we find in his history much of clemency and mercy. When sorely pursued by Saul, who had received from him naught but the obedience of a faithful subject and the filial love of a dutiful son, yet sought to take his life, and searched for him through all the coast of Israel,—when in the Providence of God he was completely in David's power, merely took the cruise of water from his head, and the skirt from his coat; and when the Amalekite brought to him the intelligence that he had killed Saul, expecting to obtain his favor, he commanded his men to fall upon him and slay him. Two men came to inform him that they had slain Saul's son, his rival in the empire; he commanded them to be slain.

He grievously sinned in the case of Uriah, which was no doubt the result of neglected duty. He had, previously, accompanied his forces to the field of battle, but now, he stays at home in idleness and luxury; an easy prey for temp-

tation. When his sin is brought home to him, by Nathan the prophet, and he pronounces his own condemnation, he does not seek to hide or excuse himself, or throw the blame on others, but like a contrite heart, humbles himself before God, confesses his guilt, and declares his sin is ever before him: When fleeing from Jerusalem, for fear of Absalom, he went up Mount Olivet weeping, and on foot, with his head covered for very shame as he saw the fruit of his own sad example.

When Shimei came out and cursed him, he would not suffer him to be smitten, as his chief officer desired to do. His reply, "Let him curse, perhaps the Lord hath bidden him." What an evidence of true humility and godly sorrow, that is unto life.

His imprecation of vengeance upon his enemies, that is so severely criticised, is, I think, but the outgrowth of law and justice. Some of them had been his familiar friends, they had taken sweet counsel together, had walked to the house of God in company; others, when they were sick, his clothing was sackcloth; he fasted and humbled himself and mourned as a mourner for his mother; who when he was afflicted rejoiced, and said, *Aha, aha*, so would we have it. The age had not commenced when men were taught, "If thine enemy hunger, feed him; and if he thirst, give him drink;" neither had they learned that they must forgive even until seventy times seven,—implying that forgiveness was to have no limit.

The law was until John: from that time the kingdom was preached, and its principles of grace, such as love and mercy, have been taught, until we regard them as the foundation of Christian character. In David's life we behold a sinful man; while most of his character is Godlike, which is manifestly the approbation of the Most High and His promises to him and his house forever. He will in the ages to come be a prince under the leadership of his Royal Son, who is KING of kings and LORD of lords.

St. Paul, Minn., Oct., 1874

NOTE BY THE EDITOR.—One word more on what is said of David as "a man after God's own heart." The text referred to has been greatly misunderstood and misapplied. It was spoken of David before he was king over Israel, and was addressed to king Saul, by Samuel, when condemning his wickedness in not keeping the commands of God; telling Saul that his kingdom should "not continue;" for, "The Lord hath sought him a man after His own heart," etc. (1 Sam. xiii. 13, 14). It was not till after this

that Samuel anointed David (1 Sam. xvi. 12), when he was young and "ruddy and of a beautiful countenance." It was still a number of years later before he was king in fact; so that commendation—supposing it applied to David—was many years before the matter of Uriah and his wife.

After all, the commendation is applied to David, most likely, only as a type of David's greater Son; for, the language is, "The Lord hath sought him a man after His own heart, and the Lord hath commanded him to be Captain over his people." See also Isa. lv. 3-5, where the "sure mercies of David" are promised to those who accept Christ: of whom God says, "I have given Him for a witness to the people, a leader and a commander to the people." Here is one "after God's own heart."

THE NEXT POPE.

It is a question of much interest, "Who will be the next Pope?" It is certain that Pius IX. cannot officiate much longer, as he is now in his eighty-third or fourth year. The following shows the drift of things connected with the Papal power:

"Prince Bismark has doubtless his own idea as to who the new Pope is likely to be; and he is apparently fomenting the quarrel with the Catholic Church—which he himself originated—so that he may not be astonished, and that he may even seem to have some show of right on his side, if, on the result of the election, or rather appointment, being made known, Germany refuses to recognize it. Cardinal Lucien Bonaparte, Italian by birth and education, Italian, of course, by race, and entered as "Italian" in the official list of Cardinals, is believed (as I have already written to you) to be the Cardinal already designated for succession to the Papal throne. This able and energetic prelate is not much heard of; but it appears that last Friday, at Rome, on the anniversary of Napoleon III.'s death, he celebrated five hundred masses for the good of the late Emperor's soul; as he was the hope of Bonapartism in the past, so, in connection with Rome, is he still its hope in the future.

"Dates are sometimes very eloquent. Now it is a curious fact that Prince Bismarck has several times declared the end of the year of 1866 to be the particular period at which the Church of Rome, alarmed by the defeat of the great Catholic German power, resolved to do its utmost to break up North Germany and to prevent, at all

events, the formation of a German Empire under the leadership of Prussia. Accordingly, at the earliest possible opportunity, in 1868, Monsignor Lucien Bonaparte, then only forty years of age, received a Cardinal's hat, and, if things had gone well with the Emperor Napoleon, then fifty-nine years of age, it might have been reserved for Europe to see the Bonapartist power represented, at the same time, in France by a Bonapartist Emperor; at Rome by a Bonapartist Pope. The war of 1870 seemed to have put an end forever to Bonapartism on the throne of France; but Lucien Bonaparte is still on the list of Cardinals, and with the changes constantly taking place, it is impossible to say in how short a time the reins of the government may not be in the hands of a Napoleon—either of the son, put forward by Bonapartist Ministers and Generals, or of the cousin, putting himself forward as the representative of extreme republicanism and Bonapartism combined.

"No one of late has heard anything of Prince Napoleon—"Plon Plon" of other days—but he bides his time, and may be expected to come forward at the proper moment as a candidate for the Presidency of the French Republic, on Radical and Bonapartist principles—every thing to be done through the people by the Bonapartists, with Prince Napoleon at their head. There would not, perhaps, be much danger to Germany in that alone; but the danger would be considerable if, at the same time, a Bonaparte occupied the Papal chair. That is an eventuality against which Prince Bismark is resolved, no doubt, to guard; but it is one which is possible, which is more than possible, and which has been spoken of in clerical society at Rome as a thing already decided upon. Under present circumstances, it could easily enough be brought about. It is believed to be, or rather to have been, a tradition in the Catholic Church that when a Pope had reigned twenty-five years—a term to which the reign of no Pope has extended since the pretended Papacy of St. Peter—he shall, as a matter of right and duty, do two things: declare himself infallible, and name his successor. Now Cardinal Mastri-Ferretti ascended the Papal throne in 1846, as Pius IX. Consequently he was entitled and called upon in the year 1871 to perform the two important acts just specified. We know that he has performed the one, and there is good reason for believing that he has performed the other.

"Whether the Pope has or has not designated Cardinal Prince Lucien Bonaparte as his successor, can, of course, only be known as a matter of certainty when the good old Pio Nino is no

more. But he has, beyond doubt, named some one whom Prince Bismark thinks he will have good reason for fearing, and some one who will feel himself bound to do all in his power to raise the church from its present depressed position."
—*N. Y. Times' London Letter, Jan. 12th.*

HOPE IN DEATH.

My life's a shade, my days
Apace to death decline;
My Lord is Life, he'll raise
My dust again, o'en mine.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

My peaceful grave shall keep
My bones till that sweet day
I wake from my long sleep,
And leave my bed of clay.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

My Lord his angels shall
Their golden trumpets sound,
At whose most welcome call
My grave shall be unbound.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

I said sometimes with tears,
Ah me! I'm loath to die!
Lord, silence thou these fears:
My life's with thee on high.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

What means my trembling heart,
To be thus shy of death?
My life and I shan't part,
Though I resign my breath.
Sweet truth to me?
I shall arise.
And with these eyes
My Saviour see.

Selected by Mrs. E. F. Lockwood.

The triumphs of Zion's King, will be the joys
of Zion's children.

"WAYMARKS:" TRUTH RETURNING FROM CAPTIVITY.

A MAN who is engaged in an enterprise—no matter what—that taxes the utmost energies of his mind, in his efforts to commend it to the sympathy of others, believing its success would be a benefit to the community, naturally takes note of any fact or circumstance that gives him hope, and thus sustains exertion. He is cheered by the thought that his labor is not *all* lost; that he is not thinking about it from dawn to darkness every day of the year in vain. Of course his estimate of the public utility of the enterprise may be greatly, even absurdly, exaggerated,—for there is a gracious law of nature that makes one's own child the most lovely in the world;—and it may be too, that self-interest, that subtle but powerful motive, quietly prompts the zeal which declares itself in action only for the public good. Incredulity may seek to justify itself by such arguments as these, so that our enterprising friend, notwithstanding his honesty and patriotism, has to do battle with a host of prejudiced enemies who pride themselves on their superiority to the weakness of credulity. Happily, however, all men are not sceptical, and in due time, he finds a sufficient number of believers to appreciate his project and crown it with reward. But when the test of public utility has been applied for a time it is found that the thing was indebted to imagination for many of its rose-colored virtues, and project and projector are speedily forgotten by an ungrateful generation.

What a number of schemes "for the public good" can we call to mind of which this is the history! It requires no undue pressure upon memory to bring them up one by one, with their magniloquent certificates of virtue, their short-lived popularity, their ignominious collapse. For the ills of the body politic, as well as for those of the Church, one panacea after another is prescribed by the professional healers, and each in its turn is found inadequate to the necessity. The seat of the malady is not reached, and the patient continues the victim of exhausting experiments. There is a peculiar institution in the world, called "the Church." For the formation, government, life, and design of this institution, Divine directions have been given; but these directions are practically a dead letter to a most mournful extent: whilst the truth, which is essential to the healthy life of the Church, has been so grossly corrupted during the lapse of ages, that what was meant for its nourishment and joy has made it sickly and sad. Its testimony, consequently, to the world is not now the

same as that which it gave when it came forth from the pentecostal room at Jerusalem with the baptism of the Holy Ghost on its intellect and heart. Then its speech was clear as the light, and the love of Christ constrained it to cry, "Whosoever shall call upon the name of the Lord shall be saved;" now it speaks feebly and mystically, and encumbers its message with so many theological conditions and impossibilities that "the common people," who heard the Great Master gladly, can make nothing of it, and "leave Church to their betters." And then it spoke joyfully about the return of its beloved Lord as life and victory and immortality; but now, by a preposterous process of marching backward, it teaches that the return of the Lord means death with its sorrow and lamentations and bitter tears, only, to prevent the absurdity from appearing too gross, it gives us the marvellous consolation of a "triumphant death," and sends the soul straightway to glory. although the Bible teaches that resurrection precedes glorification. Secondary senses of words, metaphor, and the so-called spiritualizing mode of "interpretation" (!) have made a riddle of a book which its glorious Author meant as a revelation to mankind.

How is all this to be accounted for? Easily. Truth is in captivity. Jeremiah (xxxi..21) has suggested the title of this brief paper; and we are profoundly thankful that though there is not yet any imposing procession on the return journey, one truth after another is being delivered from its thralldom to corrupt theology, superstition, popery, and paganism, and one man after another is, by the grace of God, hailing the returned captive, the ransomed verity, with expressions of heartfelt joy. The enterprise in which the writers and patrons of the RAINBOW are engaged, unlike some of those enterprises to which allusion has been made, is *not* destined to cause a little temporary excitement, and then to pass away and be forgotten, leaving no permanent benefit to men as its durable memorial. No, no! This work is surely of God. The leaders in the noble labor of emancipation, by which Great Britain stood forth before the world without a single slave in any portion of her dominions, will never be forgotten. The men who gave their money, and time, and moral influence, and mighty eloquence to the divine work of breaking every yoke and letting the oppressed go free, will be enshrined in the memory of Christian philanthropy as long as history lasts.

And is the emancipation of truth less important than that of men? What wonderfully blessed results would follow if the true, that is to say, *the revealed*, doctrine respecting God, and Christ,

and man, and the Church, and Israel, and the nations and the world to come, were everywhere preached! It may be but a fond dream—an earnest desire springing from the conviction that these truths are of inestimable moral, intellectual, theological, and practical value—but the ideal perspective of might occur in such a case is so beautiful that we are extremely reluctant to conclude that it is only a dream. We see, in imagination, Plato, with his philosophical guesses about the nature of the human soul, banished from the Christian pulpit to make room for Christ, with his infallible declarations, and Paul, with his inspired doctrines. We see faithful men "rightly dividing the word of truth," according to the inspired precept, and earnestly placing before the faith of their hearers the wonderful love of God in offering to mortals the glorious prize of immortality in Jesus Christ the Lord: and, in consequence of this doctrinal reformation, ecclesiastical reformation is a matter of course; many of the things which now separate Christians are removed; and they learn to love one another as in the ancient days, and thus repeat to the world the clear testimony of the early Church respecting the Saviour, the Church, the King, and the coming kingdom. It is upon such an issue as this that the heart rests as the goal and reward of labor,—an issue which cannot fail to shed gladness upon the hearts of millions, and to glorify our Father who is in heaven.

We have received the following most valuable letter from a ministerial brother in India, for which we heartily thank him, and which will gladden our friends as it has greatly cheered us:—"Although unknown to you either by name or in person," writes our correspondent, "yet sympathizing heartily with you in your views touching the Second Advent, and the immortality of believers only; and admiring the gentle loving spirit in which you have advocated them; I feel it to be my duty to communicate to you a few matters relating to myself and my missionary work here, the knowledge of which will, I hope, cheer and sustain you a little in the truly good but comparatively thankless labor in which, as Editor of the RAINBOW, you are engaged.

"I cannot, like yourself and Brother White, rejoice in years of clear conviction that *deprivation of being* is the punishment which a righteous God will mete out to unbelievers in his Son. I have rather to regret that, as a minister of the Gospel, I have wasted the best of my prime in suggesting and enforcing *figurative* interpretations of eternal life instead of letting plain words have their primary and natural meaning. And yet amidst it all I was ill at ease. For nearly twenty

years I had been unable to satisfy my mind, either from Scripture or from reason, that men are naturally immortal beings; consequently I could not receive, nor have I preached, the dogma of endless suffering in hell. On the other hand I felt that the Scriptures *did teach* that good men would live on forever, but how they became possessed of such an extraordinary privilege I failed utterly to see. Reason gave me no help in my inquiries, indeed proved rather a stumbling block to me than otherwise, suggesting, as it did, that if men are not naturally immortal beings—which I did not believe them to be—how could the saved among men be immortal? The burden of proof seemed to be thrown upon me, and hampered as my mind was in its thoughts by the notion that life in Bible language meant happiness, and that perishing and destruction were mere figures of speech for intense misery, the missing link, though it lay so very near to hand remained unseen.

"At length, after many years of missionary labor, my health giving way, I went home to recruit. Passing a news-vender's stall one day, I purchased a copy of the *Christian World*, containing the first of three letters on 'Life in Christ,' by Edward White, of London. I had scarcely read half way through the letter before I saw rising up before me, in glorious distinctness, the very idea after which I had been groping for years. The following two letters made brightness brighter, and filled me with shame and confusion that the prejudice I had entertained against a literal interpretation of God's word should have so blinded me that what was light I had called obscurity. Of course I read Dr. Angus's reply to the three letters; but much as I love him, and highly as, in most things, I prize his opinion, he did not shake my faith in the newly-received blessed doctrine of immortality for believers only. The few perplexities which it raised in my mind, calm deliberation, aided by Mr. White's reply to the doctor in the June number of the RAINBOW for 1870, completely dispelled.

"From that day to this I have rejoiced in the light; have been enabled to think about, and speak of, the character of God without a wringing thought or a drawback of feeling, and to behold even in the destruction of the wicked a benevolence of intention fitly harmonizing with holy John's unqualified assertion—'God is love.' After having tested the new conviction I had arrived at, by bringing it to bear upon all the texts of Holy Scripture which allude to future rewards or punishments, and being joyfully satisfied by the result, I felt it to be my duty to endeavor to

spread my opinions. With this object I wrote to Mr. Constable, requesting him to aid my efforts with a grant of his books at a reduced rate. He generously complied, and twenty-five copies of his work, "The Restitution of all Things," and twenty copies of "Will Sin and Suffering be Everlasting?" by J. Stratford, were sent by post to my most intimate friends and acquaintances both in England and in India. A lady, unknown to me,—Mrs. S.—sent me a sovereign to purchase me a little "Life in Christ" library. Putting an additional sum to it, I bought a second stock of books, and circulated them by post as before. I never made any secret of my views when in England, and was surprised to find among my brethren in the ministry what an under-current of sympathy many of them had with my professed opinions. I believe many of them are prepared very considerably to modify the expression of their views in relation to eternal punishment, when new impressions shall have commenced to operate decisively upon the thinking part of our Church members.

"On my return to India, I determined that Bengalee native Christians also should, so far as my influence extended, be set free from the heartwithering dogma in which they had been instructed. This I found to be no very difficult task, inasmuch as the natural gentleness of the Hindoo disposition—except when under the influence of passion or revenge—makes everything like harshness repugnant to his feelings; whilst the influence of the Shasters' teaching,—which holds out re-absorption into God, at *some time or other*, to even the vilest of the race,—as far as it may insensibly affect them, to regard any alleviation of terrible eternal punishment as a gladsome relief to Christian faith.

"With one exception, my native helpers—the catechists and preachers—are believers in the doctrine of eternal life by Christ only: the natural immortality of the soul is never asserted in our prayers or preaching; Jesus is set forth as the Author of immortality as well as the Author of faith, and we love to have it so.

"To encourage you in your uphill work by the knowledge that your labors are indirectly bearing fruit, I will briefly mention a few encouraging facts which have come to my notice.

"1. A native deputy magistrate, after a long conversation with me upon Christian doctrine, said, with joy beaming in his face, "Sir, until to-day I have never before conversed with any religious European who did not at the outset dispose me to listen to Christianity, by his arrogant assumption of the soul's immortality, and the improbable doctrine of perpetual torment

which he professedly erects upon it. I have always rejected Christianity at the outset on this ground. Now I find that there are Christians who disbelieve these two things, I shall be more inclined to think of Christianity with respect." I subsequently lent him "Popular Ideas of Immortality;" by Rev. W. Ker, from the perusal of which book he professed to derive almost unspeakable satisfaction.

"2. A godly indigo planter and zeminder, who, though a Ritualist, has for years disbelieved the common dogma of eternal misery, wrote me hearty thanks for the "Touchstone" and "Restitution of All Things," and giving in his cordial adherence to the doctrine of life in Christ only.

"3. A European deputy magistrate—a man full of faith and of good works—has embraced the doctrine with all his heart.

"4. An ex-missionary, after reading Constable's Eternal punishment," and hearing the doctrine argued and preached, is also among the converts.

"5. The European judge of our district has conversed with me often upon the subject, has read several books I lent to him, and now rejoices in the doctrine as freeing God's character from an imputation which he never could think about without discomfort.

"6. Another indigo planter—not a decided Christian—wrote me a very thankful letter for a copy of "Restitution of All Things," stating it to be his conviction *that this is the sort of doctrine* to make men think of God, and not the dreadful one of everlasting torment in fire.

"7. My beloved wife now sees the doctrine to be both scriptural and reasonable.

"8. My eldest son is thoroughly inquiring about the doctrine.

"9. My native companions in the ministry and our native Church have accepted the doctrine.

"10. And, finally, the villages and markets of the district in which I am laboring, bear, in their own Bengali language, God's great truth declared—"He that hath the Son hath life; and he that hath not the Son shall not see life, *this is the record that God hath given to us eternal life, —immortality. —and this life is in his Son.*"

"I trust, dear brother, that you will feel cheered by knowing that even in India the views which you are laboring to spread have a few hearty sympathizers."—*The Rainbow.*

He that would be angry and sin not must not be angry with any thing but sin.

ACCOUNT OF TRAVELS AND LABOR.

BY ELD. JACOB BLAIN.

As I find it necessary to call on brethren for means while devoting all my time in promoting the blessed reform in which we are engaged, it becomes a duty to let them know what I am doing to effect our object. I gave a statement of my work and wants last year, and will do the same this.

Last winter and spring, as in the winter before, I continued to look up names to whom I could send our works by mail, and sent out over 700 packages to new readers. Bro. Storrs furnished me with back numbers of the EXAMINER free. In two years, over 2000 of them have gone out into most of the States with at least 12000 tracts—"New Light," and the six BIBLE EXAMINER tracts,—the postage alone costing over \$20. This course becomes important as we have so few to proclaim the whole truth by preaching.

In August I attended the Springfield and Alton Bay campmeetings, and God blessed with health and strength to walk and talk for twenty days, and scatter about 3000 of our works; 1200 "New Light," 700 BIBLE EXAMINER Tracts, 200 of the EXAMINERS, 1000 BIBLE EXAMINER EXTRAS, 26 "Oath and promise of God," and 140 "Hope for our Race." Bro. Storrs furnished his works free, except the 700 Bible Examiner Tracts, which I paid for. The papers and tracts were all given away. I put over 300 in carriages around the campgrounds, threw them in tents and cars, and on steamboats; and by conversation found scores willing and anxious to read works on our new views. Being in debt, I felt it duty not to give my large work as freely as for three years past; but as opposition and hard times prevented selling less than half I took with me, the rest were given, or sent out with brethren who wished to deal them out by lending, giving, or selling them. Thus much seed is sown, and I believe will yield fruit; even if I live not to see it I shall learn the result in the kingdom, if not before; I for one, am willing to trust my Master a long time, *knowing* the pay will come.

In a number of the conferences at both camps, I plainly avowed our new views, and warned them not to stop at the "half way house," as Prof. Hudson called the Life and Death theory. Let us hear more of *life* and less of *death*, seeing Christ says, "I am come that they might have life, and that they might have it more abundantly." Most of the preaching and talk in conferences was on the soon coming of Christ; but I

often told them in public and in private that I could not wish nor pray for his coming if I believed as they did, that when he comes, many of our children and friends, and nine-tenths of our countrymen, and ninety-nine out of a hundred, or more, of our race were to be *burned* up. I could not rejoice in such a coming, for it could not be "a time of *refreshing*, nor of restitution," as Peter says it will be, Acts iii. 20, 21. As liberty was given in conferences, I feared not to occupy my share of the time; and though no *Amens* were given to my sentiments, I did not need them to animate me, as my *subject* cheered me enough.

I was grieved to learn that Advent preachers were trying hard to prevent investigation of these views. One of them told me they had driven the subject out of North Fairfield and Norwalk, in Ohio; but I learn from Bro. Alling that he was much mistaken. The truth, when seen is too glorious to be given up by the frowns of fallible ministers who have not studied it themselves. I have not yet found one who did not soon betray his utter ignorance of this matter by a little conversation. Like the torment teachers, they fly to their routine of texts in the New Testament and explain them to contradict all the old prophets say, while they refuse to look at the unanswerable proofs we have in the Old Testament, besides much in the New. Thus half of the Bible is neglected to keep up a God-dishonoring theory and avoid losing popularity.

I was some grieved to see what seemed to me a *lack* of moral courage in some who hold our views. Excuses I know exist, and fear of division is a prominent one. I never before saw the importance of heeding Christ's saying in Luke xii. 51, "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather *division*." "First *pure*, then peaceable," is a just proverb. I have found it good to follow Paul, who "shunned not to declare the whole counsel of God" (Acts xx. 27. "If (we suffer, we shall also reign with him;" and to reign means more than to be a subject. "Salvation" and "eternal glory" are two things, as we see by 2 Tim. ii. 10-12. Let us try and feel the *greatness* of being the "bride" of Christ, when he comes, and reigning in his kingdom forever. Rulers under earthly monarchs prize their station, though it lasts but a short life-time.

I have attended the Conferences the past season in N. Y., and given out our works, and earnestly contended for the faith which was once delivered unto the saints; but in all the meetings I have attended for three years past, except in two places, has there been one to hold up my

hands by *openly* backing up the truths we hold. I have verily become "a speckled bird," but not yet entrapped, frightened, nor disheartened. God has been my strength, and thanks to His name for letting me see some good effects of labors. I am not as bad off as Paul, in his trial in Rome, when, through fear, "all men forsook him." I have many good brethren who will stand by me, and in some way, "contending for the truth."

But few who take the EXAMINER attended the campmeetings; but all I saw prized it highly; yet the times checks getting subscribers, but they are increasing, and a number told me they should subscribe for it as soon as possible: it will be sustained; and also "*Our Hope*," an able magazine edited by WM. MAUDE of England, advocating our views. A number of the best Bible scholars of England are writing for it, as can be seen by articles taken from it in the BIBLE EXAMINER. I could say much more on what I have learned by observation in traveling, but will leave it for a future article, lest this be too lengthy.

I again find it necessary to appeal to brethren for aid to live and relieve me from debt, unavoidably brought on me by being unexpectedly forbidden to sell my works at campmeetings for three years past, and by the continued opposition of most of our preachers to our blessed reform, which prevents my selling only a few anywhere. The times have prevented much help being sent me the past year, yet by economy I have managed to reduce my debt from \$400, to about \$300. In years past I have obtained help when traveling in summer so as to bring home something to live on in the winter; but this year I only received enough to pay traveling expenses; and as I gave out in tracts and my book some over \$30, I returned so much the poorer. To some, this situation would be disheartening; but as I have labored for twenty-five years as a pioneer in our special reforms, and not suffered for the necessities of life, I must believe my Master will still move hearts to see that my "bread and water will be sure."

His love in times past, forbids me to think

He will leave me at last in trouble to sink.

"Each sweet Ebenezer I have in review,

Confirms his good pleasure to help me quite through."

My debt has come by feeling that it was duty to give to all the joyful light, which God in mercy has given to us.

"Shall we, whose minds are lighted by wisdom from on high;

Shall we, to men benighted, the lamp of light deny!

The lepers in the Syrian camp felt that "they

did not well to hold their peace while their brethren in the city were starving." 2 Kings vii. 7.

My health and strength is much better than for years past. I preached twice last Sabbath without weariness, in a new place in this county; and should preach every Sabbath were not the doors of Advent Churches closed against me, just as popular churches have been closed against them. The command to "prove all things, and hold fast that which is good," seems to be forgotten by the mass of Christians in our day. The "Lord lay not this sin to their charge."

My address is simply, Buffalo, N. Y.

LETTERS AND EXTRACTS.

FROM J. HUBBARD COTTON.

BRO. STORRS: A few here are inclined to receive the Gospel as God preached it to Abraham: but now think it of little or no consequence to us and dangerous to preach to others. But it is of vast importance to me; for the mere assertion that God loved the world, while He gave that knowledge to very few, not making known to them the way of life and salvation through Jesus Christ, hiding it from a vast majority of the race, is not sufficient to give constant hope and perfect confidence in Him. Christ commanded to "Search the Scriptures." Simply to *read* does not meet that command.

It is impossible to prove, to the full satisfaction of my mind, believing in the creeds of the churches of the present day, that God is impartial in His dealings with the race of man. Their words may assert He is "no respecter of persons," but their belief contradicts it, and their minds are governed by their belief, not by their assertions. Hence, they are constantly in doubt as to their own acceptance with God, and they do not believe that He has any particular care for their welfare in this life, and they cannot have full proof that He has in regard to the future. They do not feel in their hearts that God is a kind Father, to whom they may go for aid under all circumstances. The fact that God does indeed love them, is to them a matter of great uncertainty. For, why should He have any particular regard for them if He designs to send millions on millions, just as good by nature as they, to destruction or endless misery without giving them any knowledge of the way of life through Jesus Christ? They can give no reason why God should not have the same regard for those as for themselves.

The belief that God would place himself under the most solemn oath to grant some great

blessing to all the families of the earth, through Abraham and his seed, then leave the mass, as they were, to eke out a miserable existence without giving them any knowledge of that blessing, nor an opportunity to obtain it, is incredible. Then after they are dead to raise them to life again only to destroy or send them to eternal torments is enough to drive faith from all who are believers in such an administration of the Divine government; for, who could have any confidence in a being that would treat the intelligent creatures He had made in such a manner?

De Kalb Centre, Ill.

Mrs. D. O. HOPKINS, North Foster, R. I., writes: I must tell you that my husband, though he does not fully indorse all your views, is leaning very hard that way, and soon, I trust, will fall on the side of the most blessed truth ever revealed to man. It seems as though we had got it all: as though there could not be anything more glorious to be revealed to us. I never rested and trusted so fully in God as since I believed the views advocated in your Magazine. I do thank my heavenly Father for the glorious light and truth I have received. I do believe, without a doubt, that God will, in the end, bring more honor and glory to His name, and more happiness to His creatures than if sin had not entered the world. Praise His holy name, "For His mercy endureth for ever." Yours, in the blessed hope,

NOTE BY THE EDITOR.—Let us not think that we have "got all" of God's "blessed truth." Jesus, you know, brought in the "best of the wine" at the close of the marriage feast in Cana of Galilee: and it was "after men had well drunk." Let us drink in the truth as God gives it to us, and give Him glory: but there are "unsearchable riches of Christ" which will be unfolding in "the ages to come," yet will never be exhausted, but eternally new glories of His love and fulness to delight us and increase our joy. How much more may yet be revealed to us, in this life, who can tell? Let our hearts be open to receive it. Other ministers, besides our beloved Bro., Eld. Hopkins, are "leaning" strong towards the truths which so much rejoice us now; and may we, who now believe, so "follow on to know the LORD" that we, and they who are "learning," may "know His going forth is prepared as the morning" (Hosca vi. 3): the light increasing till the "Sun of righteousness arise with healing in His wings" (Mal. iv. 2). Then will the chil-

dren of God, made immortal, go forth to carry the light of life to their fellowmen who have not, hitherto, been enlightened and blessed, with the knowledge of "the only true God and Jesus Christ," as they have been. That will be glorious work, as well as faith is glorious now. But we may well rejoice in hope of that blessed work, for which God is now preparing the followers of Jesus. What more glorious work can any one be called to do than that of telling the untaught of the love of God and of Christ to them? That will be "heaven," indeed; but it will be on earth, and not in the fancy region called, "heaven, beyond the bounds of time and space." Their work is not a fancy one; nor the field an imaginary one: but they shall be "kings and priests unto God and the Lamb, and reign on the earth." See Rev. v. 9 and 10, and similar texts throughout the Scriptures of truth.

LEVI BOUGHTON, Victor, N. Y., writes: I am rejoicing, in my declining years of life, that a great flood of light has been allowed me, to see the great and unbounded mercy of God to a world of beings of His creation. Jesus said to his crucifiers, "And I, if I be lifted up, will draw all men unto me" (John xii. 32). Again He said, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up" (John iii. 14). Now the brazen serpent was placed in sight of all, and whosoever looked on it lived. So Christ is to be manifested or made known to all; and none but those who will not look on Him will finally perish: and as thousands in this life have not had this opportunity, therefore they will have it in some future time, if Christ does draw all men unto him. There seems to be one resurrection better than another, as stated in Heb. xi. 35. One was women receiving their dead raised to life again; and others were tortured not accepting deliverance, that they might obtain a better resurrection. That is, as I understand it, the first will have a mortal life; and the other, or better resurrection, an immortal life, and to be kings and priests unto God and reign with Christ on the earth.

ELD. J. PARRY, Sandy Hill, N. Y., Oct. 1st, writes: To day I have completed my four score years of pilgrimage. I have seen many changes of scenes and circumstances. Like you, I have lost many old friends, both by death and desertion. Change of views, on theology, is not a very good speculation in a worldly point of view, as you and I have found it. The great

majority of our race stay where they were born and educated, and make no progress. Some even boast, they have had no new ideas for 30 or 40 years. To change from good to bad, or from bad to worse, is lamentable, but too common. May we be saved from this calamity by the grace of God. I have noticed your progress for many years, and rejoice for the light that has marked your pathway: may you go on to the perfect day of a full assurance of understanding of the revealed truth of God. Yours, in hope of light, truth, and life through Christ.

MARY A. BEASLEY, South Otselic, N. Y., writes: I like the BIBLE EXAMINER very much. I see great light and beauty in the prophecies which I never saw before. I hope the new light on the coming ages is true. Though I am not fully established, I love to read those views better than any I have ever seen; there is more love and justice in them. I have loaned my EXAMINERS to a dear sister in Madison Co., who embraced the Advent faith before I did. She has read your works years ago. She is much interested in your new views. She is in poor health and poor circumstances or she would subscribe for the EXAMINER. May the Lord bless you, my aged brother, and spare you till he comes. I subscribe myself, your sister in the Lord, seeking for the truth as it is in His word.

NOTE BY THE EDITOR.—If you will give me the name and Post Office address of the sister spoken of, I will send her the Magazine gratis, cheerfully.

J. D. SHERIDAN, Osage, Iowa, writes: I cannot do without the MAGAZINE on account of the words of comfort and encouragement its pages are filled with, each number. I would like very much to contribute something for the advancement of the glorious truths you are struggling so hard to promulgate, and against the tide of opposition you are obliged to meet: but to tell the truth, it is more than I feel able to do to renew my own subscription; but I send so much, and have some encouragement of getting another subscriber.

ELD. WM. BRAYTON, Waterloo, Iowa, writes: A friend gave me "HOPE FOR OUR RACE:" that with what I have read from your pen, has fully convinced me that God will give all an opportunity to obtain life. O how good our heavenly Father is. Yours in hope.

DR. E. C. BALCOM, Boshan, Ohio, writes: I send my mite for the support of the EXAMINER, hoping it may live till Jesus comes; though I

can truly say, "Thy will be done, O Lord." I rejoice to see the many triumphs of the doctrine of probation in "the ages to come," which are being made. It shows the truth is in it.

LUTHER F. ARNOLD, Winsted, Conn., writes: I am much pleased with the EXAMINER since I commenced taking it last Spring. As long as it is as good as it is now, you may put me down as a life subscriber. Yours, in hope of the "Ages."

D. C. BLAKEMAN, Jessup, Iowa, writes: I must have the EXAMINER, for it is filled with truth, and the best of any reading except my Bible. Yours, in hope of soon seeing Jesus the Saviour of the world.

ELD. W. H. BARNES, Albany, Mo., writes: I am well pleased with the EXAMINER and can't well do without it. I have hard work to make a living. I am so crippled in my hands with something of years standing, and still getting worse, that I can hardly write intelligibly. I hope and pray that your health and strength will, in the providence of God, hold out, and your life be spared till the Master comes. Yours, in the hope of the soon return of our blessed KING.

CHAS. H. STACKHOUSE, Philadelphia, writes: I do thank God that, through you, my views of the Government of God over the children of men have been so grandly and gloriously enlarged.

THE MAIN TEXT.—In opposition to the view, that if a man dies in unavoidable ignorance of "the only true God and Jesus Christ," in "the ages to come" that knowledge will be given him and an opportunity granted him to secure an endless life through faith and obedience, it is said, "As a tree falleth so it lies." That, they think, proves our view of the matter false. The text referred to reads, "If the tree fall towards the south, or toward the north, in the place where the tree falleth, there it shall be" (Ecc. xi. 3).

Does this text have any reference to a man's death or his condition after death? None at all. But suppose it did,—what does it prove? Must a tree lie in the place where it falleth and rot there? May it not possibly be removed? Yea, may it not be taken away and wrought into some beautiful wood work? If the text proves that when a man dies his condition is unchangeable; then it proves a resurrection is impossible as much as that no moral change can be affected. The truth is, it has nothing to do with man's state in death or afterwards. It is our opposer's dying effort to find a text in the Bible in disproof of our position. Let him try again. Ed.

J. L. KNAPP, Santa Clara, California, desires any of the preaching brethren, who may be traveling in that part of the State, to call on him. He recently removed from Saratoga, N. Y., to the above named place.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO OCT. 22.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Henry Seitz, Levi Boughton, Henry Dunbar, E. A. Poole, Polly G. Pitts, Mrs. Austin Andrews, Jacob F. Huber (2), Isaac S. Small, Emeline Wood, Mrs. D. O. Hopkins, Dr. E. Perkins, W. Deverell for Peter Elford, Clarendon Kelly, Eld. J. Parry, S. Battery, Lucretia B. Lamb, M. A. Tillotson, Dr. J. F. Lee, Eld. Win. Brayton, N. D. Wight, James Crawford, N. L. Thayer, Geo. M. Prince (2), F. Gladding for Wm. Smith, Geo. Storer, J. Beeching, J. H. Mills, Eld. Jacob Blain, Mrs. R. W. Pierce (much obliged), N. T. Wight, Samuel Brown (Thank you), J. Lewis, A. S. Whitney, W. H. Whitman, Joseph L. Russell (2), D. B. Cutter, Stephen Benton, G. W. Long, Wm. H. Simmons, E. Royce, Israel Putnam, T. W. Wight (I do not know where the work you speak of can be had), J. S. Hatch, J. L. Swain, Jas. Crawford, E. D. Adams, J. W. Maffit, Whitefield Townsend, Charles Hope, Jane Alderson, Rufus Wendell, Cora M. Clemence, Daniel W. Fike, Geo. Atkinson (Thank you), Martha C. Lee, J. L. Knapp, J. W. Dye, L. D. Tanner, J. Lewis, Geo. H. Waterhouse, Eld. J. Blain, James H. Jacobs for J. H. Oak, Amy Cobb, S. W. Bishop, Jacob Blain (by Express).

PARCELS SENT TO OCT. 22.

Henry Dunbar, Prof. J. F. Huber, N. D. Wight, W. J. Crawford, Mrs. Clinton white, John B. Day, Geo. M. Prince (2 par.), G. B. Murtin, J. Chapman, Prof. J. F. Huber, Samuel Brown, Eld. J. Lewis, Joseph L. Russell, Mrs. Mary Wood, Stephen Benton, G. W. Long, J. L. Swain, James Crawford, E. D. Adams, Mrs. Mary Winchester, G. W. Long (2), D. W. Fike, Prof. E. R. Hill, L. D. Tanner, Eld. J. Lewis, J. S. Hatch, Eld. J. Blain, by Express, Geo. H. Waterhouse, S. W. Bishop.

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Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry. GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

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Bible Examiner

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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NEW YORK, DECEMBER, 1874.

All Communications should be addressed to No. 72 Hicks St., BROOKLYN, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

TO SUBSCRIBERS.—The new postage law goes into operation Jan. 1, 1875. You will, therefore, have no more postage to pay on this Magazine, as I shall be obliged to *prepay* it in New York. At this change it may be proper to say a few words to those to whom the BIBLE EXAMINER is now sent:

First: Those too poor to pay anything. To such the Magazine is cheerfully sent without charge: but some of these have made no response expressing even a desire for its continuance. To such it will now be discontinued.

Second: This Magazine has been continued to all persons who paid the full price (\$2) for volume 18. A considerable number of these have not yet made any response by a remittance nor informed me that they would do so for volume 19. As the publisher will now be obliged to *prepay* the postage, it is to be hoped a response will be made, in some form, soon. The Publisher is willing to wait; but he wishes to know that he will not have to wait in vain.

Extracts from Letters.

GEO. M. PRINCE, Eldorado, Ark., (a man aged 72 years), writes: By some means a gentleman in Pennsylvania recently sent me a number of your Magazine, and it opens to me astonishing new light on the finality of the human race, as to salvation. I am struggling for light and sympathy from some source, having been set at naught by old "orthodoxy." I trust in Christ, and abide my time for an outpouring of truth, as it is in Christ, in these dark and proscriptive regions. I am aged, infirm, and very poor, unable to work at hard labor. Have been cut off by the Baptist as Minister for heresy. Can you send some holding your views over here to help me (for I am alone). I want to do something in the way of getting up some interest in your *New Light* doctrines. Will you send me your Magazine as a torch bearer, and some tracts? I will do the best I can to introduce the EXAMINER and get subscribers.

NOTE BY THE EDITOR.—I sympathize with this aged friend, and have sent all he asked for, and more, of printed matter. But to supply such calls our Tract Fund needs replenishing. Will the friends remember this branch of the work? Friend Prince's call, from Arkansas, reminds us of the Macedonian cry, "Come over and help us." May the Lord send help in "due time." I trust that time will soon come.

JOSEPH L. RUSSELL, Pittsburg, Pa., writes:

Oct. 12. I feel that I have been remiss in discharging my obligations to you for the many blessings and favors I have received from the truth of God's Word through your instrumentality; and particularly during your short visit to our City in May last; though I have not written you since your visit among us, I have not forgotten you. I often think of you and the good cause in which you are engaged; and I pray God that you may be long spared in life and health to continue in the good work to which you are devoted. I hope you will not suffer during these dull times for means to publish the EXAMINER. I trust that God will sustain you in the good work of love.

NOTE BY THE EDITOR.—Bro. Russell is one of our elder brethren, with whom I formed a most agreeable acquaintance while in Pittsburg last May, and I think of him only to love and respect him. "When shall we meet again?" The Lord bless him, and all lovers of Jesus in that region and elsewhere.

ELD. THOMAS K. ALLEN, Winona, Minn., writes: I read the EXAMINER with much interest, and my sympathies are with you in the faith of the endless succession of the ages. It does seem to me to be the only consistent way of understanding the Scriptures. But then the great burden of my soul and preaching is a full and present salvation from sin: To know the love of God that passeth knowledge, and then we shall be ready. But, O, how glorious and satisfying the hope of being kings and priests unto God, and to be "sent unto the nations, to Tarsish, Pul and Lud, Tubal and Japan, to the isles afar off to declare God's glory to the Gentiles," when a King shall reign in righteousness and Princes shall rule in judgment." Being Christ's, we are Abraham's seed, and with Christ and Abraham of being the means of blessing all the families of the earth. Truly, "Every man that hath this hope in him, purifieth himself, even as He (Christ) is pure."

DR. J. K. FINLEY, Niles, Mich., writes: The subject of the EXAMINER loses none of its interest with me, but increases greatly. I talk with many persons, who are much pleased with the views; others seem to hate them. History repeats itself on this as on other matters. Many professed Christians seem to feel towards those who have not enjoyed their advantages, very much as the Jews, in our Saviour's time, did towards the Gentile world. I will endeavor to write some for the EXAMINER this winter if I possibly can. Since my sickness, several years ago, my health has not been good, and I have felt its effects the last year more than ever before.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, DECEMBER, 1874.

No. 3.

"THE RESTITUTION."

"As by the offense of one, judgment came upon all men to condemnation" [to death]; "even so, by the righteousness of one, the free gift came upon all men unto the justification of life; for as by one man's disobedience the many [all men] were made sinners, so by the obedience of one shall the many be made righteous" (Rom. v. 18, 19).

That is, As all men die by one man's sin,—Adam's—so by one man's righteousness—Christ's—shall all men be made alive from the dead. This revival from the dead is to all men unconditional: but a revival to immortality and eternal life is conditional. The universal revival restores all men from the death that came upon them as the result of Adam's sin. In this respect, Christ has "abolished death"—annulled it; made it void, or powerless to hold one of Adam's race. This is the salvation "God will have all men" receive, irrespective of any will of their own.

The present state is, to all men, a state of discipline; or, as the Apostle calls it, "This present evil world," or age (Gal. i. 4); from which it is the "will of God" that "Jesus Christ" shall "deliver us;" and to this end, "Christ gave himself for our sins;" and it is "according to the will of God," that his Son should accomplish this work. It is partially accomplished in the present age by preparing a "few" of the race for immortality, eternal life at the return of Christ from heaven; who are then to be associated with their Head in delivering the mass of the race from the evils that have befallen or may yet befall them.

As I have said, all men were subjected to evil and death through Adam, or as the result of his "one offense," and not by their own fault. From these evils and death they are all to be delivered by the second Adam; not for their own merit, but as an act of God's free grace through his Son. This act of love and mercy removes all the evils resulting from Adam's sin,—bruises the serpent's head,—destroys the works of the devil, *d'evil*, and places the entire race (excepting the immortal ones) in a state of trial for a

continued life, with the advantage of the experience of evil, or of the afflictions of this present life; hence, in higher and more favorable circumstances than that of Adam, who had none of this experience before his disobedience.

The experience or discipline of "this evil world" must act powerfully, in the resurrection state, to induce men to accept Christ and His service; especially, when they shall see His true character and great love to them, and the glory bestowed on those who chose His service in this life. Then will all men see the full import of Paul's words, when he said, "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved): and hath raised us up together . . . that in THE AGES TO COME He might show the exceeding riches of His grace, in His kindness towards us, through Christ Jesus," . . . "who were by nature children of wrath, even as others" (Eph. ii. 3-7).

Such an exhibition of Divine love and power must act powerfully on the race who had not hitherto known "The only true God, and Jesus Christ" who came "to seek and to save that which was lost;" and it will place before their minds a powerful motive to accept Jesus Christ as their Redeemer, Lord, and King, "For the same Lord over all is rich unto all that call upon Him: for whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" (Rom. x. 12-14).

Thousands and millions have died without ever having heard of "the only true God and Jesus Christ;" they can only hear of them through a resurrection from the dead, in the ages to come. Without such a work, the restitution can never be accomplished; but the restitution cannot fail, for "the mouth of the Lord hath spoken it;" and every son and daughter of the human race shall be placed in a better condition to secure an endless life than Adam had before his "one offense;" for they

will have a knowledge of evil and an experience of its bitterness of which Adam was ignorant. The discipline they have passed through, in this life, will prepare them to place a proper value on the love of God to them; and, hence, have a powerful influence in leading them to give "glory to God and the Lamb," and to become willing *subjects* of His government.

Thus, there is not only a *restitution*, but "all things" will be made "new" (Rev. xxi. 5); and Christ will be "all and in all," to the glory of God the Father; and every creature in heaven and earth will celebrate the praises of God and the Lamb. (Rev. v. 12.) Such is to be the finale of the restitution: "old things" will "have passed away," and all things become new. Then will be fulfilled the saying of the "great voice out of heaven,"—"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 He 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" (Rev. xxi. 3, 4).

Ed.

JUSTICE AND LOVE.

THESE are two attributes of our God which nearly all theologians so divide as to make them irreconcilable enemies. This view of the subject is much to be regretted. Justice is as much a friend to the human race as love; and they are in perfect harmony in their work for the highest good of every soul of the human race: This subject is well set forth in the article, "A Dying Belief," page 79 of this number of the EXAMINER, which appeared a short time since in the "Christian Union." I call attention to the article not because there is anything new in the sentiments in my own mind; for, thirty four years ago I commenced the same train of argument on the same subject; but have not stopped at the one doctrine of endless misery; it bears on the entire government of God over the human race. To maintain that *this* life is the only time in which any of the human family,—no matter how unavoidably ignorant they may have been of God and of Christ,—can have an opportunity to secure an endless life, by becoming reconciled to God in Christ, is an error as opposed to the justice of God as endless torture, itself; and is nearly as horrible; and quite as God dishonor-

ing. Let the article be read, keeping in mind that the whole train of thought bears just as strongly against the doctrine that any man shall perish without first knowing "The only true God and Jesus Christ" and having an opportunity to secure an endless life through that knowledge. The doctrine of death, in unavoidable ignorance, with no hope of a remedy in a future life, is a twin doctrine with endless misery,—both condemned by the love and justice of God, and are a gross outrage on all God's professions of love to the world and His declarations that His "ways are equal."

I give the above mentioned article because it expresses in forcible language not only my views of the doctrine of endless misery, as held by me for more than thirty years past, but because I see the same sentiments or arguments equally support my present position that every son and daughter of Adam will have a true knowledge of "the only true God and Jesus Christ" and an opportunity to become a partaker of the great salvation there is in "Christ, who gave Himself a ransom for all "men, "to be testified in due time." To deny this, is, to me, a blasphemy against the true God and his beloved Son. But, happily for such blasphemers, Jesus says, "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:" with one exception, viz., "blasphemy against the Holy Ghost" (Mark iii. 28, 29).

Ed.

SUPPOSED LACK OF EVIDENCE.

"I cannot see that you have any Scriptures that positively or directly sustain you in the new views that you advocate." A.

So writes one who addresses me as a "Bro. in Christ." That he is honest in supposing so, I do not doubt; and so were a multitude of Christians in thinking I was destitute of "any Scripture that positively or directly sustained" my "new views" on the immortality question, first promulgated in 1841-2. Yet many of the same persons have since been convinced and see clearly that the general tenor of the Scriptures sustains the view I took on that subject as fully as any "positive" declaration could do.

So of the "new views" that I now "advocate." If it seems to some that I have not "any Scriptures that positively or directly sustain" them, I ask, Does not the general tenor of the Scripture fully sustain them? And further, Can

the veracity of God be vindicated by any other system of theology in existence?

Let these questions be weighed by an impartial mind, cleared of all *isms*, as before God alone, and I have no fear of the result. This truth, will not be disputed by any believer in the existence of a God infinite in wisdom, knowledge, power, justice and love, that He fully comprehended the result of the work of the creation of this earth and man upon it; and with the perfect knowledge of "the end from the beginning" (Isa. xli. 10). He created all, thus taking upon Himself the *responsibility* of the result. No plea of man's moral agency, or the freedom of his will, can avoid this conclusion; because such freedom was the work of his CREATOR, who thus assumed the responsibility of the working of that free agency. Let these facts be kept in mind and we may yet learn that the Scriptures do *positively* sustain "the new views" which I "advocate," viz., That God has pledged Himself in the most solemn manner that every son and daughter of Adam's race shall have all necessary means and opportunities to secure an endless and happy existence, and have a competent probationary state, "in due time," in which to secure such a result, which can only fail by a wilful persistence in rejecting God's love in the provision He has made to secure that result.

Let us now briefly contemplate the teachings of the Scriptures in relation to this subject. "Sin entered into the world, and death by sin" (Rom. v. 12). The CREATOR foresaw this, and provided a remedy for it "before the foundation of the world" (Eph. i. 4: Titus i. 2; Rev. xiii. 8). This remedy was first announced in Eden by the LORD GOD in the declaration that "the seed of the woman shall bruise" the *head of d'evil*: which is an assurance that *the evil* shall be ultimately destroyed, or entirely exterminated; that though an apparent disaster had befallen the race, God had provided a remedy and an ultimate exaltation would be the result; the introduction of *the evil* was only temporary, and would make man's end more glorious by the knowledge of "good and evil" than under any other administration. True, the end was to be attained by a course of discipline indicated by two expressions, (1.) Evil shall bruise the "heel;" (2.) "labor and sorrow all the days of thy life;" but the assurance remained of the final removal of all *the evil* by its destruction—the bruising of its *head*.

The next statement of the final result is the

promise to Abraham, "In thee shall all families of the earth be blessed" (Gen. xii. 3); confirmed by an oath (Gen. xxii. 16-18), embracing not Abraham alone, but his *Seed*, in whom "shall all nations of the earth be blessed." These assurances were repeated to Isaac and Jacob, Gen. xxvi. and xxviii., and embraced "all the *kindreds* of the earth" (Acts iii. 25).

Passing over the many prophecies of the blessing to come on all people, languages and tongues, and the oath of God, that to Him "every knee shall bow," and that "the whole earth shall be full of His glory;" yea, "The glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it" (Isa. xl. 5); "and all flesh shall see the salvation of God" (Luke iii. 6): I say, passing for the present all these testimonies, let us come to the statement of facts in the New Testament, and see if my "new views" are "built on the sand," and are not rather built on the Rock of ages, the eternal truth of God.

First, then, "God so loved the world" (the race of Adam, of course), "that He gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life" (John iii. 16). Will any one presume to say that God's love covered the entire race in giving His Son, and yet that He has denied to millions on millions the means of ever having the knowledge of that love, and so prevented the possibility of the exercise of *faith*, without which they must perish? In what light does such an assumption set the character of God in his profession of love to the race? What less is it than a charge of hypocrisy? And shocking to think, it makes Christ a deceiver; for, He represents the love of God as extending to the world, as a whole, while He knew, according to all the theological theories which my "new views" oppose, that the mass of the race never would hear of that love nor have an opportunity to believe.

I cannot, therefore, regard those theories, which my "new views" oppose, in any other light than as blasphemous: they speak evil of God and of his "only begotten Son;" ignorantly, so far as their advocates are concerned, who are, many of them, as jealous of the honor of God and Christ as myself; and towards them I have no other feelings than those of grief at their position, in which they and myself, formerly, have been involved by early education, and kept in it through dread of change and fall-

ing into some fatal error. But it is high time that we "put away childish things" (1 Cor. xiii. 11), and become "*men of God*,"—"strong in faith, giving glory to God" for "His wonderful works to the children of men" (Psa. cvii. 15, 21).

Again: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii. 17). And yet the theories which my "new views" oppose represent an almost total failure of this end of Christ's mission into the world, and the vast majority of the race are to be condemned to perdition for not believing that of which they never heard; God never having given them a chance to believe. Is the God of love and truth to be thus impeached? If others can persist in such work, I cannot.

Again: "The bread that I will give is my flesh, which I will give for the *life of the world*" (John vi. 51). This bread must be eaten: that is, *faith* must be exercised in Christ as the *LIFE-GIVER* in order to "live forever." Did Christ give himself for the life of the world, and are men to be condemned to eternal death without having an offer of this bread of heaven? Are they to be mocked with professions of love and concern for their salvation, and yet never permitted to see nor hear of the "bread that came down from heaven" for them? Perish the blasphemous thought! God does not thus trifle with the children of men, nor practice such hypocrisy towards them.

But I must pass over multitudes of declarations of the New Testament, as well as those of the Old, and now notice only one or two more, which are "positive" enough for my faith, if not for the faith of others.

"There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 5, 6). Did Christ, by God's appointment, give himself a ransom for all men, and yet God have no "due time" in which this glorious *testimony* should be made to all men? and are unnumbered millions to perish forever without ever hearing of this provision of God's love, and without any chance to accept the mediation of the Son of God? All the theological systems of this age, not excepting those called Adventists of every class, do assume that the mass of the race will thus perish in their ignorance, however unavoidable that ignorance may be. Perhaps I ought to except from this charge those called "Restorationists;" but I was speak-

ing only of such as confine probation to this life. Once more: "God hath highly exalted him (Christ), and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11).

Strive to evade the force of this language, as men may, it is "positive" enough to sustain the "new views" I now maintain. It shows, first, God's purpose that every soul of man "in the earth and *under the earth*" (the dead, of course) shall *hear* of "the name of Jesus," and shall "bow" to it; "and every tongue confess that He is Lord"—is the Ruler and Deliverer. If this is not done, "the Father" fails of that "glory" which He has "sworn" shall be given "Himself," by whom He sware (Isa. xlv. 23).

Whether this bowing and confessing implies reconciliation or not, it demonstrates that all the race, without exception, are to hear of "the name of Jesus," and to *know* that "God the Father" requires of them submission to Christ as "Lord of all" (Acts x. 36), "both of the *dead and the living*" (Rom. xiv. 9); so that of the entire race it is "positively or directly" affirmed they shall "bow to the name of Jesus" and "confess that He is Lord, to the glory of God the Father;" and God has made oath to such a result in the most solemn manner, saying, "By *Myself* have I sworn," etc.

If such facts as I have now presented do not form a sufficient ground of faith in my "new views" for others, they do for *myself*; and nothing that I have seen or heard has or can, for a moment, shake that faith. "Let God be" accounted "*true*" if it proves every theological system extant a mass of falsehood. Those systems are justly chargeable with being the cause of the widespread spirit of infidelity which threatens to swallow up all faith in the Bible revelations. ED.

A QUERY, OR DIFFICULTY.

In Mark xiii. 26 our Saviour speaks of his coming in power and great glory. In verse 30 He says, "This generation shall not pass, till all these things be done." Now, how do you understand this? Surely the things he had foretold did not all happen before the then present generation passed. W. T. T.

It seems to me the text has been misapplied by nearly all who have written on the subject. The Saviour had spoken of events that were to stretch over a period then unknown to men, and

winds up the series with His return "in the clouds," etc. Then He gives them the "parable of the fig tree," and says, "When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye (who see these signs, or that all these things have come to pass) in like manner, when ye see these things (have) come to pass, know that it (His coming in the clouds) is nigh, even at the doors." He then adds, "Verily I say unto you, that this generation (who see the completion of the signs given) shall not pass, till all these things be done;" the generation then living, who see that the events are past, which were to precede the coming of the Son of man, shall not pass away till all these things be done; i. e., The coming of the Son of man, and the gathering "together His elect from the . . . uttermost part of heaven."

That the coming of Christ and the gathering of the elect was not at the destruction of Jerusalem, as some teach, is evident from Paul's teaching 2 Thess. ii., written only a short time before the overthrow of that city. Paul speaks thus: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in mind . . . as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," etc. Here the Apostle settles the question that other great and important events were yet to intervene before the day of Christ's return; which events did not take place in the generation living at the time of our Lord's utterance of his prophecy or teaching.

Our Lord clearly spake of the generation that should be living when the series of events, He had spoken of, were winding up and so near completed that the certainty of the nearness of His coming in the clouds of heaven could no more be mistaken than that summer was nigh when the fig tree put forth leaves. *This* generation, then living, should not pass till the entire completion of the series of predicted events. But of the precise time of His coming, "knoweth no man, no, not the angels in heaven, neither the Son, but the Father. Take heed, watch and pray: for ye know not when the time is." Thus ends Jesus' instruction on the subject. Let us all "heed" it. ED.

MORE INQUIRIES.

In the EXAMINER for October I responded to

some questions of a Correspondent relating to the foreknowledge of God, etc. He writes again expressing satisfaction, so far as the text Gen. vi. 6 is concerned, but says, other texts stand in his way, and wishes an investigation of them. He names Gen. xviii. 20, 21; Jer. vii. 31, and xxxii. 35. These texts appear to him, as they read, to be in the way of accepting the idea of the perfect foreknowledge of God.

Gen. xviii. 20, 21 relates to the sins of Sodom and Gomorrah, the cry of which had come up before the LORD, and He says, "I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, I will know."

This language seems to indicate no more than a judicial investigation; and is used in accommodation to human understanding, that the judgment, when executed, should be known as the result of the truth established of the guilt of the inhabitants by a perfect knowledge thereof. The conversation with Abraham shows the LORD knew there were not "ten righteous persons" in those cities.

The language in Jeremiah is of the same import in both places referred to, and relates to the wickedness of Israel and Judah in their idolatry in worshipping Molech, causing "their sons and daughters to pass through the fire unto Molech; which I commanded them not" [to do], "neither came it into my mind" [to command them], "that they should do this abomination."

The words I have placed in brackets show the sense of these texts. To suppose the language imports the LORD's lack of knowledge is to overlook His plain prohibitions contained in the laws He gave Israel, hundreds of years before: thus: "Thou shalt not let any of thy seed pass through the fire to Molech" (Lev. xviii. 21). This is what God "commanded them not" to do. Their doing it, was contrary to His express command; and He never had the thought, or "mind," to give such a command; on the contrary, He again and again warned them against every form of idolatry. See Deut. xii. 31, and xviii. 10; 2 Kings. xvi. 3; Psa. cvi. 37, and many other texts in which the LORD warned the people against the wickedness complained of in Jeremiah. To infer, therefore, that, when He said, "Neither came it into my mind," He never thought that such a sin would be committed by Israel, is to represent the LORD as warning them against a sin that never had come into His mind! Such a construction of His language

will do to make infidels; but it is a gross perversion of the truth. It came into the Lord's mind to prohibit that sin; but never to command or allow it. Such I regard as the truth on the texts spoken of in Jeremiah.

QUESTIONS.

"Please tell us how you understand the seven Spirits before the throne of God, as recorded Rev. i. 4? "also, what were the doctrines of the Nicolaitanes, Rev. ii. 15?"

I do not pretend to know certainly what is meant by either of the statements in the texts quoted. I can only suggest. "The seven Spirits" are spoken of again in chapter v. 6, where "a Lamb" appears "having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." And again, "These things saith He that hath the seven Spirits of God" (Rev. iii. 1). Once more: "There were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. v. 5).

The number "7" is used as a symbol of perfection. In Zech. iii. 9 it is said, "Upon one stone shall be seven eyes;" and in chapter iv. 10 it is said, "In the hand of Zerubbabel those seven, they are the eyes of the Lord which run to and fro through the whole earth." Take all these texts together, and they seem to teach the perfect knowledge of God and his oversight of all the affairs of earth; and as they are said in Zech. to be "the eyes of the Lord," and in Rev. v. to be the seven eyes of the Lamb, it seems a just conclusion that when "all power in heaven and earth was given into the hands" of Jesus, "the Lamb of God," (Matt. xxviii. 18), that, at the same time, these eyes, or seven Spirits of God, or perfect knowledge and oversight was also imparted to Him of all things in heaven and in earth: hence, the book of Revelation was the work of Jesus Christ, (see Rev. i. 1); and exhibits His perfect knowledge of all events then in "the ages to come;" for He it was,—and only He could,—that prevailed to open the seals and make known the things of the future.

As to "the doctrines of the Nicolaitanes," all we know of them is learned from history. They are said to have "taught the community of wives; and that adultery and fornication were things indifferent;" and such like abominations. Well might the "Lamb of God" say, "which I hate." All pure minded beings cannot but hate such vileness.

Ed.

A QUERY.—What do you think of Rom. ix. 28: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth?" How long will the time be cut short? Did the Saviour allude to the same time Matt. xxiv. 22?

Short and long are relative terms: each term must be considered in relation to the other. "A short day" relates to one that is long; and so, vice versa. To determine how short, we must have some idea of the length of that with which it is the contrast. A thousand years with us is a long period; but with the Lord it is as one day (2 Pet. iii. 8), because His days are days of eternity.

The text on which the inquiry is made, most likely, has relation to a work to be done for literal Israel, either the whole body of that people or "a remnant." If to a remnant, then it may refer to the Lord's preparing them to bless the main body of that people "in the ages to come." This work will be a short one compared with "the endless succession of ages" (Eph. iii. 21); even though it should occupy thousands of years, as it has already done: it will be but "a short work" with Him with whom "a thousand years are as one day;" especially, compared with the endless future. If those days of preparation are to be "cut short," it is impossible to tell how much; but the expression may be intended to signify *certainly* that the work would be finished in "due time;" or would not exceed the time "which the Father has put in his own power," and has not definitely made known to men.

Whether "the Saviour alluded to the same time, Matt. xxiv. 22," I cannot say; and an opinion would be of little value.

A QUESTION FOR OPPOSERS.—If Christ is to "put down all rule and all authority and power: and when ALL things shall be subdued unto him,—for He has power, whereby He is able to subdue all things unto Himself" (1 Cor. xv. 25-28, and Phil. iii. 21),—will the greatest share of the human family be destroyed? If they are, How are they *subject* unto Him? If a man undertakes to subdue an untamed animal and destroys or kills it, we say, "The animal was too much for him, and he has failed to accomplish that which he undertook;" or, we say, "He was not competent for the work and should not have been trusted with it." Do not Destructionists place Christ in the same position as we do the man we have supposed? and is not the work He has undertaken a like failure?

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HUMAN REDEMPTION.—No. 14

THE RESURRECTION A REVEALED FACT.

Peter, when first announcing the resurrection of Christ, felt that he might confidently appeal to this event as evidence of his Messiahship, since, in their own sacred books, David had declared of this Prophet, that "His soul should not be left in Hades, nor his flesh see corruption."

The denial of a resurrection was, however, in all probability, not peculiar to the Sadducees. All through the Gospel history sceptics on this subject make their appearance. Paul says to the Corinthians, "How say some among you that there is no resurrection of the dead?" (1 Cor. xv. 12); and Timothy is warned of men who teach that "the resurrection is past already," and, in so doing, "overthrow the faith of some" (2 Tim. ii. 18). The Church of Christ in every age has had those among its members who have endeavored so to spiritualize this great event as to make it rather a subjective change than an outward reality; and probably there never was a time when such notions prevailed more widely among professing Christians than they do at the present day.

And yet a belief in the fact of a resurrection of the dead lies at the very basis of the Gospel; for "if there be no resurrection of the dead, then is Christ not risen;" and if Christ be not risen, then is preaching and faith alike "vain" (1 Cor. xv. 13, 14). The event itself is declared, on inspired authority, to be the fulfilment of the prophecy regarding Messiah, in which God says of Him, "Thou art my Son; this day have I begotten thee" (Psa. ii. 7; Acts xiii. 33). It is the proclamation by God himself that Christ is His only Son, clothed "with power, according to the spirit of holiness" (Rom. i. 4); and the reception of it as a truth is regarded in Scripture, not as a late attainment, or as "wisdom for the perfect," but as one of the very first elements of the Christian life (Heb. vi. 2).

Of the nature of the resurrection little is revealed; of its results much. The passages which relate to its nature are chiefly the following:—

(1). Luke xiv. 14—"Thou shalt be recompensed at the resurrection of the just"—for feeding "the poor, the maimed, the lame, and the blind."

Here future reward for kindness shown to the needy on earth is distinctly recognized. The promise, be it observed, is made, not to the disciples, but to one of the Pharisees that bade Him to a feast (xiv. 1). May it not, then, fairly be

asked whether such a passage does not seem naturally to refer to a dispensation of rewards and punishments to be entered upon at the resurrection, differing, both in kind and in degree, from the blessedness which awaits the elect?

(2). John v. 28, 29—"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; and they that have done evil, unto the resurrection of condemnation."

Here the retributive character of the world (or age) to come, is again clearly stated, although in this case it is rather with reference to the general course and character of the life than to any particular act.

(3). Matt. xii. 31, 32—"It shall not be forgiven him, neither in this world, neither in the world to come."

This text is properly regarded as in itself conclusive against universalism. Be it so; but is it not, then, equally conclusive in favor of the supposition that some sins, not forgiven in this world, will be forgiven in the world to come? Dean Alford says, "No sure inference can be drawn from these words with regard to forgiveness of sins in a future state." I admit this, for all inferences, deduced from Scripture, however necessary they may seem to us, introduce a human element, and should therefore never be placed side by side with a Divine statement. Olshausen understands the passage (as many others have done) to imply forgiveness or repentance in the imperfect state of the dead before the judgment.

(4). Matt. xix. 28-30 (compared with Luke xxii. 28-30)—"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This text is commonly expounded as referring to "a renewing work of grace." The apostles, it is said, "entered, while on earth, upon the royalty referred to, in their own persons, and continue it in their writings." If this be not rationalistic interpretation, it is hard to say what is. The word *paligynessia* (regeneration) is construed, at the public schools and the universities, "in the resurrection," and there is no doubt as to that being its true meaning. Why not, then, take it as it stands, and regard it as teaching that at the resurrection the apostles will literally be rulers, under Christ, of their nation?

(5). Phil. iii. 11—"If by any means I might attain unto the resurrection of the dead."

Is it possible to imagine that St. Paul only refers here to that resurrection which is common to all? Is it reasonable to separate this from

what is said elsewhere about "the *first* resurrection?" (1 Thess. iv. 16; Rev. xx. 5),—that prior judgment of saints which is to take place before the rest of the dead are raised, and which is so closely associated with *their taking part* in the judgment of the world (1 Cor. vi. 2, 3); a judgment which is *not* to decide whether they (the saints) are Christ's or not, but to allot to them rewards or deprivations, "according to their works."

The resurrection to which St. Paul aspired was evidently one which implied, to him, the reception of the *unfading crown* (1 Cor. ix. 25; 2 Tim. iv. 8). It is very remarkable that in the Apocalypse (chap. xx), after a symbolic vision of thrones of judgment (ver. 4), there follows a distinct explanatory assertion,—"*This is the first resurrection*," just as we are told, after the casting of death and hell into the lake of fire,—"*This is the second death*" (Rev. xx. 14).

After the actual resurrection of the Redeemer, the doctrine seems to assume a new form. It is now preached, not in the old form, as taught by the prophets, but as inseparable from the work of the Lord Jesus. The vexation of the Jews at the apostles is not that the mere fact of the resurrection is taught, but that they preached *through Jesus* the resurrection from the dead (Acts iv. 2). "With great power," we are told, "gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (ver. 33).

This topic, it is evident, occupied a very prominent place in the ministrations of St. Paul. To the heathen his message seems to have been very much summed up in this,—"*He preached unto them Jesus, and the resurrection*" (Acts xvii. 18). It was when they heard "of the resurrection of the dead" that "some mocked" and others pondered.

In relation to the Jews, the Apostle's teaching often took a similar shape. On any other supposition, it seems difficult to see *how* he could say, when before the Council, "*Of the hope and resurrection of the dead I am called in question*" (Acts xxiii. 6); for he was certainly not accused of preaching the resurrection as any other Pharisee would have done.

Shortly after, when before Felix, he repeats his belief, in common with the Jew, "that there shall be a resurrection of the dead, both of the just and unjust," and says, "For this one voice, Touching the resurrection of the dead, I am called in question" (Acts xxiv. 15, 21).

Before Agrippa he puts the matter somewhat differently, but still involving the same thought; "I stand and am judged for the hope of the pro-

mise 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?" (Acts xxvi. 6-8).

The resurrection from the dead, and the happy consummation of the hopes and prayers of the twelve tribes, day and night, are here regarded as one event. The triumphs of Messiah, —the fulfilment of all the promises to Abraham, and the glorious prospects held out in the Prophets, are one and all linked to the resurrection from the dead.

In later days, difficulties of another class presented themselves. They are embodied in the sceptical inquiry of the Corinthians relative to the possibility of such an event.

"*With what body do they come?*" (1 Cor. xv. 35), What is this but the question, so often put now in forms like these,—"*How is it possible so to unite the present world and the next, as to consider the latter in any sense the complement of the former? The body will have dissolved in the grave. With it will have disappeared all the countless influences it exercised over the spirit. How is it possible so to bridge the great gulf which separates time from eternity, that anything corresponding to this life can be carried on in another world? With what body do they come? Discipline, and therefore probation, must terminate on earth, for the natural body and the spiritual body can have little or nothing in common.*"

To all which Paul replies,—*Thou fool, didst thou never sow wheat and reap wheat? Is the wheat thou didst reap so different from the wheat thou didst sow? Is it not rather, in spite of the primal decay, though not the same, yet the very same wheat? So will it be at the resurrection.*

To the inquiry, "*With what body do they come?*" St. Paul gives an answer, a portion of which seems, to a great extent, hitherto to have escaped notice. He says, in fact, that at the resurrection *bodies will differ*—"to every seed his own body." As "all flesh is not the same flesh," so all bodies, in the future world, will not be alike. Just as the sun, moon, and stars differ in glory, and one star differeth from another, so in that world will it be at the resurrection from the dead. We shall all die, or be "changed." But the dead in Christ will be raised incorruptible, and the mortal put on immortality; for of *their bodies* only can it be said, they are "sown in dishonor," but "raised in glory." What

other changes will take place on that day, we can only infer from the words of the Prophet, "He will swallow up death in victory:" He will destroy the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. xxv. 7, 8.)

THE ABRAHAMIC FAITH.—No. 2.

BY WILLIAM H. SPENCER.

WE have already shown the revealed destiny of Abraham's heirs; and now the question naturally arises: *What was Abraham's expectations regarding the destiny of those who are not his divinely constituted heirs*,—those who have passed from life without the Gospel light, as well as those in heathen lands who have had no opportunity of securing the blessing of eternal life through Christ, as revealed in the plan of salvation? This class are a very large majority of the human race, and we cannot in fairness pass the question over in silence.

We need not specially argue the importance of this inquiry. It must be recognized as one of immense moment in obtaining a correct conception of God's character and government; for, until we correctly apprehend God's character and government He does not appear to our senses what He really is. One of the principal designs of Divine revelation is to reveal to the human senses the true character of the Most High. Hence to obtain a correct conception of the Divine character we must rightly understand the revelation He has made. And indeed, we cannot truly worship God until we truly know him. If God has seen fit to reveal the destiny of those who have had no gospel probation, then, that we may truly understand the divine character and government it becomes our duty to know *what He has revealed*. Whatever He has revealed to Abraham regarding this matter He has revealed to us; whatever were Abraham's expectations must be ours.

When God called Abram out of his country to go into a land which He should show him, God said unto him: "I will make of 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 the families of the earth be blessed" (Gen. xii. 1-3).

After this God again appeared to him and reaffirmed this promise in the following words: "As for me, behold my covenant is with thee, and thou shalt be a father of many nations: neither shalt thy name any more be called

Abram, but thy name shall be Abraham; for a father of many nations have I made thee . . . I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant." Again, when God had determined to destroy Sodom and Gomorrah, He said: "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" (Gen. xviii. 17, 18.) A little further on in the history of Abraham, when he was about to offer up his Son Isaac "for a burnt offering" in response to the command of God, again was the promise repeated to him: "By myself have I sworn, saith the Lord, for because thou has done this thing, and hast not withheld thy son, thine only son: 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 upon 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; because thou hast obeyed my voice." (Gen. xxii.)

In these Divine words we have the repeated and definite promise of God that all the families of the earth shall be blessed, "all nations" and "all families" being synonymous terms.

There are three prominent views of this blessing promised in Abraham, each of which have many adherents of undoubted piety. One class, which embraces the majority of so-called orthodox Christians, understand the promise to mean that whatever advantages are embraced in the statement to Abraham are limited in their operation to such as have faith. Another class admit that the blessing is of a probationary character, but contend that it is limited to the living nations during earth's millennial era. But a third class maintain that the blessing promised in Abraham is of universal extent, unconditionally bestowed, restoring all the families of the earth from Adamic death, conferring upon all men, in due time, a saving knowledge of God's plan of salvation as it is in Christ Jesus, that, "by patient continuance in well doing" as well as *seeking* for they may obtain "immortality, eternal life." It must be marked that this latter class do not contend that the blessing promised in Abraham is a universal bestowal of immortality. That would be "universalism" in its popular sense, which I do not believe the Bible to teach. But the advantage embraced in the blessing promised to Abraham is a universal salvation from ignorance of the plan of redemption through Christ Jesus, and the bestowal of all essential advantages to enable them to se-

cure such salvation; in other words, is the bestowal upon every individual of Adam's race an *equal opportunity* to secure eternal salvation through Christ Jesus; and a second death awaits all who willfully reject Christ, the only Mediator; the way, the Truth, and the Life, and the only name whereby we can be saved.

The important question, therefore involved in an examination of the promised blessing, to obtain a correct understanding of it, is one of *interpretation*. By what rule of interpretation are we to apply God's promise and oath to Abraham? When we settle this then we also settle all controversy over this great matter.

As a self-evident rule for interpreting all Divine promises, I maintain they must invariably be understood according to the literal and obvious import of the language used, unless God himself, or his inspired commentators in the New Testament give expressly, and in unmistakable language, a different sense. This rule is rational, and is essential to the existence of the Christian religion. Christianity is based upon the promises of God; and unless we have an infallible means of understanding these, such as the foregoing rule implies, then the Christian faith is at the mercy of human vagaries, and may be construed to mean anything or nothing, according to human interest or fancy.

Until it can be proved that God's words, "*all the families of the earth,*" are not to be understood *literally*, according to the foregoing rule, we are in duty bound, as honest Bible students, to understand the blessing of universal extent. If the blessing embraces any advantages (without which it could not be called a blessing), they will flow to "*all the families of the earth.*" There is no intimation of limitation.

Hence when we inquire, How did Abraham understand God's promise? there can be but one reasonable answer, viz., He understood the promise according to the literal import of the words used; and therefore Abraham was led to expect a universal blessing of mankind. And Paul so understood the matter, which is evidenced by his affirming that "the Scripture, foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." In this inspired commentary we see that the gospel or glad tidings preached unto Abraham was the revelation to him of the Divine purpose to justify the heathen through faith. None, however, can be justified through faith who have had no opportunity for its formation and exercise. But as God has expressly declared all the families of the earth are to be blessed, and this

blessing is revealed to Abraham to be that "God would justify the heathen through faith," therefore it is established beyond controversy that the blessing promised in Abraham is justification by faith *for all* in the sense that it will eventually be placed within the reach of all; in other words, that God will grant to all, in "due time," an opportunity to secure justification by faith, and the destiny of none is fixed as a finalty until they have had such opportunity. It embraces, as well as the enlightenment of each son of Adam, the *unconditional* removal of every obstacle in the way of their obtaining full and complete recovery from all the consequences of Adam's disobedience,—a probation for an eternal existence,—but their eternal exemption from the second death is *conditioned* upon their improvement of this "free gift."

"Justification by faith" cannot be an unconditional bestowment, but is predicated upon belief. Says Paul, "How shall they believe in Him of whom they have not heard?" Faith comes through enlightenment. But faith is an essential element of the Gospel of Christ, and if such justification is to be placed within the reach of all men, then it is a justifiable presumption that it will be done by the proclamation of the Gospel: and this becomes a revealed fact when we consider the annunciation angel's message at Christ's birth, and also Christ's commission to His disciples at the time of His departure, to preach the Gospel to "every creature."

If the Holy Scriptures reveal anything clearly it is the fact that however seriously Adam's disobedience may have affected his posterity, it is only temporary in its operation, and will not eternally debar any of them from having ample means and opportunity to secure the justification which comes by faith; and hence we find that Paul in his masterly argument in his letter to the Roman brethren reveals a justification which is wholly distinct from that which comes through faith. He reveals the fact that through the obedience of Christ a blessing,—a "free gift,"—shall come upon "all men;" i. e., as all men were involved in the condemnation that came upon Adam for disobedience, even so, through the obedience of Christ all men shall be "made righteous" in the same sense they were made sinners by the first man's disobedience. As through the first Adam "death passed upon all men," so, through the second Adam "the free gift,"—justification from Adamic death,—shall come "upon all men." "For as in Adam all die, even so, in Christ shall all be made alive," or, as the *Emphatic Diaglott* read, "be restored to life."

A PAPER ON SOME CURIOUS AND ORIGINAL DISCOVERIES,

Concerning the re-settlement of the seed of Abraham in Syria and Arabia, with mathematical and geographical Scripture proofs. Read before the "British Association of Science," at Aberdeen, Sept. 16, 1859. by Major Scott Phillips, 21 Kensington Gate, London.

(Concluded.)

In two volumes, entitled "The Dead Sea, a new route to India, by Captain Allen, R. N." we have had an ingenious proposition for connecting the Mediterranean and the Red Sea, by a canal across the plains of Esdraelon, and clearing out the old bed of the Jordan. And, under political and engineering reprobation, we know of the plan of the Suez canal. But neither of these would give to Jerusalem the prominence and position which would be effected by an earthquake valley dividing the land of Syria through the Mount of Olives, as seen in our 2d Geographical plan; and concerning which, we have a very curious quotation, (Zech. xiv. 4-8) where it is written: that on a certain day "the Lord's feet shall stand upon the Mount of Olives which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof, toward the East and toward the West a very great valley; and half the mountain shall remove toward the North, and half of it toward the South, and ye shall flee the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." And good reason for flying—for the Mediterranean will come rushing in. For Symonds and surveyors have shown to us that the level of the Dead Sea is 1312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto, we shall find that on the East, the division immediately reaches the Dead Sea—and on the West, if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the *æ* changed into *z* produces Azalon, and cutting off the termination *on* will bring the valley even unto Azal on the coast of the Mediterranean, fulfilling scripture where it is written, "Ascalon is cut off the remnant of their valley." In the plan presented, the small blue lines show the valleys which bound the Mount of Olives to the North and South, while up the centre of the mountain runs the little valley of Achor, whereof it is written:

"I will give thee the valley of Achor for a door of hope," and accordingly, while you may perceive that the line A B shows the major axis of the mountain, and the line C D gives the perpendicular thereto, passing precisely over Ascalon, we have taken the course of delineating the Straits of Azal, as we venture to term them, according to the present natural water lines, save only where it has seemed appropriate to cut into main channels, and so through water sheds. An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the Falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift lands of four thousand years which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle; and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration; so surely will that gyration of commingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon an heap and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, "let the sea roar and the fulness thereof, let the floods clap hands before the Lord, for He cometh to judge the earth and the people with his righteousness," and God will make a way in the wilderness and rivers in the deserts.

The tumultuous waters, finding no other outlet, will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea, rising above its desolated shores, will overflow by the Valley of Eden, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the East and of the West will there find their great Emporium; and *religion reigning above commerce*, in those coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a river: and the glory of the Gentiles like a flowing stream."

Doubtless the ancient bed of the Jordan was the valley of Arabah. That broad Valley "is one waste of sands, worked by the winds into driving clouds." Its boundary rocks "show as an old sea-coast, grooved by torrents, and worn with water marks." And though, between the North wind and the South, its sands may be

heaped to the height of 485 feet—and thus give drainage to the North and South—yet, how soon would the swellings of Jordan, and the rush of the ocean waters by the Straits of Azal, sweep off the sanddrift of 4000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to centre in the Emporium of the Holy City, the City of Jerusalem.

The Sea—the Dead Sea—shall receive the living waters of the Ocean; and thus shall be formed the great pool of Jerusalem the harbor for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of commerce between the Eastern and Western Hemispheres, we would endeavor to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, as in Plan No. 2, the new Temple on Mount Zion, which, on the given scale, would be one mile square—and if, also, considering the conservancy of the great city ten miles square around the same centre—we seek for an abundant supply of waters rising from a central spot, we shall find, on turning to the 47th chapter of Ezekiel, a vision of waters rising from beneath the altar of the Temple, and issuing out from the threshold of the house eastward. These waters, at a thousand cubits, going east, were ankle deep—at a thousand more they were knee deep—at three thousand they reached to a man's loins—but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"—the Straits of Azal were opened, the Dead Sea was risen, and the river shown was of waters to swim in, a river that could not be passed over. This last development is shown by scale and measure in our plan: and having, as we trust, been enabled to illustrate these curious combinations of Scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that, as it is written, a fountain shall go forth of the house of Jehovah, and shall water the valley of Shittim: and, as its waters are described as going down into the Dead Sea and healing the waters, so that for the multitude of the fish thereof, the fishermen shall stand thereon from Engedi to Engallim, so, when upon our maps we find Shittim just above the Dead Sea, and Engedi and Engallim on its borders, we can no longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multi-

tude of fish, described as the fish of the great sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when, having completed our geographical illustrations, we would turn to quote the peculiar sayings recorded in Scripture concerning the three Northern and the three Southern Tribes.

Of Dan it is written, "He shall judge his people as one of the tribes of Israel—Dan is a lion's whelp." They were wont to place lions—we frequently place them—at entrances, and judges of old sat in the gate; so Dan is in the northern entrance to the land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." Antioch is just within the border of Asher; and in his blessing, we read a just emblem of a modern railway, which, from Antioch, running up the Orontes, and taking the first turn possible through the mountains on its right bank, would run its course parallel, yet sufficiently distant from the Euphrates, down to the settled seashore of the Persian Gulf.

Of Naphtali it is said, "O Naphtali! possess thou the west and the south"—harborage on the Mediterranean and on the Persian Gulf.

Of Issachar it is written, "Rejoice, Issachar, in thy tents," They (Issachar and Zebulon) shall suck the abundance of the seas, and treasures hid in the sand. "Issachar is a strong ass, bowing down between two burdens." Our plan shows Issachar at the harbor mouth in the head of the Gulf of Akaba. There all who come by water and all who come by land will pitch their tents and unload their land and sea burdens; the treasures hid in the sanddrifts of the Valley of Araba will speedily be developed, when the rush of the opening Straits of Azal shall establish forever the "river which shall make glad the city of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border unto Zidon." He as well as Issachar, "shall suck of the abundance of the seas and treasures hid in the sand." We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad it is written, "Blessed be he that enlargeth Gad;" "he dwelleth as a Lion" seated at the entrance; "and he provided the first portion for himself, because, there in a portion of the lawgiver was he seated." We have already observed upon the customary position of Lions at entrances; the kings of Israel and Judah proceeding to judgment, put on their robes

and sat in the gate; men surrounded by numerous sons are spoken as not being ashamed when they speak with their enemies in the gate; all the declarations concerning Gad point out his place as, by our plan, seated at the great gate of commerce; and Gad alone in respect of land which could be available beyond his actual portion in breadth as one of the other tribes, is capable of the enlargement spoken of where it is said—blessed be he that enlargeth Gad.

Having now concluded all that we have to say at present concerning Syria and Arabia, we would just, in conclusion, speak a few words concerning the geographical changes possibly consequent upon the effects of the mighty rush of waters created by the opening of the Straits of Azal.

The rush of the waters, possibly aided by a north wind, because Scripture says—"And with His mighty wind shall he shake his hands over the river of Egypt"—will sweep out the sands which now fill the old bed of the Jordan; and as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but, in the quiet back eddy behind the roots of Sinai, there, among the narrows and the islands will the mass of sand be deposited; and when once the swell of the Red Sea is bounded thus, speedily the waters will fail from the tongue of the Egyptian Sea—the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the bay of Cosseir is opposite to the Gulf of Akaba, and since, as by the maps of the savants who accompanied the First Napoleon to Egypt, as well as by the maps of the Society of Useful Knowledge, there exists an old river bed, stretching from Cosseir to the Nile, the rush of waters, swollen as aforesaid, and pressed on by a mighty north wind, will push up that ancient river bed—plunge into the valley of the Nile, with heaps of mud and sand; and in their reflux course drag after them the waters of the Nile—thus "beating off from the channel of the river" into the Red Sea.

Our Geographical Plan, No 1, shows this old bed taking off in a right line straight below Thebes; and rushing waters in their reflux course would never pause to take the downward curve, but would go straight onward where they found a straight course, as shown upon our map, presented for their exit. Thus the river of Egypt, as described in Scripture, would be smitten in the seven streams thereof. Egypt would be at once smitten and healed; for the lowland would soon be freshly irrigated by means of wells and water-wheels, and the newly opened mouth of the Nile would bring all nations from the sources of the Blue Nile in Abyssinia; and

all from the undiscovered wilderness of the White River—from the great Mountains of the Moon in Africa, till

At Jerusalem should be fulfilled
That "Ethiopia spreads abroad the hand
And worships;" and its riches come to swell
The riches of the City of the Lord.
And not alone the passage shall be made
From Ethiopia by the long Red Sea,
But the superfluous waters of the Nile
Shall be redeemed above each cataract,
And flowing westward o'er the wastes of sand
Shall through interior Lybia be poured.
For "they shall turn the rivers far away
And I will cause thy rivers to flow like oil;"
And Science, guided by the hand of Faith
In duticous cognizance of Prophecy,
Shall make the desert blossom as the rose,
And fill the barren sands with teeming life.

And now, having concluded a brief sketch of developments in Syria, Arabia and Egypt, we would only, in conclusion, seek to note that when as at length in these our days, so remarkable for the increase of knowledge—we have, after so many centuries of ignorance and guess-work, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea. Surely we may say, that voraciously dealing with Geography, and taking words and things in their natural straight-forward sense, we might expect to obtain some new development of Scripture truth; and along with them bright prospects for the human race, and especial prospects for the chosen seed—the seed of Abraham.

If we have failed in deducting these, at least let us say we have not failed for want of earnest desire after true deduction. If our adduced combinations are not realities, we submit to your faithful judgment; and if happily we have been enabled to produce aught worthy of acceptance, let praise be given where alone it is due. We desire only, having fulfilled our humble duty of exposition, to make our courtesy to our kind auditors, and thankfully to retire.

A DYING BELIEF.

BY GEORGE S. MERRIAM.

THE history of the doctrine of endless punishment in early times has been elaborately discussed in the *Christian Union*. The present phase of its history may, I think, be summed up

in this: it is rapidly dying out of the minds of men.

A superficial view might give an opposite impression. The doctrine still stands in the creeds of almost the entire Christian church. In this country at least the avowed dissenters from it are in numbers an insignificant minority. But the very body which to the eye presents this solid front is honeycombed with doubt and disbelief. The church to-day only half believes in the endlessness of future punishment. The time can hardly be distant when it will wholly reject the doctrine.

A few broad facts may be mentioned in support of this conclusion. First, the alteration which within a recent period has taken place in the form of the doctrine, among its avowed supporters, is immense, and is the augury of a still more radical change. It is not long since a hell of literal fire was generally preached. Now that idea is rejected even among the most orthodox. What has produced this change? Simply the recoil of the moral sense from a thing too horrible to be true. To modern thought there is no more odious figure than the executioner, under the barbarous laws of the Middle Ages, torturing his victim with the rack and the fire; and the conception of the Almighty as doing the same on an infinite scale and forever was too repulsive for the Christian mind to retain. It was abandoned because enlightened Christian feeling declared that it *could not* be true; and men's intellects, following in the wake of their moral sentiments, learned to take as figurative texts which had formerly been held to teach a literal lake of fire.

The identical sentiment which overthrew the idea of endless physical torment tends irresistibly to destroy the belief in endless spiritual torment. The former gave way first, simply because it appeals more strikingly to the imagination. As men come to feel that spiritual suffering, with hope forever banished and moral corruption forever fastened on the soul, is worse than any lake of fire, they will repel the idea that God can shut up his creatures in the one any more than in the other.

Another sign of the change of belief is the change in the actual attitude of the church. I think the time is very recent when no one who disbelieved in eternal punishment could look for admission to an orthodox church. That is changing fast. Even the Presbyterian Church, the peculiar champion of orthodoxy, often admits to its membership persons who admit their unsoundness on this point. What the Presbyterian Church does to some extent, the other

Orthodox churches do more freely. Partly the alteration is due simply to an increasing spirit of toleration; but it also indicates the actual growth of a new belief within the religious community. The pulpit as yet is guarded against the heresy, but even there the line of defense is wavering. So, again, I might point to the development within a century of the Universalist and Unitarian churches, and to the unmistakable tendency toward fraternal relations between that element in those bodies which stands for earnest religion and the element in the old churches which stands for wide Christian catholicity. Going beyond our national limits, it is well known that in Germany the more hopeful belief as to the future world is strong among men of scholarship and evangelical piety. In England, that belief has a wide foothold within the Established Church; and among the Dissenters the Independent clergy, at least, tend very largely to restorationist or annihilationist views.

This also is to be said; the most promising types of practical Christianity at this time carry in themselves the ripening germs of an utter denial of the doctrine of eternal perdition. Within the old lines and under the shadow of the old creeds there has sprung up a phase of Christianity which weds vital spiritual faith, and ardent practical activity, with new forms of thought. It is one of those rejuvenations which are the marvel and glory of the history of Christianity. Now, as in the days of Luther, corruptions of belief are being sloughed off; the spirit of Christ is clothing itself with new power, and lifting men into clearer light, and sweeter disposition, and more useful life. The movement is not local. It can be traced in all churches and outside of the churches, and in all lands. Its universal characteristic is a spirit of practical benevolence, and, corresponding to this, a conception of God which clothes him more gloriously than before to the thoughts of men, and expresses, with a fulness and emphasis unfelt before, that in his inmost nature and his whole administration he is Almighty Love. That conception, and the new life which it is inspiring in the world, carries with it, as surely as the rising sun brings the banishment of darkness, the ultimate denial of a hopeless eternity of misery and sin for any of God's creatures.

From such various considerations as these, it seems evident that the doctrine of eternal punishment is perishing from the living belief of men. The cause of its decadence is that the moral sense of mankind has outgrown it. It is perishing just as the belief in witchcraft did; as the belief in the rightness of slavery did; as

the belief that God created men expressly that they might be damned for his own glory is perishing. There comes a time, as mankind are by the Divine spirit raised into nobler ways of thought and feeling, when immoral and unworthy ideas are quietly left behind by the better mind of the race. It is not argument, it is not historical proof, it is not even exposition of the letter of Scripture, that kills them. They perish because they stand convicted before enlightened Christian feeling as unworthy to endure.

The doctrine that at the end of this life God shuts up some men to an eternity of suffering and of sin cannot maintain itself before the tribunal of the Christian mind or heart. It is essentially and utterly foreign to any worthy conception of God. Nothing is weaker than the cry of "sentimentalism" raised against such statements. It is not the weak and unworthy side of human nature that protests against the dogma. It is the highest sense of justice, the deepest movement of the mind toward apprehending a perfect God, that is repelled and shocked by the doctrine. It is the holiest emotions of the soul that recoil most intensely from this gospel of despair. The arguments which seek to justify it to the reason and conscience wither and shrink in the light of calm reason. There are those who refuse to consider God as embodied Love, from a fancy that love in its sublimest and divine development lacks something of strength, and must be supplemented by a justice which is not of love. But if we view God as embodied justice, the case stands the same. Every conception of justice is outraged by the idea of an eternity of suffering as the award for the sins of this brief life. To say that sin is an infinite evil and therefore merits infinite punishment is a quibbling as paltry as the conclusion is dreadful. It may be said that God only knows the evil of sin. If sin then be so transcendently evil, are we to suppose that the Holy One uses his omnipotence to make it perpetual? The worst feature in the doctrine seems to be strangely overlooked by its defenders. That a just God should be supposed to inflict endless suffering for the sins of this life is bad enough; but what shall we say of the idea that a holy God shuts men up to sin forever? Any right thought of the Almighty brings us to this, that his whole infinitude of being is pledged to bringing his creatures out of sin into holiness. He cannot do other than this and be God. His whole administration of heaven and earth and hell must look to this. Otherwise, God would be less good than he calls his own

creatures to be, less good than some of them actually are. To say that the wicked work out their own endless misery without his interference is simply to say that he lets the universe slip out of his hands just where it needs him most. The assumption that the resources of Omnipotence are exhausted in the reclaiming influences of this life is totally without foundation in observation of human nature or in any worthy conception of the Infinite One. All these attempted explanations are but the feeblest makeshifts to bolster up an assertion against which the moral sense steadily protests. Whatever line of honest and earnest thought we follow, the mind returns to its first position. The first impulse of the heart is the last word of the intellect—the doctrine is a slander upon God.

The supporters of the dogma are driven always to one last resort. They appeal to the letter of Scripture, as conclusive against the utterances of feeling and of reason. Now, without going into the wide and difficult question of Scriptural interpretation, there is one thing to be said. The appeal from the enlightened reason and moral sense of mankind to the letter of Scripture has never been successful and never can be. The issue has been tried again and again, and always with the same result. Mankind has followed the guidance of its own highest intelligence—its reason, its conscience, its moral sense—and learned to use the Scripture in the light of these. Witchcraft, slavery, polygamy, despotism, a hundred delusions and a hundred abuses, have been honestly defended from the Scriptures by men who thought the Scriptures were meant to supersede reason and conscience and the Divine Spirit in the human heart. And these men were not fools. As interpreters of the mere letter of the Scripture, some of them were highly competent. Mankind could never have got out of some of its ruts if it had not, by a divinely implanted instinct, trusted its own best intelligence and moral sense against what seemed to be inspired teaching.

It seems to me, on the whole, better and safer to use the Scriptures in the light of our common sense, conscience, and moral judgment, than to rely solely on the illumination afforded by the grammarians and dictionary-makers. In either case one may go wrong. But on such a subject as the eternal destiny of the race, it seems to me at least as satisfactory and reasonable to ask our own minds what is consistent with supreme beneficence and goodness, as to study the probable correctness of Aristotle's etymology of *aion*. Further, this is to be said; whatever con-

struction be put upon the letter of Scripture, the hope of universal restoration gets its strongest impulse from the spirit of the New Testament. The sure foundation of that hope is the character of God as revealed by Jesus. In the world, as we see it, evil appears so strong that if we had only sight to guide us we might indeed suppose evil as eternal as good. It is the very essence of the Christian revelation, that behind all the troubles and perplexities which beset us an omnipotent beneficence is guiding all. So, the New Testament is beyond any other the book of hope. Paul sets hope along with faith and love as unailing and immortal. Christian love in its perfection is as broad as the whole human race, and Christian hope in its true development can be no narrower.

The decline and probable extinction of the dogma of eternal punishment seems to me a ground for the deepest rejoicing. It is the removal from the Divine Father of the worst imputation that his children ever cast upon him. It takes away a weight which has rested with gloom unspeakable on countless tender hearts. It opens the way—it is not necessarily and of itself the way, but it opens the way—to a religion not only of greater joy, but of firmer faith and more beneficent activity, than we have yet had. I believe too that as one effect it will give greater force to all the motives derived from the future life—those of fear as well as those of hope. At present there is very little effective use of the motive of fear by intelligent preachers, because they are overweighted by the excessive severity of the doctrine they profess. Even in attempting to preach it they recoil; their whole strength goes in nerving themselves up to an intellectual assent, and they have not strength to strike with the weapon whose weight they can barely sustain. I believe that the solemn declarations and awful imagery of Scripture will take on a new force and reality when stripped of the attribute of endless and unfruitful suffering which now repels from them altogether. And especially I believe that nothing will more promote the spread of living Christianity among men than divesting it of this excrescence. The men who zealously maintain this doctrine, with the idea that in so doing they are guarding the substance of Christianity, seem to me absolutely mistaken. They are like men in an overladen ship laboring in a storm, who should carefully protect the worse than useless ballast that is dragging the vessel down. Christianity must prevail over its adversaries by purifying itself—first in the lives of its members, and next in its conceptions of truth. The really dangerous

unbelief of the time is that which ignores God and leaves the moral element out of the Government of the universe. It is to be overcome by a presentation of moral truth which will irresistibly attract men by its nobility and self-evident value. Central in such a presentation must be the character of God, and any conception of God which makes him leave a part of his creatures to misery which is fruitless and sin which is endless will fail, as it ought to fail, to command the belief of men.

ANTICHRISTOS, PSEUDO-CHRISTOS.

I endorse the sentiments contained in the following remarks of Dean Trench, and found in his Symonmus of the New Testament under the following heading: I believe the Antichrist is yet to be developed. It has been the general opinion for centuries that the papacy is referred to in the titles, Antichrist, Man of Sin. I readily admit that the papacy is an antichristian system, and the Popes of Rome belong to the apostle John's company of many Antichrists (1 John ii. 18.) But I do not admit that any Pope has answered to the character of the Antichrist of 1 John ii. 22: "He is *the* (Gr.) antichrist that denieth the Father and the Son." But we will hear the Dean. DANIEL L. OSBORN.

Finley's Lake, N. Y.

"The word *Antichristos* is peculiar to the Epistles of St. John, occurring five times in them, 1st Ep. ii. 18; ii. 22; iv. 3; 2nd Ep. vii. and nowhere besides. What is the force of *anti* in this composition? *Dox-antichristos* implies one who sets himself up against Christ, or one who sets himself up instead of Christ. Is he an open foe who seeks violently to usurp his seat, or a false friend that professes to hold it in his name? There is no settling this matter off hand, as some are in so great a hurry to do, seeing that *anti* in composition has both these forces.

"For myself, St. John's words seem to be decisive on the matter that resistance to and defiance of Christ, not the false assumption of his character and offices, is the essential mark of Antichrist; that which, therefore, we shall expect to find embraced in his name: thus, see 1 John ii. 22; 2 John vii, and in the parallel passage 2 Thess. ii. 4, he is, *ho-antikeimenos* (the opposer), where *n* will deny that the force of *anti* is that of opposition: and in this sense, if not all, yet, many of the fathers have understood the word: He is, in Theoplylact's language.

enantios to Christo (contrary to Christ). Wilder christ, as the Germans have rightly rendered it; one who shall not pay so much homage to God's word as to assert its fulfillment in himself, for he will deny that word altogether, hating even erroneous worship, because it is worship at all; hating much more the churches worship in spirit and in truth, who on the destruction of every religion, every acknowledgement that man is submitted to higher power than himself; shall seek to establish his own throne; and for God's great truth, God is man, to establish his own lie. 'Man is God.'

The term *pseudo-christ*, with which we proceed to compare it, occurs only twice in the New Testament; or, if we count not how often it has been written but how often it was spoken, only once; for the two passages, Matt. xxiv. 24, Mark xiii. 22, are records of the same discourse. In form the word resembles so many others which appear to have been combined of *pseudos* and almost any other substantive at will. The *pseudo-christos* is not one who denies the being of a Christ: on the contrary, he builds on the world's expectations of such a person, only he appropriates these to himself, blasphemously affirms that he is the Foretold One in whom God's promises and man's expectations are fulfilled. Thus Borchchab, or the son of the star,—as claiming the prophecy of Num. xxiv. 17, he called himself—who in Adrian's reign stirred up again the smouldering embers of Jewish insurrection into a flame so fierce that it consumed himself with more than a million of his fellow countrymen—he was a *pseudo-christos*—and such have been that long series of blasphemous pretenders and impostors the false Messiah's, who, since the rejection of the true, have in almost every age flattered and betrayed the expectations of the Jews.

"The distinction then is plain. The *Anti-christos* denies that there is a Christ: the *Pseudo-christos* affirms himself to be the Christ. Both alike make war against the Christ of God, and would set themselves, though under different pretences, on the throne of his glory. And yet, while the words have this broad distinction, while they represent two different manifestations of the kingdom of wickedness, we ought not to forget that there is a sense in which the final Antichrist will be a *Pseudo-christ*, as well even as it will be the very character of that last revelation of hell to absorb into itself and to reconcile for one last assault against the truth all anterior and subordinate forms of evil. He will

not, it is true, call himself Christ, for he will be filled with deadliest hate both against the name and office, or against the whole spirit and temper of Jesus of Nazareth, now the exalted King of Glory. But inasmuch as no one can resist the truth by a mere negation, he must offer and oppose something positive in the room of that faith which he will assail and endeavor utterly to abolish. And thus we may certainly conclude that the final Antichrist will present himself to the world as, in a sense, its Messiah; not indeed as the Messiah of prophecy, the Messiah of God; but still as the world's Saviour; as one who, if men will follow him, will make their blessedness; abolishing those troublesome distinctions not the fruitful source of so much disgust and pain; those, namely, between the Church and the world; between the Spirit and the flesh; between holiness and sin; between good and evil. It will follow, therefore, that however he will not assume the name of Christ, and so will not in the letter be a *Pseudo-christos*, yet usurping to himself Christ's Offices, presenting himself to the world as the true center of its hopes, as the satisfier of its needs, and healer of its hurts, he will in fact take up into himself all names and forms of blasphemy will be the *pseudo-christos* and the *antichristos* at once."

[I give place to the following, not because I think the article it criticizes is of any real importance, as the writer clearly misapprehends the subject about which he writes; but because our aged sister (80 years old) expresses the purpose of sending it to the "Herald of Life" if it cannot go into the EXAMINER. As I happen to know that one article on the same subject has already been refused a place in the "Herald," I would not allow our aged sister to be subjected to the same treatment from the youthful Editors of that paper. It is for this reason, alone, that it is placed in this Magazine.—ED. OF EXR.]

MISAPPREHENSION, OR MISREPRESENTATION.

BY POLLY G. FITTS.

A short time since, a friend put into my hands the "Herald of Life," with a request that I look at an article, by its Editor, headed, "Reliving of all" I read it carefully, and with surprise. The writer says:

"How widely Christians may differ in opin-

ion on other points, they agree, so far as we are able to know, that the wages of sin is death: that death was from the first denounced as the penalty of transgression of the Divine law."

Let us search the word of God. Paul says, "For until the law sin was in the world: but sin is *not imputed* when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. v. 13, 14). The "Herald" says,

"Our purpose in this article is to consider that position which, while affirming that literal death is the penalty of sin, affirms also the reliving from death of all men, irrespective of character."

We would ask the "Herald," What character do those spoken of by Paul sustain? Are they holy? You must say, No. Are they unholy? I think you must to this question, also, say, No. For where there is no law there is no transgression, and sin is not imputed when there is no law. How then could death be to such a penalty for transgression? Can wages *justly* be meted to any for *services not rendered*? I will quote a few words from an article by Bro. W. H. Spencer; they are to the point. He says, "None will deny to man the divine endowment of moral agency. But to be practically and truly a moral agent, man must live in a state, under law, where he can exercise the right of *choice*. Without law man is without moral character; and, therefore, as sin, properly so called, is 'the transgression of the law' man without moral character is without sin. As Adam was truly without character before God gave the Edenic law of restriction, even so are those of Adam's posterity, who have never been privileged to *choose* the enduring riches of the Abrahamic covenant, without character that can be decisive of their eternal destiny. What would have been our estimation of God's character, if after issuing His law in Eden, He had inflicted upon Adam its penalty without even allowing him to hear the law? If this would be the height of injustice and wholly unlike the conduct of a supremely good Being, how can any persuade themselves that He will thus deal—but upon a mightier scale—with Adam's posterity? All must concede that in no sense can 'the wages of sin' be justly inflicted upon those that have committed no sin; nor will immortality be conferred upon any who do not 'seek' for it 'by patient continuance in well doing.'" The "Herald" says:

"That salvation is by grace, favor, gift, is undeniable, since Inspiration thus plainly and

pointedly presents it; and that the gift is *conditional* is equally undeniable; 'By grace are ye saved through faith' (Eph. ii. 8)."

Amen. So say I. But, Does not the Bible say, "Faith comes by hearing? and hearing by the word of God? How can they believe on Him of whom they have not heard?" What will the "Herald" do with those who have died without the knowledge of the only true God and Jesus Christ, or of the law, even? So far as I see, according to its position, they are under the same condemnation as the vilest of sinners; for they are not believers, neither are they transgressors; and if Christ "tasted death for every man," He has tasted it in vain for them,—it was of no benefit to them, for they never heard of it. If the "Herald" should say, as some of its patrons have said, "They are judged by the law," it must be remembered that it is written, "If there could have been a law given, that could have given life, verily righteousness would have been by the law." The "Herald" says again:

"And it is further declared that the 'righteousness of God is by faith of Jesus Christ, unto all and upon all that believe.' While, therefore, salvation from the penalty of *violated law* is of grace, or favor on the part of God, it is *conditional*, the gift depending on *belief*, or an exercise of *faith* on man's part."

I would ask the "Herald," in the name of Jesus Christ our Lord, how can any believe on Christ having never heard of Him? and how can any one have faith in an object that never was set before them, and of which they know nothing? Therefore, it is as plain as the sun at noonday, that there are millions on millions in the dust of the earth who are *not* under the penalty of violated law,—or, the law of faith. What is the "Herald" to do with our Saviour's words to Capernaum? Jesus says, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, it shall be *more tolerable* for the land of Sodom in the day of judgment than for thee." Now, if Sodom and her daughters, and Capernaum with all its inhabitants, yes, all of them under literal death as the penalty of violated law, how can it be more tolerable for one than for the other? for, according to the "Herald's" position, none of them will have a resurrection. If it is so, it seems to me, the Saviour's words about the judgment day for them are meaningless.

How is the "Herald" to reconcile the Saviour's words on the sin of blasphemy with its position? He says, "Whosoever speaketh

against the Holy Spirit, it shall not be forgiven him, neither in this world or age (*Emphatic Diaglott*), neither in the *age to come*." According to the teachings of the "Herald," the blasphemer will not have a resurrection, of course, it is not he who shall not be forgiven in the age to come: but it is plain, from our Saviour's words, that blasphemy against the Holy Spirit is a sin that shall not be forgiven in this age neither in the age to come; it is a sin unto death—the second death.

The "Herald," all through its article predicates eternal life on belief or faith. So do I. But the main point at issue it has not touched. The question is, Shall every intelligent, responsible human creature have the object of faith set before them for acceptance or rejection? I believe with the "Herald," that eternal life is the gift of God and by grace; yet conditional. But have the conditions, ever, so far, been set before every creature, who has come into the world? The "Herald" knows they have not: and I think the author of that article must see, if he looks at it in the light of God's word, that his position cuts off every infant and every soul who has not had the Gospel message set before him, just as truly as it does the blasphemer against the Holy Spirit: for, there is no name given under heaven or among men whereby any man can have life eternal but the name of Jesus Christ.

Let us look at our Saviour's prayer. He says, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee: as thou hast given him power over *all flesh*, that He should give eternal life to as many as thou hast given him: and this is eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Now just as sure as this prayer is answered, just so sure will all flesh have this knowledge; and as thousands and millions have not had it in this life, they must have it after the resurrection, in the glorious ages to come, that Paul speaks of; yes, in the great restitution, that God has spoken of by all His holy prophets since the world began.

We will look at the closing of this prayer; Jesus says, "Neither pray I for those (the disciples) alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that *the world* may BELIEVE that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that *the world* may KNOW that thou hast sent me." Are all

God's people one now, as this prayer indicates? No, nor ever will be till after the resurrection, till the "Lord shall bring again Zion" (Isa. lii. 8); and till they are made perfect in God and Christ. Then they who have not known God and Christ, in the ages past, will have the truth made manifest unto them, that "God is in Christ reconciling *the world* unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19). Then will come their true probation. As Christ has abolished death and brought life and immortality to light through the "Glad Tidings," and as the creation was "made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope," literal death cannot prevent one of those who have died in unavoidable ignorance of God and his Christ from having that knowledge bestowed on them that shall enable them to secure an endless life. O blessed Redeemer, hasten the time when thy people shall be *one* and "see eye to eye."

Fredericksburg, Iowa, 1874.

THE UNIVERSALITY OF GOD'S LOVE.

"The Lord is good to all: and His tender mercies are over all His work."—Psa. cxlv. 9.

LIKE myriads of people in the present day, I was brought up in the belief that what is called Calvinistic, or Evangelical doctrine, was true, and that practically God cared only for a few, to whom He confined His bounties and His love. But as I grew older, I was much struck by one fact that everywhere meets us in this world.—namely, that *all men*, without exception, are sufferers; and that trouble, and pain, and trials were being constantly and continually experienced by every one with whom I came in contact. Some, no doubt, suffered more than others, but still *all*, more or less, found out by painful experience that peace and rest were not to be had in this world.

This fact appeared to militate strongly against the supposition that the vast mass of mankind were doomed to suffer for ever in the next world; for it seemed to me very unlikely, not to say unjust, that men should suffer both in this world and in that to come. I could have understood that God should call upon His people to suffer in this world in order that they might be happy in the future; but I could not conceive it possible that He who made us all would cause His creatures to suffer so constantly here and hereafter also. Surely if He had condemned any to an eternal life of suffering hereafter, He would, at least, not have also given them such constant suffering in this world.

This, then, was what first made me doubt about the truth of the Calvinistic theology, and engendered in my mind a *hope* that God did really care for all His creatures, and that He was not such a partial being as some would have us believe.

Again, though taught to believe that all mankind were *totally* depraved and bad, I could not but see much—very much—that at all events *looked* very unlike this; and I constantly both heard and saw many kind and virtuous acts being performed by numbers of people, which I could not bring myself to believe were performed by hearts *totally* corrupt. I saw plainly enough that there was often mixed up with these good works a certain amount of sin in the shape of pride, ostentation, and other questionable motives; but after making every allowance for these, there did certainly and undeniably remain a very considerable residuum of good. Moreover I saw, or thought I saw, that with most men, their very sins were generally accompanied with a large amount of sorrow and self-reproach, even at the time of their commission, and that *very few indeed* attempted to justify what they knew to be sin. Of course, there were some to whom doubtless the terrible words of Paul would apply,—“Who knowing the judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them;” but I may be permitted to hope that these are comparatively very few. Of the majority it might rather be said that when tempted they did not yield without more or less struggle, and that they were more or less penitent afterwards, and were ready to exclaim: “O wretched man that I am, who shall deliver me from the body of this death?” In the case of habitual drunkards, for instance, I had reason to believe that many deeply bewailed their sin, and the same applied also to those who were unable to control their temper.

I therefore naturally come to the conclusion that men were neither so bad nor so corrupt as theologians would have us believe, but that though often guilty and sinful in many ways, there must yet be some good about them; and as this good could only come from God, I was forced to the conclusion that God had not forsaken His creatures, but that He loved and pitied even those who were apparently the worst.

It is very beautiful also to see how all men (with very few exceptions) do cling to God in all their troubles and difficulties, in spite of their sins and their transgressions. There is in the heart of us all a strong, and thanks be to God, an almost invincible instinct that God is a father, in some sense at least, to all His creatures. when

all else is gone, there remains a strong *hope*, if it be no more, that the God who made them will make allowance for their shortcomings, and that as He knows, so he will in his own good time, send some relief. If, instead of teaching *theology*, we taught more constantly and more hopefully the love of God, we should never want for hearers. Even the instincts of the unrenewed heart prove that God is a thousandfold better and more loving than man ever was.

That God has His own peculiar people, I do not for one moment deny, but I do deny that because He gives them more privileges than others that therefore He cares nothing for the rest. The *universality* of suffering is a proof of the *universality* of His love. Just as St. Paul says that God was not the God of the Jews only, but also of the Gentiles, so is it true that both those whom we call the elect (those chosen to *special* service and privilege), and those who are not of that number, are all creatures of God, subject to His presiding care. “In Him we *all* live and move, and have our being,” and there are times when we all seem to feel and acknowledge instinctively that this is the case. Both the elect and the masses of mankind are more or less sinners, and more or less sufferers, and therefore it is impossible to resist the indulgence of a very strong hope—a hope amounting to a certainty—that if God has a gracious purpose in reference to the elect, He has also in regard to mankind as a race. Even the best of God’s people are always ready to acknowledge themselves as sinners, and as standing in constant need of His forgiveness.

Let us, then, cast away the miserable delusion that God, the God of the spirits of all flesh, cares only for a few; but let us joyfully and thankfully accept the words of the Psalmist in their plain, common-sense meaning: “The Lord is loving unto every man, and His tender mercies are over all His works.” With the light of the glorious Gospel of the blessed God shining on the Psalmist’s words, can we for a moment believe that God is *not* loving to every man? Even the heathen could see that all mankind were “the offspring of God,” and shall we, as Christians, blind our eyes to such a glorious truth? Until all men are brought to see and acknowledge that God is their Father, and that He sympathizes with all their troubles and sorrows, it is impossible for Him to be loved as He should be. “We love Him *because* He first loved us.” Why, then, do we repay this love with coldness and indifference? Chiefly, I think, because we do not yet understand how great His love is, and, in a large measure, also because theology has taught us that He is only the God of a few.

Is God less perfect than we are? Is He capricious, tyrannical, or hard? No; a thousand times, No. It is utterly impossible. "When we were enemies," He loved us with an everlasting love, and he now offers to all that hear His Word the inestimable privilege of being His sons and daughters. It is in the spirit of sonship that we should approach Him, and not in that of slavish dread or terror. We may most fully apply to the God of the Scriptures the expressions that His servant, St. Paul, uses to the Corinthians: "O ye Corinthians, our mouth is open to you, our heart is enlarged." So does God also say to all the children of men: "Be ye also enlarged in love to Me." "God so loved the world" (not the elect only, as the Calvinist maintains,) "that He gave His only begotten Son;" and our Lord Himself says He came not to judge the world, but to save it. And what He came to do He assuredly will do. Mankind, as a race, will surely be at length "delivered from the bondage of corruption into the glorious liberty of the children of God;" or, as Conybeare and Howson translate it, "the liberty that belongs to the glorification of the sons of God." Then shall every creature in heaven and in earth join in that rapturous song of delight and praise—"Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."—*Selected.*

ELECTION TO SPECIAL SERVICE.

MR. DUNN, in a Note to his chapter on the above subject, says:

It will probably be said that certain texts of Scripture are distinctly *opposed* to the view I have taken, since they clearly assert that the Divine sovereignty is exercised, not with regard to office or service merely, but in relation to acceptance or rejection, salvation or damnation, love or hate.

I cannot, of course, determine what particular texts any one thus arguing might think fit to bring forward, nor would it be possible *here* to deal with them controversially. But it may not be unsuitable to notice, however briefly, two or three of the more prominent ones, which are generally regarded as conclusive. They are the following:

(1) Rom. ix. 13, "Jacob have I loved" (lit., *preferred*, as in Luke xvi. 13) "and Esau have I hated" (lit., *disregarded*, as in Luke xiv. 26). These words, let it be observed, are avowedly a quotation from Mal. i. 2, 3, where they clearly refer, not to individuals, but to Edom and Israel, and the respective conditions in which it pleased

God to place them. To say, as Mr. Robert Haldane does, that "Esau was *justly* the object of hatred before he was born, because he was viewed in Adam as a sinner;" that "Jacob was *justly* the object of God's love because he was viewed in Christ as righteous;" and that "the whole of the context *proves* that the declaration has reference to their spiritual and eternal state," is to *travesty* the Word of God, and to libel the Divine character.

(2) Rom. ix. 18, "Therefore hath He mercy on whom He will have mercy." This passage is grossly misread by those who imagine that mercy is here used in the sense of *saving from punishment*. Such is not the case. The Apostle uses it in the sense of *conferring benefit*. It is as if he had said, "All the Lord's mercies are sovereign; He blesses whom He will, and in the way that seems best to Him." St. Paul uses the same word when he says, in this very Epistle (xi. 31), "Through your *mercy*,"—i. e., favor. So also in the Second Epistle to Timothy (i. 16), "The Lord give *mercy* to the house of Onesiphorus." So Luke uses it (xviii. 28, where the blind man cries for *mercy*—i. e., the favor of receiving sight. How very absurd, then, to read, as most persons do, "He *snatcheth from hell* whom He will!"

(3) Rom. ix. 21-23, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" These words are used in reply to a supposed objector, who practically says, "Why does God disapprove of any, if all alike are but clay, and moulded as He will?" "Why then He yet find fault?" The Apostle retorts, "Who art thou that repliest against God?" Is it reasonable to suppose that *you*—a creature—have a mind comprehensive enough to judge the Creator's conduct? What says Jeremiah? (xviii. 6), "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel," an illustration, be it observed, used by the prophet to exhibit God's right to change the position or condition of His people by degading them, as He was about to do, in the sight of all the nations (ver. 7-21). It is in this sense St. Paul uses it in the passage on which we are remarking, for he practically goes on to say, "Have not these words of Jeremiah all been fulfilled, and are we not ourselves evidences thereof?" For, "if God, willing to show His wrath, and to make His power known, endured with much longsuffering (our fathers the Jews) vessels of wrath fitted for destruction:" that He might make known the riches of His glory, *rejected* them, and called us (of the new election, Jew and Gentile), what shall we say, or how ex-

plain such sovereign grace? (ver. 22-30). The passage does *not* teach that election is to salvation as opposed to damnation, but to *honor*; to blessing and service, without doubt; but in contradistinction only to dishonour, and in no case to the prejudice in the slightest degree of others.

(4) One passage—the parable of the marriage feast,—as recorded by St. Matthew (xxii. 2-14), seems distinctly to teach that “the kingdom of God,” properly so termed, is *not* for the many, but for the few. This parable, it is admitted, represents “the great marriage supper of the Son of God, i. e., His full and complete union to His Bride, the Church, in glory”—(so Alford). The guests form the Church (Ephes. v. 27.) But two things must be noticed; *first*, that the feast is neither *provided* nor *intended* for all the king’s subjects. The invitation is only given to a certain part of them; and it is not till the first invited (the Jewish, as the elect nation) refused to come, that the servants are sent out to the highways and hedges (the Gentile world). *Secondly*, that even when the call becomes indiscriminate as to class, it is still limited as to number; *all* are not to be brought in, only as many as were required, that “the house might be filled” (Luke xix. 23): or, as St. Matthew expresses it, that “the wedding” might be “furnished with guests.” One of these guests, represented as wanting the “wedding garment,” is cast from the brilliancy of the bridal ball, into the outer (outside) darkness, deepened by contrast with the glory he has lost; and there, with others similarly disappointed, in ineffectual vexation he weeps and gnashes his teeth,—the Jewish mode of manifesting sorrow and rage.

The teaching of the parable can scarcely be mistaken. It is that God has on earth a people who, in distinction from others, are called, as the Bride of Christ, to honor and glory; that these are gradually being gathered in; but that even among them will be found some who have failed to make their calling and election sure. It *implies*,—since the number of guests is limited, while the invitations of the Gospel are universal,—that *beyond* those who are thus specially honored will be found redeemed persons, saved equally by grace, yet not in the same sense, or with the same result, as “the Church of the Firstborn, whose names are written in heaven;” saved from the captivity of Satan, and brought under the blessed rule of the Deliverer, yet not partakers of that higher glory which is to be the peculiar privilege of the elect.

Trust him little who praises all alike.

A BEAUTIFUL EXTRACT.—“The character of Jesus unites the deepest *tranquility* with the utmost fervor of spirit. Our Lord’s tranquility shines forth through the whole course of His ministry, and manifests itself alike in great things and small! It is evident to all who read the narratives of the Evangelists, that Jesus performed His mighty works as one conscious that Divine power belonged to Him of right; and that the exercise of it, even in its highest forms, was nothing new or strange.

“In connection with His greatest miracles, Jesus calmly gives directions, as if they had been ordinary occurrences.

“When He had fed many thousands with a few loaves and fishes, He said, ‘Gather up the fragments that remain, that nothing be lost.’ When He had raised from the dead the daughter of Jairus, He commanded that something should be given her to eat. When He had called out of the grave one who had lain there four days, He directed, ‘Loose him, and let him go.’ Even in Gethsemane, when oppressed with agony too great for human endurance, His self-possession remained as perfect as His submission to His Father’s will. His serenity never left him for a moment during the process of His arrest, trial, sentence, and lingering death on the cross; this is a truth which shines forth from the sacred narrative, as His own raiment did on the Mount of Transfiguration. And yet this deep composure of spirit, is not that of indifference, or of cold temperament. It is the composure of a spirit, whose depth of emotion none can measure.”

THE WORSHIP OF MAMMON. (1 Tim. iv. 12.)—Our social atmosphere is thick and hazy with insincerities and unrealities. We bow down before false gods and we profess ignoble creeds; and, what is almost worse, we neither heartily worship the one nor honestly believe the other. We are not exactly bad, but neither are we strong nor good. The religion we profess has for one of its most significant and salient features the denunciation of wealth as a trust or a pursuit;—Christianity condemns riches and the love of riches as a snare, a danger, and almost a sin; and even Pagan-nurtured sages and statesmen are never weary of pointing out how this disastrous passion vitiates all our estimates of life and its enjoyments, and fosters and exasperates all our social sores. Yet in England and America, perhaps the two most sincerely Christian nations in the world,—one, the cradle, the other the offspring, of Puritanism,—the pursuit nearest to a universal one, the passion likeliest to a national

one, is money-getting;—not the effort after competence or comfort, but the pushing, jostling, trampling struggling for vast possessions or redundant wealth.—W. R. GREG, "*Enigmas of Life.*"

REVEALED FACTS IN NARRATIVE.

BY ELD. N. H. PALMER.

A long while ago, as history records it, a mighty Sovereign, who had possessed himself of a vast dominion, constituted one of his subjects a Lord, and gave him an important Province of his dominion, with all its honors and dignities, for a perpetual inheritance to him and his children forever, on the condition of their loyal obedience.

He also gave him a wife of his own race and kindred to share with him his authority, responsibilities and honors.

Before this pair had ever become parents, or had any child to take an inheritance, by an unlawful act, treasonable in its character, they both incurred the penalty of death, were deprived of their possessions, and excluded from their dominion and inheritance.

But we are told that the Sovereign had a great love for his subjects, and especially for this offending family, and was much grieved on account of their privation, poverty and distress. Desiring to save them from death and extinction, as well as to restore to them their lost inheritance, and the administrations of the government of the province, and also to restore that province to order, and reinstate all his subjects in their rights and franchises, he adopted a wonderfully wise device to consummate his purpose.

We learn from the history, as it has come to us, that the Sovereign, by a legal and constitutional procedure, became the *Goel*, or Redeemer of the family, according to the law as stated in Matt. xxii. 24. Deut. xxv. 6, Lev. xxv. 23-25. That he begat a Son, who, being his only Son and Heir, might inherit the Lordship of this Province, become its federal representative in room of the dead, and who could take the inheritance, and the legal administration of its government forever. This Son, being of the disfranchised family by *maternal* relationship, constituted a second head, and restored the forfeited inheritance to their enjoyment again.

Moreover, by his relation to his *paternal* Sovereign, and his consequent dignity and power he was able greatly to enlarge the franchises, honors and riches of their inheritance beyond its original glory.

In order the better to restore this disorganized province, and to provide against the demoralized condition of the suffering subjects, the Royal Father and his Son, at first arranged a provisional government, by which this province might be provided for, its irregularities corrected, and its order subserved, till it might be restored.

Much time and patience were found requisite to get the subjects of the province, and the natural descendants of the disfranchised family educated and reconciled to the proposed administration and its measures.

The Son, from time to time, selected with great care and wisdom, from among his brethren of this family, suitable persons, and put them into a regular course of educational training in the diversified duties of his provisional economy, preparatory to their ultimate inauguration with him in the administration of his perfected government.

In selecting persons for official position in his government, it was both natural and legal that he should seek them *first* among the members of the once constituted *ruling dynasty*; (Matt. x. 5-7;) but in consequence of the marvelous depravity of that family, combined, it may be, with other great and wise considerations, he adopted the measure of completing the necessary election by *Adoption*,—selecting a great number from the nations belonging to his Lordship, and legally attaching them to the *federal dynasty*.

This he did that by the agency of this Election he might secure order, put down oppositions, punish violators of law and disturbers of the peace, and bring all his subjects into a practical obedience to his administration, and to a religious as well as civil subjection to the imperial Sovereign his Father.

Having by these gracious measures, at length, secured his design, and the time arrived when the Sovereign proposed to invest his Son with his Lordship, he sent him forth into the Province, invested with all his regal power and glory.

As federal head of his kingdom, he proceeded to call around him his brethren, both of the *Covenant and the Adoption*, who had attained sufficient qualifications for official station, and to invest them, by commission from his Father, (Matt. xx. 23,) with the official and executive duties of his kingdom. He then proceeded to put down a powerful confederacy against his authority, to arrest and imprison an arrant *Usurper* of the government, and punish the leaders in rebellion; to disperse and punish all that opposed, or usurped authority in his kingdom.

Having at length put down all organized and

open opposition to his administration, he proceeded to call all individual citizens to account, and such was the righteous scrutiny of the investigation that he rendered a just award to every one as his conduct had been, good or bad.

When he had fully established his kingdom, and had secured a universal reconciliation and perfect peace, (Col. i. 20), we are informed (Rev. xxi. 3) the Sovereign Father left his imperial palace, came into this province, and, abiding in his own royal Pavilion, received and accepted the demonstrations of love cheerfully tendered by all his redeemed and happy subjects, and the honor and reverence of his Regal Son, and all his brethren associated with him in the administration of his kingdom, who also acknowledge their dependence as a part of his dominions.

Thus did this mighty Sovereign execute and accomplish a purpose devised in a spirit of philanthropy and wisdom to restore all things in this unhappy province (Acts iii. 21), and such was the wisdom and prudence displayed in the procedure that he secured the love, admiration and reverence of all his subjects, "in all places of his dominion." A number of the subjects in the rebellion were found to be irreconcilable, and irclaimably wicked, who were justly put to death, being so adjudged by their peers. It is reasonably believed that no further disturbance is likely ever to occur in this Province.

Cedar Ridge, Ga., Nov. 1874.

LETTERS AND EXTRACTS.

FROM ELDER JOSEPH CHAPMAN.

BRO. STORRS: Through your kindness I have read the *EXAMINER* the last year and concluded not to do without it as I regard it as help to the honest untrammelled Bible student. Its effects are to awaken a new and great interest in the study of the Holy Scriptures. While, like the Bereans, we receive the word with a readiness of mind, it is our privilege to search the Scriptures daily, whether those things be so. While it is well to listen to the opinion of others, the final conclusions in a thing of such vast importance must be with ourselves, in the fear and love of God. Here rests the personal responsibility as will appear in the coming judgment.

Can you help us in the following inquiries, which will be a favor to some who are honestly seeking more light?

The moral perfections of God do not conflict one with another, but are necessarily in harmony. While "His mercy endureth forever," and its in-

finite extent is "from everlasting to everlasting," even so with his justice. Justice is an attribute of his goodness, without which there could be no moral government. To His enemies "our God is a consuming fire, as is most clearly seen in the history of the past. As he chaungeth not, such he will be in "the ages to come." Future history, which is sacred, infallible prophecy, is thus written, "The day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble." Thus shall the rebellious and incorrigible, "the chaff," and "the tares," be finally, and forever removed as "cumberers of the ground." When Messiah as David's son on David's throne shall "after the order of Melchisedec as both king and priest, reign in Mount Zion, and all the saints as subordinate kings and priests with him; then, in the judgment and "restitution" age next to come "it shall come to pass that every soul (person) that will not hear that Prophet (Christ) shall be destroyed from among his people." Not as now, "languishing," but summary retribution. The administration changed, but not the Administrators. Thus will "David's throne" under the reign of "the Prince of peace" be "ordered and established with justice and judgment, hence forth even forever. The zeal of the Lord of hosts will perform this."

1st. Is there not great danger lest in avoiding one extreme we fall into the opposite, and seem to forget, or overlook the fact that God is just?

Nothing in prophecy is more clear and positive than the final passing away (Rev. xx. 11) by the agency of fire our present "cursed" earth preparatory to that new and most glorious economy to succeed it as described in the twenty-first chapter of Revelation. There seems to be a strange, and perhaps increasing skepticism in reference to this great cardinal truth. It is referred to in a light manner as "world burning," as if it were a mere myth. It is history in the coming future. As well might we ignore world drowning in past history.

2nd. May we follow the bad example of creed makers, and creed keepers by seeking to avoid and nullify a numerous class of Scriptures merely because they cross our favorite and fondly cherished theory?

3rd. What to your mind is the most clear and satisfactory exposition of the following Scripture "He that is unjust, let him be unjust still, and he which is filthy let him be filthy still, and he which is righteous let him be righteous still; and and he which is holy, let him be holy still." Rev. xxii. 11.?

When? where? and to whom does or will this finally apply?

Newark, N. Y.

RESPONSE BY THE EDITOR.

In answering the inquiries of Bro. Chapman I will first notice his remarks on the *justice* of God. Justice is a glorious attribute. It is nearly the same as *equity*, which is an impartial distribution of justice; opposed to wrong or injury. In other words: It opposes all unreasonable claims, demands nothing of another beyond his means, power, and opportunity. Of Rulers it demands equity: "He that ruleth over men must be *just*, ruling in the fear of God" (2 Sam. xxiii. 3). Love and justice go hand in hand; they are not antagonisms, as many seem to suppose. Of the Lord, it is said, he is "A just God and a Saviour" (Isa. xlv. 21): and it is immediately added, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (verses 22, 23).

Submission of the human family, then, is God's settled purpose; and, being "unchangable," He will carry out that purpose; a purpose of which Paul speaks as follows; "Having made known unto us the mystery of His will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him" (Eph. i. 9-11). Here justice, mercy, and love are all united to carry out the promise, confirmed by an oath, of subjecting the human race to "A just God and a Saviour."

Justice, then, is not that hopeless attribute that most theologians represent it. It is as much pledged for the good of man as for the punishment of his sins; and punishment for sins is an act of love and mercy, as much as an act of justice. A wise and just parent punishes his child in love to it. And if he punishes in any other spirit than that of love, he deserves not the name of father; or, if he punishes beyond the design of the child's ultimate good, it becomes an act of injustice. By wilful obstinacy the child may not be reclaimed, and may bring on himself final ruin. Justice to the child demanded that every just measure should be used to reclaim it from evil ways: but if all these fail of securing that end, the child reaps the fruit of his own doings: that is also justice.

That "every soul that will not hear that Proph-

ct (Christ) shall be destroyed from among his people," is an undoubted truth; but that God will "not be long-suffering" in the age or ages to come, certainly seems incredible, seeing He is God, and *changeth not* (Mal. iii. 6); for, with him there is no variability nor shadow of turning" (Jas. i. 17).

That in "the ages to come" there is to be a Judgment of final decision, that will fix the eternal destiny of the whole race, I have no doubt; but that the "next to come" will do it, I cannot believe. Such an idea is not in harmony with the administration of God in the ages past; nor with the testimony that there are "ages to come." The day of Judgment, proper, does not commence till after the next age, or "thousand years" are past and the "little season," also, that is to follow the thousand years. (See Rev. xx. 3-6, 11-13). The length of that day is nowhere defined: but, if each individual is to be judged, a long period must elapse before it closes; probably many ages or dispensations. Until the Judgment ends the final sentence cannot be executed. The new heavens and new earth are at the commencement of "the dispensation of the fulness of times." If therefore, the earth, that now is, is to be literally burned, it cannot occur till the end of the *Judgment* dispensation; which must be several thousand years subsequent to the second advent of Christ: for that judgment does not commence "till the thousand years are finished." And when it does commence, the earth and sea are still in existence; for, those to be judged are collected from both elements; and if the language of Peter, relied on as proof of the burning of the world, is equally reliable as to the *time* of its burning, it proves it will not take place till "the day of judgment and perdition, of ungodly men" (2 Pet. iii. 7): that "perdition" does not take place till the judgment closes, as we have seen.

That when God shall create all things new, the disturbing elements of evil will be fully removed, I have no doubt; and hence that such changes will take place in the earth and heavens as shall effect this, I readily admit; and to convert "threc-fifths of the earth's surface" into land, so that there shall be "no more sea," will be a change worthy to be called a new earth. Such a change must affect an equal removal of disturbing influences in the atmosphere, or heavens; so that it may truly be said, there is a new heaven and a new earth. But, be it observed, all this takes place at a period far distant from that assigned to it by the advocates of the literal burning of the world: and if they mistake the time, so materially, may they not as materially

mistake the manner of the change to take place? The promise to Abraham of "all the land which thou *seest*, to thee will I give it, and to thy Seed forever" (Gen. xiii. 14, 15), forbids the idea that the land which he was commanded to look upon, and which was promised him for an everlasting possession, was to be literally burned and another land that he never saw to be substituted. Such is not God's method of dealing with his creatures; i. e., saying one thing and meaning another; as too many seem to think, who cannot see how a promise or a prophecy can be fulfilled which appears beyond their comprehension.

I hope these remarks will satisfy my friend in his inquiry on the point of the burning of the world. My position rejects the idea that the world is to be burned at the second advent of Christ, as held by a large portion of second advent believers: and I maintain, if it is literally to be burned it will not occur till "the perdition of ungodly men," which must be several thousand years subsequent to the second advent of Christ.

To Bro. Chapman's 2nd question, I answer, emphatically, *No*. Give every word of the Bible its proper place or location.

To his 3rd question, the reader is referred to volume 18, pages 228-9; where he will find my answer.

FROM ELD. C. W. LOW.

BRO. STORRS: I have read your BIBLE EXAMINER Tract, No. 6, on "a Second Chance to be Saved;" and I think there is too much of *God* in it—too much of *Christ* in it—and too much of *Truth* in it to lie around idle, doing nothing. They ought to be sent out among the people that they may speak for God and humanity.

I want a parcel to send to my friends, to help them to take one step, at least, towards the opening field of God's great love for the race.

I preached a discourse last Sunday on "the Ages to Come," from Eph. ii. 7. I undertook to show them that there was an age, or "ages," beyond this, in which God would make greater displays of the riches of his grace than in any former age, or dispensation. I tried to show them how that Paul, in writing his epistle to the Ephesians, seemed to take his stand point in the beginning of the gospel age, and looking back to the beginning of God's plan of human redemption, he cast his eye along down through time to the culminating point, the hour of full redemption to the period of full glory and riches of God's grace in the person of his Son. Also, that there had been three distinct ages, or dispensations, since man was first placed upon the earth,—The

Adamic age, the Mosaic age, and the Gospel age, and these were about two thousand years each; and the next age is supposed to be one thousand years,—which is called the age of restitution, or the Sabbath of the world, or the Seventh day of the week, the Sabbath of rest to God's people, and the world's rest from sin and corruption, from sorrow and death.

I tried to show them that the "age to come" was an age of peace and harmony, and of a mingled society of man and animals, of mortal and immortal men, etc. Isa. xi, 6-9, and Isa. lxv. 17-25. The things to which these Scriptures refer cannot be accomplished and enjoyed in this age, under Gentile times and gentile rule. This state of peace and a mingled society, with great prosperity, cannot be realized this side of the restitution age. I tried to show them that there must be developed on *earth*, among men, a moral, social, domestic, and political order of things in their *highest state of perfection*. And we must look to the coming age under the reign and government of Christ for such an order of things. No one can reasonably expect anything of that kind while the present element and order of things pervade society. For, under the present spirit of the world, society will continue to increase in rebellion and wickedness.

In the age to come there will be the mingling of the mortal with the immortal; this will constitute a moral and social element which no previous age or society ever enjoyed. The people or society of that age will be under the most favorable and happy circumstances; the liabilities to temptation and sin will be removed during the entire age of one thousand years. Such a blessing no former dispensation ever enjoyed, but such will be experienced in the age to come.

A restitution age or dispensation seems to be necessary in order to render strict justice to infants. All infants that have been robbed of life, and every other blessing and privilege in former ages, will have it fully made up to them in the ages to come. God says, they (the infants) shall come again from the land of the enemy, and shall come to *their own border*. They come as infants or children. The dead know not any thing. There is no knowledge or work, or development in the grave: hence, they come as infants. Therefore, what they *lost* as infants under the reign of sin, will be *restored* to them as infants under the reign of righteousness, in an age to come. The far more exceeding, and eternal weight of glory, will be seen and enjoyed in the ages to come. No glory of any age will be lost. All the glory and beauty of past ages will be brought down and added to the glory and beauty of the ages

to come; and all the accumulated and concentrated glory of the age to come, will be carried forward and added to the glory of the eternal ages.

There will be *more work* accomplished by Christ and his *Elect Bride*, in the age to come than has been accomplished in the six thousand years past. And there will be more souls redeemed and fitted for eternal life and glory, than has been saved in all past ages.

God is a God of *love*, and a God of justice, not willing that any should perish, but that *all* should come to the *knowledge* of the truth; and He will give to *all* one chance or one opportunity to know the truth and be saved, and only one; and if that chance or opportunity is not given in this life, it will be given in a life beyond this. One fair and just opportunity will the God of the whole earth give to every soul he has placed upon it, to *know* the truth, and to be saved by its power.

We must look to the ages to come for justice and judgment to be executed in the earth. In the ages to come there will be *one* Lord, and his *name* one. We must look to the ages to come to have the world or earth filled with the glory of God.

My heart leaps with joy when I contemplate the rest, the peace, and the glory of the coming ages. No more weeping nor crying in all the land: The blessings of God coming to the homes of all through Abraham and his seed. No more war, slavery, drunkenness, gambling, covetousness, licentiousness, and lying; stealing, swearing, robbery, etc., will not be known, much less tolerated in the age to come. But joy, peace, and harmony throughout all borders. All this for a thousand years, and then the eternal ages begin, when God will be all and in all.

Eredonia, N. Y., Oct. 28, 1874.

FROM DR. R. WILLARD.

BRO. STORRS: The November EXAMINER is at hand, and still persistent of telling truth despite of modern orthodoxy. The Lord speak by whom he will, I pray. Had there been no champions for truth, willing to risk reputation, where would the churches have been to day? Probably where Bunyan, Wesley, and others found them. I trust that "The face of the covering, cast over all people and the veil that is spread over all nations" (which I regard to mean ignorance) will soon be "destroyed" and "the rebuke of His people" taken away; then will the weeping ones be comforted. Truly our God is able and He will do it, for He has promised. O how glorious is our hope! "The everlasting

doors" will soon be "lifted up! and the King of glory will come in."

Don't be weary in well doing, brother; for you will reap if you faint not. "Commit thy ways to the Lord,—trust in Him and he will bring it to pass."

I am glad there are some in the Methodist Episcopal Church who are becoming dissatisfied with their present attainments; for I think I can see precious light beyond them. I do not wonder some are fearful of moving foundation stones lest hay, wood, and stubble be exposed, and craft be endangered. The Lord overrule, I pray. Truth is immortal; don't fear. It will abide when the garnish of human etiquette, which is so much emblazoned on steeple and altar, becomes dim, and simple praise be comely. Titled dignitaries seem to be on the ascendent; clerical dynasties are burthened with distinctive prefixes, and the mention of Paul and Peter along side sound tame and simple.

But I forbear; the Lord keep us humble, I pray, lest we enter into temptation and not be found in the spirit of our Master, at his coming.

Haddonfield, N. J. Nov. 6, 1874.

FROM JAMES CRAWFORD.

BRO. STORRS: I thank you kindly for sending me the first number of Vol. 19; and I am more pleased with the taste, the execution, the paper, and the printing, than of any thing I have yet seen. And I think that it will bear examining in all of its different aspects, so that we are not ashamed to put the same into the hands of the most refined of all the lovers of virtue and spirituality. Its contents commend itself to all thinking minds. My judgment is not always in harmony with what I read in the EXAMINER. We are not yet all perfect in judgment, if there be any perfect. But, we should be all in the spirit of Christ; and if we are all in the spirit of Christ there cannot be any disfellowship on account of any difference in judgment, or, in other words, of understanding of what the will of God is. Disfellowship, on account of difference in understanding, is, now eating out, or driving out all that is Christ-like in the sectarian "Bundles" of the day. You and I are able to see but one body, one spirit; made so by the *Divine Nature*; in which nature there is no sin. (1 Cor. vi. 18). The body seems small. But the mass are multitudinous.

May the word of truth, and the Spirit of the same, lead you triumphant over all that is in opposition to word, and spirit of Christ.

Yours, in fellowship of the Spirit, and belief (as far as I see) of the truth.

N. B.—My health is not good, speaking from a human standpoint. The past 18 months have been months of hard labor and trial, and of loss. But, *all right in the plan of God.*

FROM SAMUEL BROWN.

Bro. STORRS: I send you a little money to aid you in your work and labors of love; and I am more than ever convinced that God raised you up for this special work; and I am as fully convinced that the majority of what is called popular preaching of the present day is not the Gospel and hardly has the semblance of the Gospel that Jesus Christ and his apostles preached. To me, it is passing strange that men who profess to make the Bible their study that they may instruct the people and then take a text from the Scriptures and preach their own theological dogma.

To give you a sample, I send you a synopsis of a sermon preached in this City by Bishop Foster; said, by some, to be the greatest sermon ever preached in Milwaukee. He says, "There is something in human faculties that suggests that there is a future state. We know from Revelation that it is to be; but Revelation gives only a dim and imperfect light. It leaves the distinct fact that we are creatures created for an immortal existence; yet, for some reason, the Infinite has left the subject of that immortality in total darkness."

Now, in all sincerity, I ask, Is this statement of Bishop Foster's *true*? has God left us in total darkness as to how we are to obtain immortality? I think not. If there is any one thing in the Bible that shines out brighter than another, it is, that immortality is the gift of God in Jesus Christ. And God has given us all needed instruction how to obtain this great and most important of His gifts to men.

Milwaukee, Wis., 1874.

ELD. W. DEVERELL, Canada, writes: I am trying to sow the seed of the kingdom. I am thankful for the BIBLE EXAMINER, and wish it was in my power to send some of the needful; but cannot. I shall feel it quite a loss to be deprived of it. Things are sadly out of order among the Adventists. Strife and contention to see which shall be "greatest," etc. Even godless men spring into places of trust and power. Drunken politicians stagger through the halls of legislation, and unprincipled demagogues rule the nations. Has not God rightly named the rulers of this age; the "destroyers of the earth?" Are they not indeed the "corrupters" of society, and instigators of strife, violence, and

blood-shed among men, and therefore worthy of the judgments of God about to fall upon the nations? If the world of humanity was able to govern itself the "kingdom of God" would be unnecessary; and, consequently, had never been preached as the "great salvation," with which God purposes to bless the world. But as it is, neither monarchists nor republicans can accomplish what they desire. Neither party is strong enough to annihilate the other. Hence between the two forces the world is kept acting and reacting in revolution and blood, from despotism to anarchy. But when the kingdom of God is established there will be one government for all the world, which will effectually put an end to the rivalries of selfish men, and the violent collisions of frenzied parties: a government that will impartially distribute its blessings and execute justice and judgement without respect of persons. I am glad to know that God's will will be done. I am still for the kingdom.

DAVID CALKINS, Apulia, N. Y., writes: Through the goodness of God I am able to write a few lines. I thank you for the BIBLE EXAMINER. I rejoice in the truths it contains. I have received much light and instruction from it. My health is too poor to write much. I am unable to labor, and have not earned to exceed \$50 in two years. I am near 65 years old: have had three hard fits of sickness within two years; the first about broke my constitution. I am now unable to sit up. Many days the least exercise brings on a paroxysm of coughing which must soon wear me out. But I have a hope in Christ that I shall live again at the resurrection of the just. I should be glad to do something for the EXAMINER; but I have not a dollar to help myself and am now living on the bounty of friends; but I think my heavenly Father knows what I need, and I trust I shall be fed. Your brother in some tribulation.

NOTE BY THE EDITOR.—It is a pleasure to send the EXAMINER gratis to you and others in like circumstances.

W. T. TAYLOR, FOXBURG, Pa., writes: You may class me among your life subscribers; for I shall continue to take the EXAMINER as long as you are spared to publish it. I like it very much. It has learned me much about Gospel truth. The first of your writings I ever saw was your "SIX SERMONS;" which I read carefully several times, and liked your views well; so well that I wished to know more about the matter and sent for more of your works. It was then you sent me the Ex-

AMINER. I have read Eld. Blain's "Hope for Our Race;" but am not familiar with it as with your works. I have a copy of Henry Dunn's "Destiny of the Human Race," which I think is about perfect. I often think I would like to know more of him. I think a sketch of his life would be very interesting to your readers.

EMELINE WOOD, Albany, N. Y., writes: I send the "Widow's mite" to help the EXAMINER; and may our precious Father in heaven bless you with health, strength and wisdom to carry forward His great work; and may many rise up to call you "Blessed:" I do for one; and praise the Lord that I ever heard you proclaim the word of the Lord. I was all in the dark in regard to that word. But, with the blessed Spirit to help me, I can say, it is light. I love to read the EXAMINER; but am sorry I could do nothing for its support. May God raise up those who can help you to bear the burdeu and bestow all the means you need. God always comes to help in time of need. He can work, and none can hinder. He can raise up those who have means; yet we must do all we can. May you continue to prosper in the work. I hope many will take the EXAMINER and read for themselves; prove all things and hold fast the good. If the Lord sends it, he takes care of his own; he will prosper it. The coming glory is most excellent, and it makes my heart rejoice to read of the things the Lord has in store for us. Dear Bro. Spencer; may the Lord bless him. I often think of him in his afflictions, for I know how to sympathize with the afflicted.

DR. E. PERKINS, Albany, N. Y., writes: Mrs. Perkin's demise took place last April (29th), and was buried on Meadow Hill, Albany Cemetery, within one minutes walk of your son's grave. The last of my reading to her was the article in the BIBLE EXAMINER, "The City of the New Jerusalem," which interested her very much. She was able to be on her feet almost to the last, though much reduced and feeble. She was about 80 years of age.

I am quite satisfied, in my own mind, that some of your correspondents, on the advent, make sad mistakes. From the long past, we ought ere this to have learned wisdom. I am fully of the opinion that the Papacy is not hinted at, as a secular ruling power over the Church of God, in the Scriptures.

A. McCORD, Olenn, Ohio, writes: I feel glad the Lord is leading us into further knowledge of the "truth as it is in Jesus," and that some are

willing to be led. I rejoice also in the Lord that He is working, and none can hinder the accomplishment of His purposes; for, "He worketh all things after the counsel of His own will." I rejoice that I have learned from the word of the Lord, that His "ways are equal:" that "His mercy endureth forever;" that his love for his creatures prompted Him to give His Son "a ransom for all, to be testified" (made known) to all in His own time. These truths are soul cheering, and fill us with love, hope, and confidence in the Lord our God. Praise the Lord. Amen: hallelujah. May the Lord preserve you in your labors, and preserve us all, who love Him, unto his glorious kingdom.

DANIEL W. FIKE, West Irving, Iowa, writes: May thy lamp still hold out to burn, with plenty of oil, to sound more and more of the word of life through the land, until the Lord comes. How I wish I could help you; but I have a large family and a great deal of sickness, and have to work at days labor. How I wish some of the brethren could help me. I am all alone, almost, in this section, with the exception of two or three brethren. Yours in that blessed hope of a future Restoration.

J. LEWIS, Grafton, Ill., writes: I have become fully convinced of the truthfulness of the altogether glorious "Ages to Come" doctrine, and wonder how it is possible that all the dear good brethren and sisters cannot see it. But they will ere long, I have faith to believe. Glory to God. It fills my whole being with raptures of joy and praise to Him that doeth all things well.

MRS. C. BRIGGEMAN, Rutherford Park, N. J., writes: The EXAMINER has been to me a source of much joy and comfort. My having never written a line is no indication that I take no interest in it and the glorious truths it advocates. On the contrary, I see a beauty in them which I cannot find words to express. Yours in the blessed hope.

LIBRARY ROOMS, MECHANIC' INSTITUTE.

TO JACOB BLAIN: *Dear Sir:* In behalf of the Board of Managers, Mechanics' Institute, allow me to return you our sincere thanks for your donation to our Library of "HOPE FOR OUR RACE." I have examined your work and do not hesitate to say, that it fills a vacant place among our Religious essays; and I have instructed our Librarian to recommend it to readers as a work of great merit.

J. M.

Buffalo, N. Y., Oct. 10, 1874.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on Brooklyn, N. Y.

The Bible Examiner is a Monthly Magazine Terms, \$2 per year, in advance. When postage has to be prepaid, 12 cents must be added.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sohs) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

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The above named work is a pamphlet of about 80 pages. It is quite interesting, and shows the author's mind is working in the right channel. Let it be read and circulated: it will do good.

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P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of \$1 each for the volume. Please try it. Some already are taking 25 copies.

LETTERS RECEIVED TO NOV. 23.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Daniel Westervelt, Nathan Teft, S. S. Cull, Geo. H. Waterhouse, D. L. Osborn, L. Von Eschen, Geo. L. McCormack, A. McCord, W. T. Taylor, L. D. Tanner, Win. B. Putnam, Prof. J. F. Huber, Daniel Putnam, Mrs. Austin Andrews, Henry Shedd, Eld. J. Chapman, John T. Fairfield, D. D. Lathrop, H. S. Hough, J. T. Cate, Eld. T. T. Jenks, B. Guifford for Charles Weber, Mrs. Ann Storey, H. N. Plumb, H. G. Armstrong, Geo. Adams jr., Dr. R. Willard, Eld. C. W. Low, (2), H. Brittain, Eld. H. Rockwell, A. S. Whitney, J. G. Maltby, D. B. Salter, Mary A. Bensch, Collins Gillet, Stephen Hunter, Dr. E. Perkins, N. D. Wight for H. E. Bolton, Mrs. Franklin Arthur, Charles Angle, W. T. Taylor, Susannah Blodgett, Dr. Lewis Watson, Eld. J. Blain, Eld. N. H. Palmer, Eld. H. Rockwell, B. S. Mills, Eld. J. Lewis, Dr. J. Finley, Geo. H. Waterhouse, Thomas K. Allen, Thos. Apthorpe, Mrs. C. Briggeman.

PARCELS SENT TO NOV. 23.

Wm. B. Putnam, Mrs. Austin Andrews, Eld. C. W. Low, D. D. Lathrop, Mrs. Sarah Myers, Dr. E. Perkins, Chas. Angle, W. T. Taylor, Dr. L. Watson (2 par.), Eld. J. Lewis (2).

Bible Examiner

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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NEW YORK, JANUARY, 1875.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTES.

✍ A friend writes me that the BIBLE EXAMINER Tract No. 6, "A SECOND CHANCE TO BE SAVED," is met by some to whom it is presented, with the *wise* remark, "I don't believe any such doctrine as that;" and it is thrown down without reading further. Had the petulant person read but a page he would have found the author of it did not believe "any such doctrine," but wrote to refute the charge of promulgating such a view. But the conduct of the person spoken of is that of most sectarians; they condemn without reading, *guessing* it is not *their* orthodoxy.

✍ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound*; which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will *add five* copies to their number and send me five dollars.

EXTRACTS FROM LETTERS.

N. S. THAYER, Beloit, Wis., writes: When God by language implies that He will bless us, we believe He will do it; but when He says positively we shall be blessed, our faith should surely be confirmed; and when He repeats it all, and confirms it with an oath, and that to three generations, that all the families of the earth shall be blessed in the Seed of Abraham, what more can our hearts demand? Knowing His wisdom, power, and love for our race, who can doubt? I cannot. Why does any one doubt God's word? Especially, professed Christians? Is it not because they are shut up in spiritual blindness,—pre-conceived notions, mixed with prejudice, which seems to bind all their power to believe in any definite meaning of Scripture? But the Lord himself is coming to Mt. Zion. The same Jesus that was crucified and rose again will be King over all the earth; and those who have

part in the first resurrection, on whom the second death hath no power, shall reign with Him and behold the King in his beauty, and He will fill the whole earth with His glory. Then will be inaugurated the great successful Missionary Society, which is destined to convert this world to Christ,—giving all the families and kindreds of the earth an unmerited, free, full, and complete opportunity to seek and obtain the greatest blessing offered to mortals, viz., eternal life; and a multitude which no man can number will wash their robes and make them white in the blood of the LAMB. O for such love let rocks and hills their lasting silence break! Let every thing that hath breath, praise the Lord for his goodness unto the children of men! Truly, there are unsearchable riches in Christ. Who by searching can find out God. How true that, "GOD IS LOVE."

GEO. ATKINSON, North Attleboro, Mass., writes: I should like it if I could step in and see you and talk a little about the landmarks, but more especially about the scenery and the surroundings of the great kingdoms. For truly we have very much choice instruction. I can hardly turn any way, now, but I learn some great truth or its appendage. So we sail on the great flowing stream. Above all, I love to see Jesus and the Father back of the word. I never knew what it was to see God in his word till of late years. I see who it is left for: it is for the teachable, the loveable, and those who are willing God should have his own way. I hope after this to have no way of my own, but look out for instruction. But not in the foolish philosophy of man. Our Lord it seems has a way. But who allows it? Who is willing to inquire what it is? What folly and weakness not to seek to know it! We are stronger when in Christ than when out. How glad I am that most of my old wicked, narrow-contracted, short-sighted, God-dishonoring theories are going like the breaking up of a terrible storm. Why, see, it is glorious and better!

N. M. CATLIN, Esq., Kingsbury, N. Y., writes: I am more and more thoroughly convinced of the position you have taken. I do not know how I stand as to my subscription; but I cannot dispense with the reading of the EXAMINER.

NOTE BY THE EDITOR. You have paid up to the end of this volume. My long acquaintance with this brother, in years past, makes his few words, now, have a deep impression on my heart. The Lord bless him.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time."—1 TIM. II. 4, 6.

Vol. XIX.

NEW YORK, JANUARY, 1875.

No. 4.

A BIRTHDAY.

DECEMBER 13, 1874.

THE EDITOR of this Magazine is, to day, *seventy-eight* years old. Very few of the name of STOWNS ever attained to the same age. His own father died in his 77th year, and one brother died aged 77; but five brothers and an only sister died between the ages of 20 and 45. The Editor of the BIBLE EXAMINER has outlived the last member of his father's family near ten years. Of his own family, his wife and only daughter are still living; his only son died nearly eight years since, aged 41 years. The Editor has lived to an age he never expected to see.

Sixty years ago, this day, (his 18th birthday) he first consciously gave his heart to God in Christ and received the witness in himself of his heavenly FATHER'S blessing. Fifty years since he commenced the public proclamation of the Gospel of the great salvation through Jesus Christ. Thirty-four years since he gave up the idea of the inherent immortality of man, and publicly proclaimed that immortality was a gift of God bestowed only on such as accepted Christ as their Redeemer and Lord. At the same time he abandoned the doctrine of endless torments, and maintained the final state of the wilful rejecters of Christ was to "be as though they had not been;" i. e., to be returned to the elements from which they had been produced; which view he has maintained unwaveringly till the present hour.

His last advance in theology occurred at the age of seventy-four; or, four years ago. He had held the generally received notion that the final destiny of all men would be fixed, unchangeably, at death, without regard to the unavoidable ignorance in which they had been placed in this life. That view he has abandoned, fully satisfied that it is not and cannot be sustained by the Bible. It is a human tradition, unsupported by a single text of the word of God, and a dishonor done to His perfections; and attributes to him a government outraging the moral sense He has implanted in the human breast, carrying the con-

viction to the reflecting mind that truth, mercy, love, and justice are all outraged by such an administration.

Truth is outraged, because the "Word of God" affirms that He "so loved the world that He gave his Son that whosoever believeth in him should not perish but have everlasting life:" and yet to an innumerable portion of the world He never gave an opportunity to know that Son thus making it impossible for them to believe in him. Mercy is outraged, because the Creator endowed every child of Adam with an intense love of life and longing for its continuance, and subjected them to a life of sorrow and pain, ending in a hopeless death, without allowing them to know that any provision had been made to remedy the evils they endure, nor that any means were in existence whereby these evils could be made to promote their ultimate good by putting them in circumstances of enjoyment to which they never could have attained by any other course of discipline.

Love is outraged, because the Creator foresaw before He gave them life that the vast majority of the race would live and die in unavoidable ignorance of any way of escape from those evils in which they would be involved, and yet determined not to make a remedy known to them in this life nor a future one. For the same reasons Justice is outraged: so that, on the supposition that the Creator determined no ignorance, however unavoidable, should be an excuse for not believing on his Son, and that no opportunity to believe should be given beyond the present life, His administration would be chargeable with a monstrous lack of *truth, mercy, love, and justice*: a charge which amounts to nothing less than blasphemy against our CREATOR. Those who dare may continue such a tremendous charge against the God who made us: the Editor of this magazine cannot consent to be of that number; and on this his seventy-eighth birthday enters his solemn protest against it. "Let God be true," though it might prove "every man a liar." He "is LOVE;" that love embraces the entire race of men; and it led Him to send his "only be-

gotten Son into the world to give life to the world" (John vi. 32); and that Son "gave himself a ransom for all to be testified in due time" (1 Tim. ii. 6). To the vast majority of the race that "due time" never came in this life; and, as God "cannot lie," that time will certainly be found somewhere "in the ages to come" (Eph. ii. 7).

The foregoing is the Editor's *birthday* offering to his readers; wishing they may have a share in that endless life which God will bestow on all who accept His Son, as their Redeemer from sin and death, when that Son is clearly set before them in His true character and work. Blessed, thrice blessed are all those who in this life hear of and accept Him, and consecrate themselves wholly to Him, for, such will have passed all their trials, here and awake, in the resurrection, to "immortality, eternal life;" "neither can they die any more" (Lk. xx. 36); but they will be "kings and priests unto God" (Rev. i. 6); and, to such, Christ "will give power over the nations" (Rev. ii. 26); for, then shall they "sit with Christ on his throne" (Rev. iii. 21), and with Him rule the world in righteousness and teach the knowledge of "the only true God and Jesus Christ," the "King of kings and Lord of lords."

The readers of this Magazine will please accept the thanks of its Editor for their generous support through the trials incident to his advance to his present position. May our heavenly FATHER bless and abundantly reward you all.

LOVE TO GOD.

OR, THE FIRST GREAT COMMANDMENT.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke x. 27.

An object to be loved must possess attributes to attract love, and those attributes must be known to some extent. To suppose that love can exist while ignorance of the object exists is to suppose an impossibility; there is not nor can there be any attraction. The same is true in respect to "perfect love" which "casteth out fear." So long as our knowledge of God is clouded with misapprehensions of His character and government it is impossible to exercise perfect love. Hence the importance of the study of the Divine administration over our race. If that administration is seen as wanting in love and pity to any of the children of men, whom the CREATOR has brought into life, endowed

with reason, sensibility, and moral perceptions, it is not possible that perfect love can exist in that mind.

It will appear, then, that clear views of the Divine character and government are of the first importance to win men to the love and service of God; and the practice of making fearful representations of God's designs towards the creatures He has made has exactly an opposite effect: it drives men away from the service of their CREATOR, or causes them to yield an obedience wholly unlike that of a loving child to a loving and kind father. At best, it is but the service of a slave, unwillingly given, but performed to escape punishment. How mistaken, then, are those who call themselves "Teachers," and yet seem to suppose a man can have the true or perfect love of God through the influence of fear, or while uninforming or misinforming as to the character and government of their CREATOR. Knowledge, then, *true* knowledge of God, is of the first importance; not only to know that He exists, but to know that He "is Love," and loving to every man born into the world; and that all His dealings with them are founded in love and guided by a true concern to promote their highest and eternal well being. Till these facts are imbedded in the heart, the first great commandment,— "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,"—can never be perfectly obeyed. When the true character and designs of our CREATOR are realized, by the human mind, love, in return for love, rises in the heart like the sprouting of the dry and hidden seed, in the ground, under the warming influences of the sun and gentle rains.

Such is the result of truth on the human mind, when it can have access to the heart, and that heart is not darkened by the traditions and false representations of ignorant teachers. A great truth is overlooked by religious teachers of nearly every class, viz., "LOVE BEGETS LOVE;" and it is equally true that, Hatred begets hatred.

How awfully mistaken are those parents, (taught it by their religious teachers), who commence the education of their loving little ones by filling their minds with the dread of God, by representations of His intentions to torment them hopelessly in the world to come, or to utterly destroy them if they do not serve Him here! Such representations fill their minds with fear and dread, but not with love. Such a course may prepare those little ones to become infidels

or hypocrites in after life, but will never lead them to delight in God and his service.

Present God, their Maker, to them in the light of their FATHER, who loves them with a tenderness exceeding that of their tender mother, and who watches over them by day and night to do them good and to fit them for joys beyond all their present conceptions, and that He has given His only begotten Son, whom He loved, to deliver them from sin and death,—to bring them back from the grave, so that they shall die no more, and have no more sorrow, pain, nor crying, but be filled with joy and pleasure. Such a presentation of their "Father in heaven" will have an attraction all but irresistible. Such teaching, it is the happy lot of some children to enjoy; and I praise the Lord that such a teacher was the mother God gave the Editor of this magazine, whose assurances of his Maker's love outweighed the false teaching which he sometimes heard from the pulpit, and which led him, while a child, to desire to be a Christian, and early led him to devote himself to the service of his Redeemer though it took many years to divest his mind, wholly of the false ideas of God and his government which the *public* teaching of those days ingrafted on what truth a mother's love had planted in his young heart.

Let the love of God and of Christ be the great, as it is the glorious, instrument in the education of young and old. There is no power like this to win men to the love and service of God our Maker and Redeemer: nothing like this to produce that "perfect love" which "casteth out fear," for "fear hath torment: he that feareth is not made perfect in love" (1 John iv. 18).

Ever keep in mind, that, without a true knowledge of God, and his love for us, it is impossible to come up to the command placed at the head of this article. The keeping of that command is the *foretaste* of the joy in store in "the ages to come." Ed.

GREATER THAN JOHN THE BAPTIST.

AN INQUIRY.

BRO. STORRS: I see that many are propounding questions to you, either to confound, or for information. Allow me to ask, for the latter purpose, your views on Luke vii. 28, "Of those who are born of woman there is not a greater prophet than John the Baptist: but he that is least in the

kingdom of God is greater than he." What did our Lord aim to teach by that remark? Was it that John was in some way deficient as being less than the least in the kingdom? I am satisfied that the Lord designed the remark for our enlightenment in scripture knowledge. If there was anything deficient in John's faith or course of life to make him co-equal with Paul or Peter when Jesus comes to inaugurate his cabinet and establish His throne, please say. R. WILLARD, Sr.

Haddonfield, N. J.

RESPONSE BY THE EDITOR.

If my highly esteemed and aged brother (a few years in advance of myself) had given his own views of our Lord's statement, in the text, it would have been gratifying to me, and I doubt not to many others. The text has its difficulties; and so have a multitude of others; yet, "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). Most professed Christians seem to think that unless they can see at a glance the meaning of a text, it is not for them to know its meaning, and they conclude it does not become us to inquire into its significance, but that it is among "secret things that belong to God." Thus they are content to remain in ignorance of that which they have *not* "patience" to search out. But the characteristic of a growing Christian is that he "searches the Scriptures" that he may know God and Jesus Christ more perfectly, that he may attain to "a lively hope," and receive the "comfort" the Scriptures were designed to give such earnest inquirers after God and his messages to men.

The text in question, and its parallels in Matt. xi. 11, I have supposed had reference to John and Jesus, of whom John are witness, saying, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for He was before me" (John i. 29, 30). The original word, translated "least," is, *mikroteros*, which signifies not only "least," but "low, humble;" and seems in this text to relate to Jesus himself. He says, "I am among you as one that serveth" (Luke xxii. 27). "He made himself of no reputation, and took upon Him the form of a servant," says Paul, (Phil. ii. 7). "When we shall see Him there is no beauty that we should desire him," says the prophet, (Isa. liii. 2).

These texts show that the King of God's selection was first to appear in a *low* and *humble* man-

ner; yet He was the royalty "in the kingdom of heaven," and at the same time "hath not where to lay His head" (Lk. ix. 58); "for our sakes He became poor" (2 Cor. viii. 9). Here we have sufficient evidence that *mikrotoros*, translated "least," should be understood of the then lowly condition of Jesus, who was in fact the "King in the kingdom of heaven."

The Saviour in another text speaks of the kingdom of heaven, saying, "It is like a grain of mustard seed, which, when it is sown in the earth, is less (*mikrotoros*) than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mk. iv. 31. 32). The kingdom of God has been in its *embryonic* state, ever since the first advent of the Christ: it has been as the mustard seed sown in the earth: it came "not with outward show" (Lk. xvii. 20), but the "seed" was sown in the earth; its growth is comparatively unscen by men, and all that pertains to it seems small to men of the world: but when, He who sowed the seed shall return from heaven, it will be developed into a wide-spread tree,—a kingdom superseding all other kingdoms, and its rule be over all nations and people; so that they "may lodge under the shadow of it."

Hence an additional thought may be added to that I have suggested as to the *least* in the kingdom of heaven. It may embrace the least heir of the kingdom, when made immortal and constituted a king and a priest in that kingdom. "John did no miracle," says the record (John x. 41): but Jesus says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John xiv. 12). It must be admitted that this promise has never yet had its fulfilment. Very few of the believers on Jesus have ever performed such works as He did. But the promise to believers is not restricted to a few, but is unqualified; it embraces all; and not having been fulfilled in the past it must be in the future "ages;" and when these believers are inaugurated into the kingly and priestly offices, and begin, under their Head, the glorious work of restitution, in "the ages to come," they will be clothed with power to perform miracles equal to any that Jesus did while on earth, "and greater works shall they do."

What an exaltation shall these "little ones" then have! Greater than John the Baptist, though he was, in his day, the greatest among

the prophets. Great as he was, the *least* in the kingdom of God will exceed his greatness while he was in this mortal state. The idea does not, however, exclude John from being among that exalted company, and far exceeding, in that immortal state, his former self; while all believers on Jesus, even the *least*, will exceed John's former greatness. I do not suppose the language of the text, under consideration, implies any "defect" in John's character in this life; though it was defective in comparison to what it would be in the established and manifested kingdom of God. In that glory, the least heir would exceed the greatest prophet this world ever saw or heard.

Let us seek to be sharers in that glory; and, in order to it, show something of the spirit of self-sacrifice John did in his ministry; seeking not our "own," but, "the things that are Jesus Christ's." Be content to be accounted the "least" now, that we may have "the honor that cometh from God" in "the ages to come."

DEATH STILL AT WORK.

Another of my very dear friends has fallen before the "last enemy;" but though "dead, he yet speaketh." His life and death, tell that "Christ is precious" to him that believeth. The following letter from Mrs. R. W. Pierce, brings to me the painful intelligence that my aged friend and brother, SAMUEL BROWN, of Milwaukee, Wis., has finished his mortal course; and that I shall no more hear from him the words of comfort and encouragement he so often sent me. But he "sleeps in Jesus," which is a "blessed sleep, from which none ever wakes to weep." To his bereaved wife I tender my deepest sympathy. May the Lord be her support and comforter. Sister Pierce writes as follows:

Milwaukee, Dec. 25, 1874.

DEAR BRO. STORRS: It is with a very, *very* sad heart that I write you this evening. I have to tell you of the death of our beloved Bro. BROWN. He died the 21st inst., and was buried yesterday: had been sick nearly six weeks, but we hoped he would get well. Typhoid fever was the disease that took him from us. He was a good man; one that feared God, and eschewed evil; and, as far as I know, he treated others as he would have them treat him.

He felt that his work was all done, (and I think it was *well* done), and that he was going to rest from labor. He was pre-eminently a *peacemaker*; and for him there is a great reward.

He was full of good works, and his faith was perfect trust. I do not know as I can say any more, only that he loved his Saviour above anything else, and it was a *pleasure* for him to keep his commandments.

He told me if he did not get well to write to Bro. Storrs; and the tears ran down his cheeks.
Your sister, Mrs. R. W. PIERCE.

NOTE.—Bro. BROWN's age was 71 years. He was born in Belchertown, Mass., Jan. 8, 1804.

NOBLE AND CHRISTIAN SENTIMENTS.

The great and good Dr. Watts expressed the following sentiments: "When I apply myself with diligence to make further enquiries into the great doctrines of the Gospel, I would never make my own former opinions the standard of truth and the rule by which to determine my future judgment. My work is to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments by that certain and infallible rule." . . . "I thank God that I have learned to retract my former sentiments, and change them, when upon stricter search and review, they appear less agreeable to the Divine standard of faith."

Such is the true spirit of all honest and sincere seekers after the mind and will of God; and it is only as this state of mind is yielded to and cultivated that any man can make progress in Divine knowledge and "grow in grace." To talk of a growth in grace without an increase in knowledge is to deceive one's self. The more we know of the only true God and of Jesus Christ the more we shall grow in grace if our object is to be Christ-like and to be in harmony with the Divine will. The question must never be, How will this advance, or this change, affect my standing with my associates or my worldly interests and prospects? nor, What will men think or say of me? But, How shall I most honor God and his dear Son, and draw men to love and serve the AUTHOR of their being and their REDEEMER? For the lack of this spirit multitudes remain fast bound in the chains of traditions or human superstitions, and flatter themselves they have the truth because they have never changed, or having once changed, they must now certainly be right, because they find themselves in advance of their former selves and of many they have left behind. But the apostolic injunction to "grow in knowledge" will follow us to the end of our pilgrimage, and will open with more

power in "the ages to come;" and the errors we refuse to part with now, will have to be abandoned then when the watchmen come to "see eye to eye" and go forth with a harmonious message to all the families of the earth." ED.

JOHN R. SCOTT, Philadelphia, Pa., writes: The EXAMINER has become a welcome visitor. I find in it much that is interesting and instructive; and although I cannot say that I fully accord with all your views in regard to future developments in the ages to come, yet I would not have you cease your efforts to discover the truth contained in the word of God and to spread it broadcast over the earth for the consideration of believers; for, if it is truth it will finally prevail. I remember the opposition of past years, when we put forth our views on future endless torment in hellfire; and where are our opponents on that question to-day? It has almost become a thing of the past. The burning of the earth, at the second advent of Christ, I have long since laid away as unscriptural. I can see that much is to be done in the ages to come; but I am not prepared to say how much, or what that will be. I now see as through a glass darkly, but when I get in that age I shall know as I am known.

REMARKS BY THE EDITOR.—My well beloved Bro. Scott, is a man of age and experience. He has long been a consistent and faithful follower of Christ. We have been acquainted for more than thirty years. He moves cautiously, as all men ought to do. His heart is after truth. I have never had but one personal interview with him on my present views of "the ages to come;" that was one year ago. With him, I "am not prepared to say how much, or what will be done" if the expression covers all that is to be or may be done in the ages to come. I only claim that God has said that certain things shall be done which have never yet been done, and never can be unless they are in the ages to come.

As God promised Abraham to give *him* all the land he saw, but said nothing to him of his resurrection from the dead to inherit it; yet, as the promise could not be fulfilled without it, his resurrection was just as certain as if stated in positive words. So, God has said, by the mouth of His servants. He "will have all men come to the knowledge of the of truth" (1 Tim. ii. 4), and as millions on millions have lived and died without that knowledge, it is as certain that somewhere in the ages to come they will have that knowledge as it is that Abraham will inherit all

the land he saw. I might enumerate a multitude of other Divine statements, concerning the race of men, in which the Divine veracity is involved, and in which His attributes would suffer if the ages to come do not witness their accomplishment. Many of those statements are fully set forth in the Divine records, but I refrain from further presentation in this place.

THE STRAITS OF OPPOSERS.

In conversation recently with a good brother, but who is much opposed to the views of "the ages to come," as published in this Magazine, the text Zech. vi. 12, 13, came under consideration. It reads thus: "Thus speaketh the LORD of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

My opposing friend maintained, this prophecy would never be fulfilled; for, said he, "It is a conditional prophecy;" to prove his position he quoted the concluding clause of verse 15, which reads, "And this shall come to pass, if ye will diligently obey the voice of the LORD your God." As the Jews did not obey the Lord's voice, the prophecy fails, as his argument runs.

Now, if such reasoning is correct, then Christ—"THE BRANCH"—is never to be "King on his throne," nor a "Priest upon his throne," for both are included in the prophecy; and if one is "conditional," so is the other. Yet Gabriel says, "The Lord God shall give unto him the throne of His father David: and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end" (Luke i. 32, 33). These "conditional" prophecies make sad havoc with the words of God and His servants. After a few more disappointments in the set "times for Christ's return from heaven" it may be found, by this "conditional prophecy" theory, that the idea of Christ's return is one of these "conditional" affairs, and no longer to be looked for.

The same method of disposing of prophecy was resorted to by one who held that the "thousand years," of Rev. xx. was in the past, when I urged upon his attention the prophecy of Zechariah viii. 20-23. "Thus saith the Lord of hosts, It

shall come to pass, that there shall come people, and the inhabitants of many cities; 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. Thus saith the LORD of hosts, In those days, it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall 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." When this prophecy was urged upon the attention of a believer in the thousand years in the past, he boldly asserted, "It never will be fulfilled." He threw it into the "conditional" prophecies, as Editors throw their waste paper into the "waste basket." Another of those believers acknowledged the prophecy had not been fulfilled, but did not dispute that that it must be. He was in agony at the discovery of this prophecy, and said, "What shall I do? for every body knows that I am the author of the thousand years past theory, and how can I now confess that I am wrong?" I saw his dilemma and his agony of distress. His pride of opinion was powerfully at work: he could not make up his mind to humble himself to confess his error, though a manifest one, even to his own mind. This occurrence took place more than twenty years ago. This "author of the thousand years past theory, soon after became an infidel. Such is the fact. The theory, of necessity, ignores a large portion of the Bible and its prophetic utterances; and consistency should lead its defenders to ignore the whole; for nothing is plainer than that a multitude of prophecies relating to the reign of Messiah—the Christ—are yet to be fulfilled; and to ignore them is to ignore all dependence on revelation; and, of course, to land in infidelity. Such is the natural result; grace only can prevent such a catastrophe.

Ed.

J. B. EGLESTON, Winsted, Conn., writes: My interest in the EXAMINER is increasing. Every number is a rich feast to me. I am trying to let my light shine by scattering the "BIBLE EXAMINER TRACTS." I think we should use great care in "CASTING" these "PEARLS" before men.

G. B. MARTIN, Goldfield, Iowa, writes: The BIBLE EXAMINERS are all that I could ask or wish for. May the Lord's blessing attend your efforts. You have my prayers.

HUMAN REDEMPTION--No. 15.

BY HENRY DUNN.

THE GLORIOUS RESULT OF THE RESURRECTION.

THE results of the last and general resurrection, as distinguished from the first, seem, so far as they can be gathered from the Bible, to be embodied in statements which indicate to us, with more or less clearness, what may be expected to follow as a consequence of that great event. I shall take them as they stand in the order of Scripture.

Before doing so, however, the reader must be reminded that certain passages—whether they are to be fulfilled at the resurrection or not—embody promises which are yet unaccomplished. I refer, however, only to one, since it will be sufficient to serve as a specimen of the class in question:—"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11).

No one, I presume, will affirm that the joy here spoken of has ever yet been universally or even generally experienced; for the great mass of earth's inhabitants, in every age, have certainly lived and died without having heard even of the Saviour's name; while of those to whom He has been announced, few comparatively have spiritually received Him.

Yet the word and promise of God cannot pass away unaccomplished.

If, as many hold, the great mass of mankind—the myriads of the ages—are eternally lost, it is impossible to see how the news of the advent could be called "good tidings of great joy to all people."

We seem forced, therefore, to look forward to the resurrection as the only period capable of throwing light on the announcement.

Three texts bearing somewhat on the foregoing may now be noticed.

(1). "That (the Incarnate Word) was the true Light, which lighteth every man that cometh into the world" (John i. 9), an assertion—as plain as it was possible to make it—that Christ (at one period or other of human existence) affords to all sufficient light to make the absence of faith in Himself inexcusable; for the light is said to be given "that all men through Him might believe" (ver. 7).

(2). "And I, if I be lifted up from the earth (put to death by crucifixion), will draw all men unto me" (John xii. 32).

(3). "The hour is come, that the Son of man

should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 23, 24); indicating that what the work of the sower was to the work of the gatherer in of the harvest, the death of the Redeemer would be to the abundant glory that should follow.

On these passages I simply remark,—

That there is no evidence whatever that, in this dispensation, Christ is or ever has been, such a light to the world at large, that every man has had anything like an opportunity to believe on Him. It has been said, indeed, that "a moral sense of right and wrong, accompanied with a portion of quickening and redeeming power, is implanted universally;" but even if this were true (although no missionary has ever yet been able to detect traces of it), the difficulty would still remain, for the Apostle is not speaking of any light which men had *before* Christ came into the world, but of an illumination leading to belief.

Further,—On the supposition that the *drawing* of all men means, as some tell us, no more than *invitation*, we seem forced to apply the same gloss to the kindred declaration, "No man can come unto me, except the Father which hath sent me draw him," a process which few would regard as allowable.

The true reconciliation of the whole is to be found in accepting the assurance that the solemn prelude to the harvest of the Redeemer is *death*; and that, in some way or other, however difficult it may be for us to explain it, *Christ* will be found eventually to be the Saviour of the race, and *we* be forced to acknowledge, in spite of all our blunderings, the intense reality and truthfulness of every word inspired by God.

We now proceed to inquire for the more direct teachings of Holy Writ relative to the great event in question. We shall find them, if anywhere, in the discourses and epistles of the apostles, speaking or writing under the inspiration of the Divine Spirit.

One of the earliest addresses on record is that of Peter and John, found in the third chapter of the Acts (19—26). Here we have the most elementary of all doctrines, that of repentance, enforced chiefly, if not exclusively, in connection with its bearing on "the times of refreshment," "that great season of joy and rest which it was understood the coming of the Messiah in *His* glory was to bring with it," (so Alford)—"the times of restitution of all things." That the resurrection is the period referred to, may, I think, be regarded as evident not only from

what immediately follows.—“And as they spake unto the people, the priests, and the captain (ruler) of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus *the resurrection from the dead*,”—but also from the later and clearer discourses of St. Paul, the great apostle of the Gentiles.

The Acts of the Apostles furnishes us with the only specimens we have of St. Paul's preaching. So far as it related to the resurrection, it seems to be embodied in the following words:—“That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles” (Acts xvii. 23).

Such, says St. Paul to Festus, has been my teaching—viz., that through the resurrection from the dead, Christ should enlighten both Jew and Gentile. In all this, he says, I have done nothing more than witness to things “which the prophets and Moses did say should come” (ver. 23).

The question is, does the Apostle mean the doctrine of Christ's resurrection, or that of the resurrection generally, should be preached as a light to the Gentiles, or that in the resurrection the light would be shown to them?

For an answer we must go back to what Moses and the prophets had taught, for Paul assures us that his teaching is in harmony with their predictions.

One instance at present can only be quoted. Isaiah, speaking of Christ as given “for a light of the Gentiles,” regards Him as called “to bring out the prisoners from the prison, and them that sit in darkness out of the prison house” (Isa. xliii. 6, 7)—or, as he expresses it elsewhere, “to establish (marg., raise up) the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” Then, says he, “They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them” (Isa. xlix. 8-10).

It is impossible not to be struck by the identity of this language with that used in the Apocalypse (Rev. vii. 16, 17), which is admitted by all to apply to persons in the invisible world, who have been redeemed from the earth, who “have come out of great tribulation,” who “have washed their robes, and made them white in the blood of the Lamb.” Is it not,

then, at least probable that the teaching of Isaiah here—harmonizing, as it does, with that of the other prophets—implies, that the final and glorious fulfilment of the predictions of Moses and the prophets should take place *at the resurrection*?

The Epistle to the Romans has at least three passages which seem to me to have a bearing in the same direction as the one quoted from the Acts. The first will be found in the fourth chapter (ver. 13-17). “The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . It is of faith, that it might be by grace; to the end the promise might be sure to all the seed. . . . As it is written, I have made thee a father of many nations), before him whom he believed, even God, *who quickeneth the dead*, and calleth those things which be not as though they were.”

Here we have a distinct reference to the promise made to Abraham, that he should be heir of the world. But of *what world* was he the heir? Not of the world as it then was. Not of any world that has existed since. Manifestly it is of a world yet to come, and most probably at the resurrection; when, through Messiah, as his seed, he will fully enter into its possession. In some such light the promise was surely shadowed forth to the patriarch by the birth of Isaac, after he and Sara were, so to speak, *both dead*.

The second passage is in the fifth chapter of the Epistle (ver. 15-19)—“But not as the offence, so also is the free gift. For if through the offence of one man be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . The judgment was by one to condemnation, but the free gift is of many offences unto justification. . . . As by one man's disobedience many (*the many*) were made sinners, so by the obedience of one shall (*the many*) be made righteous.” Connect with this assertion another statement by the same Apostle (1 Cor. xv. 22), “As in Adam *All die* (*i. e.*, the race, allowing for exceptions, such as Enoch and Elias), so in Christ (allowing, as a similar exception, for the *willfully impenitent*) shall *All be made alive*.” Not, be it observed, made alive with a view to a deeper condemnation, for here the Apostle is referring to the resurrection only as a blessing. He is speaking of Christ as “the bringer in of *Life*,” in contrast with Adam, as “the bringer in of death.”

On these texts I would only observe, that while every scholar assures us that “many,” as

used by the Apostle, means "the many"—the mass, the race,—and that his words are perfectly clear, as by one (Adam) the race were made sinners, so by one (Christ) the race shall be made righteous,—no evangelical commentator, that I am aware of, is disposed to admit such a truth, excepting in some non-natural sense. It is both curious and distressing to observe how one after another *labor* to explain away what would at first sight appear to bid defiance to any such process.

We must not even say, if we would be orthodox, that now no one is under the wrath of God, simply because he is a child of Adam, since the death of "the second Adam" has, in this aspect, removed the consequences of the disobedience of the first. That is to be accounted unsound. How much greater the heresy to maintain, with the Apostle, that as the race was lost in Adam, so the race will be saved by Christ! How frightful to affirm that it will ever be said with truth, "Where sin abounded, grace did much more abound" (Rom. v. 20). "The design of the Apostle here," says Professor Hodge, "is not to show that the blessings procured by Christ are greater than the evils caused by Adam, but to illustrate and confirm the prominent doctrine of the Epistle—that we are justified on the ground of the righteousness of Christ."

What can we say to such teaching? Must we suppose that salvation on any large scale is news too good? or shall we imagine (the thought is too horrible) that the doctrine of an extension of salvation to the many, is rejected by the elect because it seems to detract something from their exclusive blessedness?

The true cause of scepticism on this matter is, I believe, not to be explained on either supposition. It arises, without doubt, chiefly from an unbelieving fear that any announcement of a salvation for the race would tend to render men more careless than they now are, and so hinder the progress of the Gospel. It is the old story over again; man thinks himself wiser than God. The ancient Church thought so, when they corrupted the Gospel in order to extend it. The modern Church thinks so, when she exaggerates that which is written regarding the wrath of God, lest men should not come to the Saviour. The world at large thinks so, when by natural reaction, it ignores the justice of the Almighty altogether, and regards its Maker as too merciful finally to condemn any one.

All parties might learn wisdom, if they would but accept the plain teachings of Divine Revelation, without regard to supposed consequences, or concern for theological systems. They would

then perceive that a salvation of the many is as certain as the election of the few; that the death of Christ is fraught with blessing, not to His Church only, but to the race: that the grace received through the second Adam far exceeds the evil introduced by the first; and yet that it is wretched folly to be impenitent—a fearful thing to fall into the hands of the living God; misery to live in sin, and deeper misery to die in wilful unbelief. Is it too much to affirm, that until the Gospel is thus preached, in its entireness and its integrity, its power over the world will be but partial, and its strength but as weakness? Truly has it been said, "Our interpretation of Christianity may be pure enough for private use; it may be good in the closet, good as the source of the motives of common life, and good as the ground of hope in death, and yet may be altogether unfit for conquest and triumph. That it is so unfit should be assumed, as the only pious and becoming explanation we can give of the almost universal ignorance and irreligion of mankind."

The last text to which I shall refer occurs in the eighth chapter of Romans (ver. 19, 25)—"The earnest expectation of the creature waiteth for the manifestation of the sons of God."

The varieties of opinion advanced by commentators in explaining this text are utterly confounding. Mr. Haldane—and in the main Scott and Hodge take the same view—says that "creature does not apply to men, all of whom are either the children of God or the children of the wicked one. It cannot," he argues, "refer to the children of God, for they are here expressly distinguished from the creation, of which the Apostle speaks: nor can it apply to wicked men, for they have no desire for the manifestation of the sons of God, whom they hate; nor will they ever be delivered from the bondage of corruption, but cast into the lake of fire. It remains, then, that the creatures destitute of intelligence, animate and inanimate, the heavens and the earth, the elements, the plants and animals, are here referred to."

How absurd to suppose that the "inanimate creation," or, as Adam Clarke and others suppose, "animals," are, to the exclusion of men, to be brought into "the glorious liberty (or the liberty of glory) of the children of God" (ver. 21)! But nothing is too absurd for theologians, when interpreting in accordance with a preconceived theory. Where, too, is the justification of such a course? Is it not certain that *omnia* *creatura*—"the whole creation," or "every creature," as it may be rendered—signifies in Scripture the nations of the world, the heathen, in

distinction from the Jews? (Mark xvi. 15; Col. i. 23). Why, then, should we refuse to believe that in the resurrection, and in connection with the manifestation of the elect sons of God, *the race of man*, so long "subject to vanity,"—shall be delivered from "the bondage of corruption," and share (although in an inferior sense) in the glorious liberty of the children of the Highest? If it be so, one can understand how "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in (or, with regard to) us" (ver. 18). But if it be otherwise, all around and about us is utterly incomprehensible—a riddle or a torment, darkness or despair.

The distinction really drawn by the Apostle is between "the creature"—the ignorant masses, and "the sons of God;" the former *waits* for the glory which shall be revealed in the latter. All creation, animate and inanimate, is, indeed, by a bold figure of speech, represented as, with outstretched neck, longing for and anticipating this great event; but certainly not to the exclusion of man, the head of that creation.

The Epistle to the Ephesians furnishes its full share of testimony in favor of the same great expectation.

In the first chapter of this Epistle, God is said to have chosen the elect in Christ "before the foundation of the world," and "made known" to them "the mystery of His will," that "in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." I can see no reason whatever for supposing that it can justly be interpreted of the present dispensation.

In that magnificent doxology with which the third chapter concludes, the Apostle ascribes unto the Father "glory in the Church by Christ Jesus throughout all ages." It is generally admitted that the Church is here regarded as the theatre on which that glory must be recognized or rendered before men, to "all the generations of the age of the ages." If this be so—and it is difficult to see how it can be questioned—men capable of recognizing the glory—which lost spirits can never do—must exist, through all the ages, as saved men, and yet altogether distinct from the Church.

In the Epistle to Timothy, St. Paul is more explicit. Here—after having spoken of Christ as a ransom *for all*—a testimony to be made known "in due time," since God would "have all men to be saved, and to come to the knowledge of the truth" (1 Tim. ii. 4-6), he exclaims with delight, "This is a faithful saying, and

worthy of all acceptance. We both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, *specially* of those that believe" (iv. 9, 10).

Few Christians would probably deny that *rank* in the next world is connected with conduct and character in this; but it is by no means going too far to say that *many act* as if they believed that salvation by grace was altogether inconsistent with a judgment of works; and that many more so spiritualize the resurrection and the world to come, as practically to deprive it of all power over the human heart.

The testimony of the Epistle to the Hebrews is not less striking. Take, first (Heb. ii. 14)—"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

The destruction referred to here is obviously not of the person, but of *the works* of the devil. The passage is usually regarded as parallel to Rom. xvi. 20, "And the God of peace shall bruise Satan under your feet shortly." The point to be observed is, that the great agency for the destruction of Satanic power is *death*. It is through death, through mortality, that the immortal is to be reached.

That the primary meaning is—through Christ's own sacrificial death, may be freely admitted, without at all affecting the result. For the question is *not how* Satan's works shall be destroyed—Christ, all admit, can alone accomplish that result, but *what* is included in such destruction? Can Satan or Satanic works be said to be destroyed: if only an elect Church be snatched from his hold? It is hard to see how this can be the case; for, if ordinary views be correct, death, so far at least as the great proportion of the race is concerned, but consummates the triumph of Satan, since it passes an overwhelming majority of all who have ever lived, into his kingdom for ever.

Bishop Beveridge, interpreting a similar passage, viz., 1 John iii. 8, "The Son of God was manifested, that He might destroy the works of the devil," explains it to mean simply this, that "Christ was manifested to undo all that the devil had done, by recovering *mankind* out of that sinful state to which the devil had brought them." But may it not well be asked, Is this the case now? Has it been the case during the 1,800 years that have elapsed since the words were penned? Can it *ever* be the case, if almost all mankind since the fall of Adam are irrecoverably lost and given over to Satan? Let us be-

lieve the Apostle when he says, "We see not yet all things put under Him" (Heb. ii. 8), and not think it extravagant to look for such a consummation at the resurrection. It is vain to deny that if, as the fruit of Satan's work, the myriads of the heathen and of the unconverted of all ages go on sinning against God to all eternity, Christ cannot truthfully be said to *destroy* the works of the devil.

Connect with this the succeeding verses in the second chapter of the Hebrews (9, 10), "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that He by the grace of God should taste death for every man," and the argument is much strengthened. For here it is distinctly asserted that Christ (as the result of Divine love) tasted death for every man.

The question is in what sense, and with what results?

Stuart reads, "for Jew and Gentile;" Alford understands the phrase to refer to the applicability of Christ's death to each individual man. Guyse, Owen, and Gill, in effect say, "Every man means the Church—all who savingly believe." My only reply is, What does the text say? Certainly the very reverse of these interpretations. Which, then, are we to believe, God or man? Further—and I say it with deep reverence—where, to human eye, at least, is the grace or goodness of God to the race seen in allowing Christ to taste death for every man, if the great, the overwhelming majority of mankind, never *hear* of His death, and never profit by it?

The next passage to which I would draw attention is of a somewhat different character; it is one in which believers are reminded, that in accepting the Gospel, they come to "the general assembly and Church of the first-born, which are written in heaven, and to the spirits of just men made perfect" (Heb. xii. 23).

The question naturally arises here, Who are intended by the Church of the first-born?

The phrase has usually been explained by the analogy of the first-born of Israel, who were dedicated to God specially as His priests (Exod. xxii. 20), a primogeniture which belongs to Christians as such. This, which seems the only reasonable interpretation, makes it include the whole elect Church.

"The title of the first-born, however," as Mr. Birks has remarked, "loses all its proper force if the results of redemption are *limited* to these alone. The whole emphasis of the phrase depends on the supposition that there are *younger brethren* of the same family, who do not share in

the privileges of birthright. Thus our Lord himself is said to be "the first-born among many brethren." He is *one* with His people, but eminent in privilege and honor above them all."

The analogy betwixt these first-born ones and the first-born of Israel is indeed striking. They (the first-born) were *specially* dedicated to God (Exod. xiii. 11-15); but the other children were not the less "of Israel;" they, too, were the Lord's. The apostle James (i. 18), in the same spirit, speaks of Christians as "begotten with the word of truth," that they "should be a kind of *first-fruits* of His creatures." By St. Paul (Rom. xi. 16) we are told that "if the first-fruit be holy, *the lump* is also holy." What can either statement mean, if the redemption of others to God's service, *besides* those who are here newborn by the word of truth in the Gospel, be altogether excluded?

The Apostle Peter, on this as on every other subject, teaches the same doctrine as St. Paul, and therefore, like him, speaks of a salvation not yet published to the world, a "*salvation ready to be revealed in the last time*" (1 Pet. v-12).

The salvation he speaks of is clearly the deliverance into which the redeemed should enter at the coming of Christ, for the words are addressed to men who had already passed from death unto life (ver. 2), and who were waiting only for the full fruition of their joy at the coming of the Redeemer (ver. 8).

Yet it has, apparently, a wider bearing. For, again, it is the salvation respecting which the prophets "inquired and searched diligently," when the Spirit of Christ within them testified to His sufferings, and to "the glory that should follow" (ver. 10, 11). And this would appear to be connected with the preaching of Christ to "the spirits in prison" (iii. 19, 20), and the proclamation of the Gospel to "them that are dead" (iv. 6); for the word translated, the dead (*nekros*), is the same as in ver. 5, and clearly means, *not* men dead in trespasses and sins, but men who had lived and died in the flesh, as those antediluvians had to whom the Apostle seems to refer.

Now it was to these dead men—whoever they may be—that the apostle says "the Gospel was preached," and for a reason: viz., that though judged according to men in the flesh, they might yet "*live according to God in the spirit*" (iv. 6).

In his Second Epistle (iii. 13), Peter, after speaking of the coming of the Lord as an event near and yet distant; of the scepticism that would lead men, in the latter days, to deny its

reality; and of the terrors by which it would be accompanied, adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The point to be noticed is, that he regards this expectation as implying a blessing; he asserts that the long-suffering of God with the world as it is, means salvation; and he refers to the Epistles of St. Paul as confirming this view, although he admits that its revelation involves things hard to be understood, and is a doctrine which the unstable wrest, as they do other scriptures, to their own destruction.

We can, of course, only conjecture what he may refer to in the writings of St. Paul, but it seems difficult to select any portions as more probable than those to which attention has already been called. They are, many of them, "hard to be understood" in all their bearings, and, like other scriptures, liable to be abused by the unteachable and unsettled. But they are not therefore either to be rejected or neglected.

From other passages found in the prophets we may see that at the same period (that of the Resurrection) both Israel and other nations are also to be blessed. Sodom is to return to her former state (Ezek. xvi. 55), and given to Israel for a daughter, but not by covenant, when the Lord shall be pacified towards her (ver. 60-63). Egypt is to have her altar to God, and "the Lord shall send them a saviour and a great one," and "the Egyptians shall know the Lord in that day, and He shall heal them" (Isa. xix. 19-22). Assyria, too, is to have her blessing—for "the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (ver. 23-25).

To such *contrasts* as are found in texts which speak of Christ's flock as being to the end of the age "a little flock," and others which tell us that, "from the rising of the sun even unto the going down of the same, the name of the Lord shall be great among the Gentiles" (Mal. i. 11), I have already drawn attention; and now sum up all, by expressing my conviction that these apparent contradictions are only to be explained on the supposition that THE DAY OF THE RESURRECTION is the great day of restitution; and that this consummation is "the mystery, which from the beginning of the world hath been hid in God" (Ephes. iii. 9; Col. i. 27); for "all past analogy, as well as the direct revelations of prophecy, forbid us to look for absolute and unmingled judgment without any further revelation of forbearance and grace."

Nor should it be unnoticed that in the con-

cluding portion of the apocalyptic prophecy—after the vision of the white throne: after the dead, small and great, have stood before God: after the sea has given up her dead; when all have been judged according to their works; and Death and Hades cast into the lake of fire—we behold "saved nations;" not, indeed, in the New Jerusalem, yet "walking in the light of it," a tree of life being there, which yields *fruits* for those within the city, and *leaves* for the healing of those that are without.

Once more I say, these things, though hard to be understood, and to be abused, are not therefore to be set aside as either erroneous or unmeaning.

THE LITTLE HORN--THE ANTICHRIST.

BY H. BRITAIN.

Horn that had eyes, mouth that spoke very great things, (vii.).

A King of fierce countenance, understanding dark sentences, (viii).

He shall exalt and magnify himself above every god, xi.

They shall take away his dominion to consume and destroy it, vii.

He shall be broken without hand, viii.

That determined s' all be poured out upon the desolator, ix.

He shall come to his end, etc., xi.

He shall stand up against the Prince of princes, viii.

He shall speak words against the Most High, vii.

He shall magnify himself in his heart, viii.

Magnify himself above every god, and shall speak marvellous things against the God of gods, xi.

They shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate, xi.

THERE is one particular feature of this King given in Daniel xi. to which we would refer more particularly. He is said, not to regard the God of his fathers, "nor the desire of women." We are fully aware that this is generally applied to "the forbidding to marry," of the Apostle Paul. This being however one of the features of the apostasy, or falling away, and not of the Man of Sin. Other characteristics are given of the apostasy, as well as this by the apostle. The best of these, is applicable to every church, sect, or ism, now existing to a greater or less extent, and not to any one in particular. But this peculiarity described by Daniel, belongs to this King. We think it applies in a manner not generally understood. Previous to this, Isaiah had uttered his "Behold a virgin shall conceive, and bear a son, and call his name Immanuel" (vii. 14), "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," (ix. 6). Micah had said "out of thee shall he come forth

unto me to be ruler in Israel," (v. 2). Jeremiah said, "I will raise up *unto David* a righteous branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth. *In his days* Judah shall be saved, and Israel dwell safely" (xxiii. 5). Haggai, "The desire of all nations shall come" (ii. 7). Matthew, "Now all this was done, that it might be fulfilled, Behold a virgin shall be with child," (i. 23). Luke gives the salutation of Elizabeth, "Elizabeth was filled with the Holy Spirit, and she spoke out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb, and whence is this to me, that the mother of my Lord should come to me?" And the song of Mary, in what she says, "He hath regarded the low estate of his handmaiden, for, behold, from henceforth, all generations shall call me blessed" (Luke i. 41 to 55). To be the mother of the child, who should deliver Israel from their enemies, who should reign in peace and righteousness, the Messiah, the Prince of peace, was indeed the desire of the faithful women of Israel. All generations of the faithful since, do indeed reckon the mother of the Lord as blessed among women. The desire of women referred to in Daniel, is He, who also is the desire of all nations; the Lord Jesus Christ. It is He for whom this King will have no regard, as well as none for God. The apostle John declares also (ii. 22), "This is the antichrist, the one denying the Father and the Son."

By further comparison we are enabled also to identify this King of Daniel with the Man of Sin of the apostle Paul, 2 Thess. ii. 3-8.

The apostle Paul had reference to a conversation which he had held with the Thessalonian assembly, while dwelling among them. He distinctly warns them against anything which might trouble them, or cause them to think that the day of Christ was close at hand. They had forgotten that God does not count slackness as men do. The apostasy was to precede the revealing of the man of sin. True, the mystery of iniquity was already working in his time, and has been working ever since. The apostle John also says, the spirit of antichrist was already in the world. Many antichrists have existed, and do exist, but THE ANTICHRIST has yet to appear. The Lord testified, "I am come in my Father's name, and ye receive me not; if another shall come in his own name him ye will receive."

Denial of the Father and the Son, united with the admitted claim of his subjects to rule by right of *his own* authority, is one of the prominent characteristics of the antichrist. It is true that everybody of men claiming to be the disciples of

Christ, is more or less an antichrist, or more or less a portion of the apostasy, according as their teaching and practice agrees or disagrees with the teaching and practice inculcated in the Scriptures. But there is no historical record of any such body denying the authority of the Father and the Son. All, to a great or less extent, claim to act by authority of the Son, while yet absent from the earth; but this claim is a virtual admission of the Son's power, and not a denial of it. This power to act may consist of the claim to act, by right of descent from the apostles commissioned by the Son, or by the professor following after teaching and practice of the apostles. None have ventured to claim authority in their *own name*, and of their *own will*. As then history presents no record of the existence of this, the antichrist, what is reserved yet for the view of the disciples? The removal of the apostasy, as at present existing, by means of the setting up of the consummation of the apostasy, the antichrist, the man of sin, or the King magnifying himself against God.

In the application of this name antichrist to the Papacy, a series of men rulers is made to be equal to a man of sin. Or, in another form, about two hundred and seventy popes or bishops, sixteen anti-popes or bishops, and one woman pope, are made equal to one man. Neither was, or is, the Papacy made up of one dynasty, or of one nation, or one race. Its rulers have belonged to the city of Rome, to Greece, Sardinia, Tuscany, Naples, Syria, Sicily, Germany, Saxony, France, Portugal, Spain, and England. Besides this, one king is to be destroyed when standing up against the Prince of princes. How can the rulers of the Papacy be so destroyed, unless they be first risen from the dead? As no Scripture authorizes us to understand that an occurrence of this nature will take place, it is not possible to make the papacy equal to this one king, even if the others rose from the dead to submit themselves to this one, or answer to the antichrist. Again, we are compelled to believe, the antichrist has yet to be.

Let us now turn to that which is commonly received as the closing record of the Scriptures, the "revelation of Jesus Christ"—apocalypse or revelation, not apocalypses or revelations. The thirteenth chapter will for the present occupy our minds. Notices of the twelfth and seventeenth chapters, being reserved for consideration under a different heading. Resorting to our usual method of comparing spiritual things with spiritual, as being the briefest method of bringing the similarity of Scripture teaching before

the reader, we give a short table of comparison between John's account and Daniel's:

Dan. ii., Head of Gold. vii., Four great beasts came upon from the sea; Lion with eagles' wings. Rev. xiii., A beast rise up out of the sea; Lion mouth.

Dan. ii., Breast and Arms Silver; Belly and Thighs of Brass; Legs of Iron. vii., Bear raised on one side. Dan. viii., Ram with two horns. Rev. xiii., Bear feet.

Dan. ii., Belly and thighs of brass. Dan. vii. Leopard with four wings of fowl, etc. Dan. viii. the he goat. Rev. xiii., Like a Leopard.

Dan. ii., Legs of Iron. Dan. vii. Fourth beast with iron teeth; ten horns or kings. Rev. xiii. Seven heads (one head wounded to death), and ten horns.

Dan. ii., Feet and toes of the feet. Dan. viii., Little horn plucks up three horns. Dan. viii., Out of one a little horn. Rev. xiii. (The beast itself.)

By referring back to the comparison of Daniel's statements just before given, the points of resemblance between the beast described by John, and the little horn of Daniel, will be at once perceived. Being chiefly:

1. A mouth speaking great things and blasphemies, (v. 5.)
2. Power was given him over all kindreds, and tongues, and nations, (v. 7.)
3. He opened his mouth in blasphemy against God, to blaspheme *his name*, and his tabernacle, and them that dwell in the heaven, (v. 6.)
4. It was given him to make war with the saints, and to overcome them, (v. 7.)
5. All that dwell upon the earth shall worship him (v. 8.)
6. Power was given unto him to continue 42 months, (v. 5.)
7. I saw the beast make war against him that sat on the horse, the beast was taken, cast alive into a lake of fire (Rev. xix. 19, 20).

The beast described in the apocalypse is alike, in some one or other of the features belonging to the four beasts, and the little horn of Daniel.

The four beasts have altogether seven heads and ten horns; so has the one beast of the apocalypse. In the latter time of their kingdom, a king of fierce countenance is to stand up: one of the heads of the beast is as it were wounded to death, *but* is afterwards healed.

The little horn arises *after* the ten kings and four beasts, or seven heads, have existed: the beast of the apocalypse when it arises has seven heads and ten crowned horns. The identity of the little horn, with the apocalyptic beast, is at once established.

If it is an historical truth, that the seventh head of the fourth beast, was the Roman Empire

it has long since received a deadly stroke. It, not having existed in *entirety*, for nearly fifteen hundred years. It is also a truth as well known that no ten kings have yet appeared co-temporaneously out of this empire. What then is the teaching of the prophecy?

Ten kings are to arise on the territory of the Ancient Roman Empire, of whom three are to be subdued by a king, who will arise after them.

The power of this after king will be a maritime as well as a terrene one, and his empire will embrace portions of the earth of the four great empires, which were included within the limits of the old Roman Empire.

The saints are to be given into this king power for a time, times, and a dividing of time, or for forty and two months.

A time, times, and a half, is equal to three and a half years, as is also forty-two months. This is certain, for it is said, of Nebuchadnezzar, "seven times shall pass over him." The fulfillment occupied seven years, proving what the during of a time is. The Septuagint also translates this passage, "seven years," the half of the one heptade is equal also to three and a half years. The uniformity of agreement of the length of time, to be understood in each of these phrases, is proof that no other length of time, but the natural, which cannot but be literal is intended. It is for this brief period that this king will be permitted to do according to his will. The declaration of Scripture, concerning the necessity of this brevity, being, if those days were not to be short, no flesh should be saved: but for the sake of the elect those days shall be shortened.

The papacy cannot be this little horn or beast, because it has not, nor has it ever had, power over *all* kindreds, and tongues, and nations. Neither has it ever *overcome* the saints; or done according to *his* will. Nor has it confirmed a covenant with the Jews for a period of seven years. Nor possessed territory in, or overruled in, all the countries covered by the empire of the four beasts. But it *has* existed nearly eighteen hundred years as a part of the apostasy, which period of existence cannot be made by any process of which we have knowledge, equal to three and a half years.

If the times, or the years, or the months, or the days, are equal to twelve hundred and sixty years, how is it that these things have not occurred under the Papacy? True, the Papacy has persecuted and oppressed wherever it could, but so have many of its opponents also, whenever they. (as they considered) thought it necessary. Persecution is a feature *not* confined to the papal

branch of the apostasy, but to be found as well among its adversaries, branches also of the apostasy.

We repeat, it is arrogating to himself the right of ruling, instead of, and independent of, the Creator and the Redeemer, which will enable the disciples to know *him* as the antichrist, with whom they have to contend even unto death. Pride and self-sufficiency will, in his apostasy and infidelity, find its culminating point; and it may be better said of him than of any other of the human family, pride will precede destruction and a haughty spirit precede a fall.

It will be apparent, from the tenor of our remarks, that no reliance is placed, neither can there be, upon the statements of expositors, who fix a period for the termination of the apostasy, and the coming of the Lord. All periods mentioned in this paper have reference to the antichrist, and as he has not yet appeared, it is obvious that it is utterly impossible to fix the termination before he has commenced to reign. The times and the seasons are reserved unto the Father. Of that day and hour knoweth no man, no, not the messengers of heaven, but the Father only.

As we enter upon another year, it behoves us to look carefully before us. Failure in the fulfilment of *set* dates will cause disappointment and dismay. The simplicity of the teaching of the Spirit having been warped and entangled by the theories of man, there can nothing ensue but confusion and vexation of spirit. The words of the Apostle Paul will lose weight, wherein he says, the day of Christ will not come *until* the Man of Sin be revealed, and the hindrance to his manifestation be taken away. Let us then be mindful of the words which have been spoken before by the holy prophets, and of the commandments of the apostles of our Lord Jesus Christ. Knowing this, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming; for since the fathers fell asleep, all things continue as from the beginning of the creation. Then may the words of the Lord be verified, "When the Son of man cometh shall he find faith on the earth?"

The present apathy and lukewarmness of the disciples of Christ—the practical infidelity and disbelief in God's overruling providence, of professing Christians—is gradually, but surely, making smooth the way for the manifestation of the antichrist. All churches, isms, and sects of the apostasy are but the rivers which gradually run into, and tend to the formation of, the sea of

the final apostasy of this age against God and Christ.

Let the disciples, wherever situated, beware. The command still is, watch and pray. The hour of trial will soon be upon them again. The disciples must suffer ere they reign with Him. But though the waves tempestuously roar, and the earth be rocked to her foundations, yet to them the still small voice of their Master shall be heard amidst its din and confusion, "It is I, be not afraid." Though the body of Christ be at present broken and scattered, yet let its members struggle on, looking forward for his appearing, who hath said, despite of antichrists and the antichrist, "Fear not, little flock: it is your Father's good pleasure that you should have the kingdom."

THE FUTURE UMPIRE OF THE NATIONS.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks: nation shall no more lift up sword against nation, neither shall they learn war any more."—Isaiah ii. 4.

"He shall judge among the nations." More literally, "shall judge BETWEEN the nations." The word *beyn* signifies, primarily, "division" "separation," and so an "interval" between two objects; then, as a preposition, it means "between," and is generally so rendered in the Authorized Version: more freely, it may sometimes be translated "among." Still, this last is not a distinctive rendering, as there are other forms of expression which more precisely mean "among" (such as "be" "in — among," bethokh "in the midst").

This small matter is of some importance. It reveals, by means of the fittest word for the purpose, what is the kind of judgment here foretold. Mere "judgment" *among* the nations might, in itself as a phrase, have meant no more than a judgment of individuals—more or fewer, some or all—forming the nations; although, indeed, such an interpretation would have been out of harmony with the sequel of this passage, as might easily be shown. When, however, the precise force of the preposition is expressed, it is at once seen that the judgment is to pass upon nations *as nations*, and that the judgment is to take the form of ARBITRATION. He that judges between two or more men, arbitrates between them. In like manner, he that judges between two or more nations, arbitrates between those nations. The late Geneva Commission "judged," that is "arbitrated," between the two nations of Great Britain and the United States of America.

This definite result of verbal criticism is, as already hinted, sustained by the subsequent statements of the passage. The occasion for the predicted interposition is the too familiar one of national disagreement, resulting in "nation lifting up sword against nation," and the issue of the predicted judgment which is to supersede the accustomed appeal to arms is, that nations, having no more need of war, learn the art of it no more.

We have, then, a twofold reason for bringing out, maintaining, and abiding by the full force of the English preposition "between."

(1) It is the primary meaning of the Hebrew word which it represents; and (2) it is demanded by the scope of the context. It is thus placed beyond reasonable doubt as the exact meaning. It is foretold, therefore, that Jehovah will arbitrate between the nations; and so arbitrate us to abolish war by making it needless.

"And shall reprove many people." Say it, by all means,— "many peoples;" since the word in the Hebrew is plural, and the parallelism is thereby made more clear. But how of the word "reprove"? It is, in fact, a very good rendering. "Reprove," for the same original verb, in chap. xi. 3, 4, may, for many reasons, be profitably compared with it. The Messiah's judgment for the poor is just for this reason of some worth, that He can by "REPROVING with equity for the meek (the bowed down, the oppressed) of the earth," because His judgment to be respected. Mere arbitration is of little avail, unless it be sustained by power enough—moral, physical, or both—to make its awards binding. It is, in any case, satisfactory to learn that according to *Fuerst*, "power" lies at the foundation of the word.

It is not a little interesting to observe that the same root yields up in the same branch (the *Hiphil* conjugation); the participle, rendered "Daysman" in the text, and "Umpire" in the margin of Job ix. 33. Who can deny the beauty of this representation as applied to the passage in hand? "He shall act as Daysman—as Umpire—to many peoples." When two peoples are aggrieved with each other, He shall come in between them, "lay His hand upon them both," and say, "Restore, concede, forgive, be at peace."

As further establishing the sense that the "reprove," or "exercise of umpireship," has within it power to carry its judicial decision into effect, we may cite two other occurrences of the word, namely, 2 Sam. vii. 14, and Hab. i. 12, where the Authorized Version has, in the former, "chasten," and in the latter, "correction."

Given, the disposition among the nations to break the peace, and it is evident that no Empire who cannot "chasten with a rod" of exemplary "correction" can keep the sword in its scabbard, or prevent the nations from learning war once more.

We have no right to demand to be told anything twice, especially when the once telling carries with it fulness and explicitness. One plain intimation may suffice to make us responsible for knowledge conveyed, especially when its full purport is seen. Nevertheless, it is assuring to find important truths set forth in various places and in many ways. Just one passage, then, to confirm the idea of the Divine employment of power—judicial, punitive power—for the purpose of bringing war to an end. "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh war to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in fire. Be still, and know that I am God; I will be exalted among the heathen (the nations, the Gentiles), I will be exalted in the earth" (Ps. xli. 8—10).

By this time it must be evident that we have before us an unfulfilled prediction. Jehovah has never yet become Arbitrator between the nations of the earth. He has not yet so manifested Himself as to make it possible for nations to refer their disputes to Him for peaceful adjudication. To make such a thing possible, certain things are obviously indispensable. (1) The nations must know how to approach Him to solicit His umpireship. (2) They must severally and conjointly know that they have got His decision of their dispute. (3) There must also be the power in reserve to enforce the adjudication. These conditions do not now exist.

How are the nations to approach Jehovah? Suppose that prayer were for a moment thought of—prayer, so mighty in its own place! Well, but—passing other obvious difficulties—how is the answer to be received? The response to the appeal must be open, beyond suspicion, conveyed to all. It must be so given that all the parties to the dispute can be sure that they have obtained it, and can be righteously required to act upon it. We say again, the conditions do not exist. In no known way is Jehovah, at present acting as Umpire among the nations.

It is a curious thing, not to say a bold one, for kings on the eve of battle to appeal to Jehovah to avenge their wrongs by providentially guiding the struggle to a righteous issue. It would be about as curious, and perhaps even more bold, for us to say that such an appeal comes within

the scope of this prediction. An appeal *by means* of war can never mean an appeal *rendering war needless!*

No session of humanly-appointed arbitrators can meet the conditions of the passage. Is their decision that of Jehovah Himself? Scarcely: at least, nations in a passion would be slow to believe it.

The Gospel will not fit in here. Principles of justice, forgiveness, peace, are taught therein as nowhere else: the processes of arbitration between kingdoms are unknown to it. It has appointed no court wherinto national quarrels can be brought. Least of all does the Gospel lay claim to the executive and penal force wherewith to *make* the nations forbear to draw the sword? In fact, to thrust the Gospel into the Divine Arbitrator's seat is to be guilty of folly, mischief, or desperation—of folly, in so far as the Gospel is a simple message of love and forgiveness for individual reception; of mischief, when thereby you thrust duarrelling nations inside Church courts; and of desperation, when it is remembered that the whole conception makes for some such Universal Imperial Power as that claimed by the Papacy.

On these grounds we may safely conclude, not only this Divine prediction remains at present unfulfilled, but that under no known arrangement which has as yet been established is it possible that it should be fulfilled. To bring it into the realm of accomplished fact, we must suppose some further and other manifestation of Jehovah than has yet been vouchsafed; and with that manifestation must come such a radical change in the Divine supervision of the nations of the earth as shall constitute a further and an entirely new Dispensation. The commencement of such a Dispensation must form an epoch in the world's history, and its onward and consummating course must form such an Era of Peace as confessedly the world has never yet known.

We said, just now, that the accomplishment of this prediction demanded "some further and other manifestation of Jehovah than has yet been vouchsafed." We recall these words, to qualify them; for we are Christians: we believe that Jesus of Nazareth is the Messiah—the Son of the Living God. We need—the world needs—no other JAH-Hosea than He! Only in so far as His return in glory, to reign as the accessible Umpire-King of this world, would constitute it, do we need any further or any other manifestation of Jehovah than we have already by faith beheld.

We have confidence in Jesus as the King Elect of this lower world. We know the Father loves Him. We know His loyalty to the Father. We

know His sympathy for the sons of men. We know His love of righteousness—His hatred of lawlessness. We know His readiness of olden time, when here before, to *die* rather than accept the kingdoms of this world from heaven's foe—the great Usurper! We therefore believe Him to be worthy of using—incapable of abusing—the sacred trust of the umpireship of all nations. We have already a thousand welcomes wherewith to hail His return to this sinful, blood-stained, war-cursed earth. Oh that He would bow the heavens and come down!

But have we not leapt over a chasm, in thus boldly applying directly to Jesus a prediction foretelling what *Jehovah* will do? On this head we have no fear of being convicted of unwarrantable assumption. Who is the world's Umpire in Isaiah xi.? Is it not a son of Jesse? Besides, we believe the thrice holy name "Jehovah" itself to have such a significance as admits of its direct, though by no means exclusive, application to the now glorified Nazarene. There seems no reasonable doubt that its derivation, majestic in its very simplicity, leads to this as the highest outcome of its meaning: "*He who brings to pass*"—"THE FULFILLER." As Christians, we as well know *through whom* the Father will fulfill all prophecy as we know through whom He made all worlds; and can gratefully avow this "to the glory of God the father," who has given to His beloved Son "*the name which is above every name.*"

Soon may the Sea descend out of the heavens which, for a time, have welcomed him; and by so descending bring in "the due accomplishment of all things written by the holy prophets from antiquity," and, among the rest, these in the Second of Isaiah. JOSEPH B. ROTTERHAM.
—*Our Hope.*

THE HAND OF CHARITY.

[The "Rev. S. B. ROSSITER" preached a Sermon, Sunday, Sept. 13, in the North-west Presbyterian Church, at 9th Ave. and 31st St, New York, on the subject of Charity as manifested in Liberality of Opinion and Judgment.

TEXT: "Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins."—1 Pet. iv. 8.

It is not my intention, the preacher said, to speak about charity in the senses in which it has been generally understood, but of that charity which has in it a liberality of opinion and judgment; and I therefore desire my hearers to exam-

ine their own hearts to see if there is not hidden therein a narrowness of views, a self-righteousness which prevents them from seeing righteousness in others. The original Greek of the word which appears in the text as charity, means love: but charity as it is now understood does not answer to the word love, which has a world-wide significance, while that of charity has a special meaning. Love is a whole river, a concentration of streams; while charity is only a single stream; love is the whole hand; while charity is only a finger. To be charitable man must be candid, for candor is one of its elements. It is impossible to investigate facts with a prejudiced mind. Inclination cannot be avoided, for a mind without an inclination is like a stagnant pool; but prejudice can be put aside, and charity requires it.

A liberality in judgment is one of the attributes of charity—a liberality which suspends judgment until the proof is positive, that puts the best construction on all things until the worst is known. It is wrong and illiberal to put a construction upon what is only half known; for that which is unknown has generally a large mixture of good to relieve the dark shades of that which is known. If human nature is weak, and wicked because it is weak, the best construction should be put on that weakness. If men were totally depraved society would be impossible. No man would work for another nor have an assistant who was totally depraved; no man would marry a woman with such an aspersion on her character. A fair construction put upon human weakness is the saving of society, and is due from one to another, while men trust each other in the main, do business together, and form companionships.

When a person is accused of a wrong-doing, charity should ask the question before rendering judgment, "Would I in such a situation have done better?" "Would I have withstood the shock of such a temptation?" An act may be wrong, and it is not for charity to condone that wrong, but charity does require that investigation should go back of the act to the person and the circumstances under which the act was committed.

Society has been amazed lately at a man standing up in our midst and asserting that God had nothing to do with his being, thereby destroying the faith of ages; proclaiming that his body was built up of structural forces, and that his mind and consciousness was part of the result of those forces, even as a flame is the combination of kindred gases; who asserted that the only immor-

ality was a remembrance of his existence in the minds of others. How opposite was this to the words of Christ, who said: "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." Cannot charity find some extenuation for such a man?

There is a minister, well versed in literature, who would persecute with the greatest intolerance all the brethren that would presume to differ with him, and do this in the name of religion. Is there no charity for such a man?

There is a man in Brooklyn whose life has been the light of the nation for many years; whose personal influence has spread over the land like a sea, and has reached remote and inaccessible parts by little streams; whose name is a household word in a myriad of homes; whose heart is as large as humanity, the advocate of rights, the hero of moral reforms, the king in public gatherings, the apostle of freedom in State and religion, the calcium of light of the pulpit. And yet there has been breathed against the purity of this man such vile accusations that we have waited for the thunderbolt to destroy the accuser or accused. The outcome of it all at present is the example of a great man weak; of a wise man off his guard; of a great Christian heart erring on the side of patience and forbearance. Let him stand as a lesson for us all that there is no immunity among mortals from the slips and weakness of human nature. Let him stand a monument of grace and of greatness; but with a flaw in it. But, brethren, by the memory of all he has done, and all he has suffered, is there no occasion for charity?

And what of his accusers? Is Christian charity careful of its own and careless of others? Willful wickedness can ask nothing of charity, and Christian charity would be an injury to public morals if its office was to apologize for wilful wrong, or to whitewash inexcusable sin. But charity is ready for the vilest malefactor if his sin sprang from weakness of judgment or his weakness of resistance. Charity has its mild office to feel for everything but wilful, malicious wrong-doing.

There are men who have been carried away with a craving for drink, and in spite of home and religion leave all to satisfy the appetite. Is there no charity for such? Many are brought to their present condition by early teaching. Let each apply the case to himself. How much arises

from the place of birth to decide the future of life. If born in India, many of those present might have been Brahmins, or if in Spain, have become Roman Catholics. If born in the South, many who love the flag might have been rebels; if educated among scientists, might have lost all belief in the supernatural and have felt that matter was the beginning and end of all things. Circumstances decide in many cases, and few can withstand their influences.

Men are what God has made them, operated by inheritance and surroundings. Shall man hurl anathemas at others who may be sincere opponents of his particular faith? Does the consciousness of the love of God within us give authority to make us hate those who disagree with us. Those whom we condemn might have been as we are, and we in their place. How necessary, then, is the exercise of charity when the feebleness of human nature and the subtleness of temptation is remembered. There is not a man living but might readily feel that if exposed to temptation he should fall, except by the grace of God. How many able and diligent fall through some weakness, while the less worthy, through their own force of character, rise! How many fall into intemperance, or lose their integrity before a minor temptation, merely through weakness of character. Let charity make the would-be judge examine into the circumstances which caused the fall. This was no plea for inexcusable sin. The Savior prayed, "Father, forgive them, for they know not what they do;" and the ignorance of the sinner pleads now for mercy and charity. God is no hard master to demand the impossible, therefore let the sinner carry all his sorrows to Him.

When disagreements occur between neighbors, let charity step in; when one feels that another has wronged him, let charity have some place in the judgment; when a Christian sees that gold influences the mind of another more than God, have charity; when hot tempers cause harsh words to be uttered, charity may remove the force of the utterances. But above all let each ask himself if such might not have been his own failings but for the grace of God, and then have charity for others. The halting criminal might have been saved from destruction by even a word or look of charity; the suicide might have been held back from a premature grave by a charitable hand. Then let charity be exercised in all things, not a year hence, but now. Even as a man hanging on to a branch with one hand will extend the

other to save one who is drowning, so let the Christian extend one hand of charity to those who have fallen, while with the other he hangs on his faith in God.

AN EDITORIAL ADDRESS.

THE OPPOSITION.

We all have reason to be thankful that the opposition to the doctrines which the writers and supporters of this journal have been teaching through its pages, has not prevented very considerable success. We thoroughly understood the nature of that opposition from the first, and even appreciated the motive which prompted it. It sprang from the belief that we were teaching *new* doctrines, and Christian people are naturally suspicious of any thing that is new in the religious region. Herein, however, those who felt it their duty to oppose us were wrong: for the doctrines of the Second Advent and Immortality only in Christ are not only as old as Christianity itself, but they are **ESSENTIAL** and **INTERNAL** parts of that divine system. They are truths which touch the very heart of revelation, and if, therefore, they are forgotten or ignored, the way is instantly opened for something that is new to creep in.—something which, being new, is of course false:—and that this has actually been the case, no careful reader of this magazine needs to be informed. The old truth of the second advent was displaced, and the new error of "the conversion of the world by the Church" took its place; the old fact of man's mortality was set aside, and the fiction of his immortality was believed in its stead. We say we appreciated the motive which opposed what was considered an innovation upon Christian truth; but we could not appreciate the accompaniment of that opposition with words of bitter denunciation. Purity of motive may co-exist with deficient knowledge, but when it hurls charges of "scepticism" at the heads of men who are honestly, and with all conscious charity, laboring to supercede tradition and superstition with the teachings of inspiration, it loses its character and forfeits respect. We have exposed and opposed some venerable doctrines both of theology and philosophy, but it was that we might establish in their rightful position of supremacy some *far more* venerable doctrines of Holy Scripture. In doing this, however, we did not speak evil of brethren who still believe what careful study of the Word of truth has compelled us to reject. We have no taste for weapons of this sort; they would be as use-

less to us as Saul's armor was to David; and the less men who are fighting for truth, pure and simple, encumber themselves with war instruments from the armory of the flesh, the better for their ultimate success.

THE SUCCESS.

That success, we repeat, has, in the case under notice, been considerable. Indeed we might use a far more expressive and comprehensive word than this, but it is prudent to avoid even the appearance of exaggeration. It is, however, true that the great doctrinal reformation for which we labor has, at this moment, thousands of *avowed* adherents, in England and her colonies for one that it had a few years ago. Many, believing the usual pulpit doctrine respecting the conversion of the nations, were perplexed at the slow progress of the Gospel among those nations; and many were distressed, almost beyond endurance, at the awful mystery that God, who "delights in mercy," should create countless millions of "immortal souls" for whom he *knew* there was nothing in store but an eternity of woe: but for the most part the perplexity and the distress were kept in their own breasts, a daily burden unrelieved by the mutual sympathy that comes from an interchange of thought between Christian men. O the silent agony that many of the excellent of the earth have had to endure from these causes! The Searcher of hearts, and he alone, knows all about this; and we have no doubt that he will graciously recognize the silence that was kept by his suffering ones from the fear lest in speaking they should seem to cast doubt upon what they *supposed* to be his truth. There are more martyrs than those who go to the stake, and in the day of Christ some will be crowned as such whose names are not found in *our* lists of murdered witnesses.

But the LORD's time has come at last to open the eyes of his children to the teachings of his truth, dissociated from theological errors and pagan traditions. To anticipate his time in any matter is impossible. Men have often attempted to do this, but without success. When his time comes, however, the agencies and the instruments are sure to be at hand. All history sheds light on this remark, or, rather, the remark itself is the result of historical facts. A volume could be filled with instances proving that heralds, prophets, witnesses, in relation to great truths, have appeared from time to time—solitary men, preaching in the wilderness—only to be ridiculed, neglected, and driven beyond the pale of "respectable society." There were sons of Abraham in Egypt groaning for the

emancipation of their enslaved brethren long before the "time came" for Moses to step on the platform of history and do the work for which the events of centuries had been preparing, and to which the LORD called him. There were reformers before the reformation; and their words, though seemingly powerless against the mighty hierarchy that had baptized paganism into the name of Christ, became the seeds that silently took root, and grew, and finally sprang up into a rich harvest when LUTHER and his fellow workmen appeared on the scene. Herald-testimonies are scored by men and prized by God. Book, pamphlet, tract, magazine, have been doing their work in the doctrinal reformation of the present day; and now, if the living witnesses are loyal and energetic, a few years only will be required to deliver enthralled theology from a grievous bondage, the character of God from a gross libel, and the hearts of Christians from a crushing burden; for the LORD's time has come, and no power on earth can put it back for an hour!

THE INTERMEDIATE STATE.

Closely allied with the Platonic dogma of the "immortality of the soul," is the long dominant notion of an intermediate state—a *hades* of living entities possessing, in some mysterious way, all the faculties of organized beings. That there is no authority in Scripture for these ghosts and this ghost region is to us clear as the light of a cloudless noon! The thing is purely a heathen superstition, and its importation into the Church has produced disastrous results. But for the doctrine that dead men are still alive, that enormous fraud "purgatory," by which Romish priestcraft has for ages filled its coffers with unholy gold, would never have been perpetrated upon the world. Nor would the foolish mockery of saint worship, by which our blessed LORD has been so greatly dishonored, have been heard of. By this absurd fiction, too, Satan has reserved his chief forces for these "latter times," as he is now able by his demons, who speak lies in hypocrisy, to persuade people that the spirits of their deceased relatives are conversing with them! In the beginning of human history God said, "If ye sin ye shall surely die," but that old serpent, the devil, said, "Ye shall not surely die." His lie, preserved in pagan temples by pagan priesthoods through long generations, was adopted by the nominal Church when she apostatized from the faith of the apostles: and now, simultaneously with the raising up of witnesses to apostolic truth, Satan's emissaries are affirming through "Spiritualism" that *he* spoke the truth in Eden, and that God did not! Mul-

titudes in many lands are "giving heed" to these "seducing spirits," as the Apostle Paul said they would. The immortality of the soul is consequently held to be put beyond controversy. Do not these communications from the "spirit world" convince those who receive them that domestic matters, and even household secrets, are known there? Of course they do. "Seducing spirits" know their work and obey their master; but it is mournful to think of the havoc wrought in churches and families by this abominable delusion. It is, however, a clear and unmistakable sign that we are in "the latter times," just at the end of the age; and it is therefore the duty of all who know the truth to make it known to others, by every means in their power.

THE RESURRECTION.

The resurrection of the dead in Christ, which is unquestionably one of the most prominent doctrines of Scripture, and which was repeatedly affirmed by the Lord himself, is likewise ignored by the notion that, between death and resurrection, existence is continued. If at death—that is, "the death of the *body*," as it is theologically defined—"the souls of the righteous do immediately pass into glory," and share the full fruition of the beatific vision, then resurrection is at once unmeaning and unnecessary. If the moment Christian men close their eyes in death they open them amidst the splendors of heaven, and enjoy association with prophets, apostles, martyrs, and holy angels,—nay, bask in the glorious light of the Redeemer's presence,—what need is there for resurrection? If the fulness of bliss is attained by the soul of the departed whilst the tears of his kindred are falling around his lifeless body, does it not seem a descent, in every sense of the word, to come back to the world for a body, however pure and noble such a body may be? Retrogression is not in harmony with God's moral processes. Whatever he does tends onward. Every step is a step in the direct line of a glorious consummation, the ideal of which was in his mind before the world was. If the "heaven" of conscious souls, therefore, be a reality, and not a baseless dream, the "resurrection" preached by the Lord and his apostles is not only superfluous, but an unaccountable anomaly in the programme of redemption. Both doctrines cannot be true; which shall we surrender—the popular heaven or the apostolic resurrection? In surrendering the former, which of course we do without a moment's hesitation, we lose nothing but dreams, fancies, the creations of imagination; for all that is really true

about the glory, honor, and immortality are *post-resurrection* facts, torn from their proper place in the all-wise arrangements of God. The "glory, honor, and immortality" of the Lord's people are certain, and the heaven which the Lord intends for them is certain too; but these things are all future, and will remain so until the joyful morning of the promised resurrection.

The resurrection of the Lord Jesus is the great fact of revelation. It is the crowning proof of his Messiahship and divinity, the grand evidence of the acceptance of his sacrifice, and the solid basis of our hope of resurrection and enjoyment of the age to come. For he did not rise from the dead for himself alone, but for all whom the Father hath given to him, whom he hath repeatedly promised to raise up "at the last day." Who has not admired that piece of wonderful writing in the first letter to the Corinthians? "If Christ be not risen, then is our preaching vain, and your faith is also 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; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Such are some of the disastrous consequences most logically deduced from the supposition that Christ has not risen. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Here is the declaration of a fact established by the testimony of many competent and most truthful witnesses, to which is added the consoling and blessed revelation that he rose not for himself alone, but as the "first-fruits" of those that sleep in him. "Christ the first-fruits," he repeats, for Paul was full of this magnificent doctrine of everlasting victory over death—"afterwards they that are Christ's at his coming." Listen also to Peter's words of exulting gratitude, and see how in the minds of the Lord's apostles the future life is associated with resurrection: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." These are only specimens of apostolic utterances on this great theme. The doctrine of these servants and apostles of

the Lord was "Jesus and the resurrection." They taught that Christ was delivered for our offences, and raised again for our justification, and that when Christ, who is our life, shall appear; then we also shall appear, with him in glory. In a word, their teaching shuts us up to this conclusion—that if there be no resurrection of them that sleep in Jesus, there will be no future life whatever!

MISCELLANEOUS.

These and kindred matters of great moment have been minutely examined and largely discussed in this magazine. Eschatology—or the doctrine of the last things—has been its prominent characteristic, just because we were convinced many years ago that there was no way of shaking off the manifold errors of the present but by a careful examination of the revealed future. The theological chaos amidst which the Church is groping is the result of several causes, some of which have been named in this paper. Among other causes there is one which has proved most hurtful to her *religious intelligence*, we mean the adoption of the unwise counsel of some of her leaders—"Do not meddle with prophecy." The inspiring Spirit asks us to "take heed to it, as unto a light that shineth in a dark place;" but many preachers have ventured to give contrary advice. They have said, "Let prophecy alone: have nothing to do with it; it was not intended to be understood until after the event." This accounts for the very limited acquaintance with Biblical truths which characterizes many Christians. To them the future of God's dealings with mankind is a blank, although the outline of those dealings is clearly made known for comfort to the loyal and warning to rebels. Of the position and work of the Church when she shall be glorified, how much do they know? Of Antichrist, his deeds and doom, how much? Of the future place of Israel and Judah, how much? Of the arrangements of the nations during the millennium, how much? Alas! it is blank, all. The advice of the pulpit is taken, and the people know not the contents of the wonderful volume which God has placed in their hands. It is sad, it is mournful, it is true!

From all these considerations it is obvious that our work is exceedingly important. Under the Lord's blessing much light may yet be shed upon subjects of the highest interest to believers in Christ; and we have unwavering confidence that this will be the case. The blessed Book discloses its priceless treasures to the prayerful

searcher, who is led by the Holy Ghost. We have yet much to learn, and as we learn we will teach. Light is given that light may be reflected. The wealth of revelation is the common property of all saints, and no one has a right to keep to himself the gems he finds in the King's treasury. Perhaps we have erred a little in allowing too much discussion, as thereby some readers have been at a loss so to balance arguments as to adopt the view which had the preponderance on its side; but the generosity of our motive will surely be taken into account.—DR. LEASK, *Ed. of The Rainbow, England.*

THE POTTER AND HIS CLAY.

BY ELD. H. N. PALMER.

"God is love." This is the apex of assertion. The true centre of theological constructions. Whatever is held as truth that will not harmonize with this revealed axiom, is false and delusive. Divine mercy, pity, kindness, compassion, even chastening and severity, are but inflections of love,—*L* love that encompasses all goodness.

The effect of erroneous views of false interpretations of God's character, and of his providence and Government, upon the human soul, is ignorance, alienation, and wicked works. Wickedness is usually in proportion to alienation of heart; and this again to spiritual ignorance.

I will not trace this blindness to its rise, but it is manifestly increased in degree, and intensified in power, by many perversions of manifest truths,—perversions supported by traditions and philosophy claiming respect by their antiquity, and maintained by metaphysical systems of teaching.

If the world is ever reconciled to God, to his sovereignty, to the divine scheme of redemption and to the purposed restoration of that economy proposed to the world in Adam, but now placed in abeyance by transgression, it must be reconciled by the removal of what now hinders, by destroying the covering cast over all people, and the veil that is spread over all nations, (Isa. xxv: 7,) by restoring the knowledge of God, and of his government and providence in the world. This end is kept in view in all Divine teachings.

God sent Jeremiah to the potter's house, (Jer. viii: 1-10,) to get an illustration of his dealings with men, that he might instruct the people in regard to the Divine sovereignty, and his righteous treatment of the Jewish people, and other nations.

There must then be somewhat in the Divine procedure that may be adequately represented by the work of the potter; and we must find our data in the plain natural facts of the narrative.

1. The first thing that strikes us is, The potter, in making vessels of clay, is acting *formatively*, not *creatively*. It is just as true now that God is not *creating* men, but is dealing with them by way of development, in the *formation of moral character*. The bare mention of this fact might suffice but for a popular notion, countenanced even in the *pulpit*, that every man exists by a specific act of creation. We find in the record, however, that man was created on the evening of the sixth day, and that on the seventh day God rested from all his works.

Most persons hold that Adam was the first living man. The work of physical creation attained a point of perfection in man which placed him at the summit of the scale of terrestrial beings; and then ceased, and the moral government of God, which is now the elevatory process, in its connection with this world "took beginning."

In the appointed relation of the sexes the law of procreation, now the law of man's nature, is essential to the physical development of the race, and under its operation all individuals, as they evolve from the parent germ, are but phenomenal of the once constituted humanity, and the whole race, as an organic unity, is physically developed by natural law, and each individual member finds its root in the original germs, out of which all have sprung.

The design of all economies and dispensations therefore is the moral and spiritual regeneration of the race as individuals and as nations.

Permit me to elaborate this point further by the light in the Potter's house.

The family relations constitute a wheel for moral nurture and discipline. When the new born infant is placed on this wheel he has no moral character at all; he is purely passive—a moral nullity. His spontaneous natural affections, passions, and emotions,—instinctive and involuntary,—whether amiable or otherwise, are alike destitute of moral character. All is natural and necessary, and is prior to all acts of will whatever.

But he gradually passes out of this condition and approaches the rank and responsibility of an intelligent creature. During infancy and childhood he is acted on by the parental will, and is cast into the mould of parental feelings and character. The spirit and principles of the parents propagate themselves in the child, and the manners, personal views, prejudices and

practical emotions of the house become all, and enduringly his own; and all by parental handling.

A child, however, is but little more under the power of formative moral processes than a man. While the child grows up in the life of his parents, imbibing their principles, the man is also largely influenced by the life of his society.

When the child passes out of his condition into one of independence and self-possession, he is next cast upon the wheel of civil life, and of ecclesiastical discipline, where his natural instincts and sentiments are further developed, and where his early training is hardened into established virtues and enduring graces. Thus are all divine economies and providences designed to raise up and improve the race in virtue by moral culture and discipline, and can not be rightly interpreted in any other view.

2. The work of a potter leads us to another reflection. In making vessels of clay he never forms any with a purpose to *break or destroy them*; but he designs them for use. He may wisely distinguish them as to their quality and fitness for specific uses; but in this he acts upon a reason and never with a bare purpose to save some, and destroy others. Does God act otherwise? There may be no difference in the clay; it may be "of the same lump" (Rom. 9: 21); so, individuals or nations may stand on a natural purity, yet God claims the right to appoint subjects, of like capacities to unlike services and ministries.

3. In making vessels of clay the potter has a plan, or an ideal, of both the pattern and the use of the vessel he will form: but if the clay is of such a character as to render the ideal of the potter impracticable, he changes his plan and makes a different pattern, and for some other use. God is pleased to teach us that he deals in the same way with men and nations.

When the vessel was marred in the potter's hand it was but clay; the specific design and use only were defeated, but there was no destruction of a perfected vessel, good or bad, but a change of results only, and the potter made of it a vessel for a less honorable use. This symbolizes the destinies of men in the moral government of this world.

4. It happens with potters that some vessels are finally marred or broken, and, becoming monuments of ruin, are thrown aside and forgotten in the debris of creation; vessels that would not bear the fiery ordeal that was to give them permanency and durability. So there are likewise some persons that no goodness will win, no motives influence; men that willingly

and persistently serve sin without deception and without compulsion.

In conclusion, permit me to add one more reflection. Men are generally incapable of judging God's purposes. If they cannot understand individual character they readily condemn and assign the subject to dishonor and infamy. So it ever has been. "The stone which the builders rejected, the same has become the head of the corner" (Luke xx: 17). We judge by appearances, but God judges right. All, as stones are builded together; all are embraced in the plan. Some are adapted to glory and beauty; while others are hidden from the view, but give strength and compactness to the structure. "In a great house also there are vessels of gold and silver, of wood and of earth; some to honor, and some to dishonor" (2. Tim. ii: 20). "O house of Israel, cannot I do with you as this potter? Saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

So it ultimated. Israel was marred in the potter's hand. Ignorant of God's moulding hand they did not submit themselves to it, hence they failed to secure what they sought for, and were blinded. (Rom. xi: 7, 8). But it is *as clay that they are marred*, and so they are still in the potter's hand, and he is forming them into such a vessel as seemeth good to the potter. "God has not cast away his people, whom he foreknew," but they are still "beloved for the Father's sake." They have not stumbled that they should fall. As a people they are not cast aside to be ruined forever, but when the partial blindness that has happened to them shall be removed they will be set forth by their potter a perfected vessel, less beautiful it may be than the original ideal, but a vessel of beauty and glory, as "life from the dead." Though the reformatory providences of God are severe with his chosen people, we are assured that they are not rejected to be damned, but that "all Israel shall be saved."

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THE MIRACLES OF JESUS.

WHAT DO THEY TEACH!

There was a marriage in Cana of Galilee. And the wine falling short, the Mother of Jesus saith to Him, They have no wine. Jesus saith to her, "Woman, what have I to do with thee? Mine hour is not yet come." Or as it is rendered in the Dinglott, My time has not yet arrived." May not this "time" or "hour," spoken of here by Jesus, carry us into the future ages? His time

had not yet come for Him to fulfil many of the prophecies of those, who spake as they were moved by the Holy Spirit. The Prophet Amos (ix. 11) says, "In that day I will raise up the tabernacle of David that is fallen." James applies this Prophecy, after God "visits the Gentiles to take out of them a people for His name," (Acts xv. 13 to 18.) The Prophet continues, "The ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine," And this is when God "will bring again the captivity of His people Israel . . . and they shall plant vineyards and drink the wine thereof; they shall no more be pulled up out of their land . . . saith the Lord God." Here is a prophecy that is to be fulfilled in the future: and although Jesus' "time" had not arrived, yet He furnished wine at the marriage in Cana to show His power over the things needed by man. So when He reigns as the Lord of nature in the future ages; there will be no lack of any good thing that "maketh glad the heart of man." (Ps. 104. 15.) The Nobleman's son at Capernaum was cured of his sickness by the word of our Lord. (John iv. 46-54.) Jesus cured a man that "had an infirmity thirty eight years;" by saying, "Rise, take up thy bed and walk. (John 5. 5-8). Jesus fed five thousand men on five barley loaves, and two small fishes (John vi. 5-14.) Jesus walked on the water, and calmed the raging of the sea (John vi. 16-20; Matt. viii. 26, 27). Jesus caused the blind man to receive sight, as recorded in John ix. 1-34.

Can any believer in Jesus read the history of the blind man and not pity the poor blinded Jews? May the Lord help us all to see, and not become blind like the Jews of old. The lame was made to walk, (Matt. xxi. 14) and the dumb to speak (Luke xi. 14). Jesus raised Lazarus from the dead who had lain in the tomb four days (John xi.). Here is a scene of mourning that ought to melt the hardest heart. Then Jesus himself who had no "where to lay his head," and went about doing good, was taken by the leaders of the people, and crucified, and slain; but the third day God raised Him from the dead to die no more. Here is the Christian's hope: a resurrection from the dead to die no more, like their great head; or, a translation from a mortal to an immortal state at the last day.

So when "the church is made immortal, and glorified with Christ, and takes the government of the world, then, all the nations of the earth will be blessed; for then, they will be qualified to accomplish the great work of subduing all nations to the Divine government. Then, there

will be no lack of any good thing that maketh glad the heart of man. *Then*, all sickness will be cured, "and the inhabitants shall not say I am sick." *Then*, all infirmities, and maladies, will be under the control of Jesus and his immortal cabinet, and will all be cured, *Then*, thousands of thousands can be fed on a few loaves and fishes. *Then*, nothing can deter the rulers; they can pass on the water, and calm the raging of the sea. " *Then*, the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, the lame man shall leap as an hart, and the tongue of the dumb sing."

And this will be when the ransomed of the Lord will return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv.). *Then*, the whole creation will be delivered from the bondage of corruption; but each one in his own order, rank, —or band; and will be brought to the knowledge of the truth: so that the number of the saved will be a great multitude which no man can number, of all nations, kindreds, people, and tongues. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, heard I saying: Blessing, and honor, and glory and power. be unto Him that sitteth upon the throne for the ages of the ages. The whole earth will be filled with the glory of the Lord, and the knowledge of the Lord, as the waters cover the sea; there will be a shout of thanksgiving, and praise, and honor, that will go up to heaven, which will astonish the world to see the LOVE OF GOD towards the creatures he has made. So the miracles of Christ, and His disciples, show us, to some extent, the power they will exercise in the future ages.

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SOUND PHILOSOPHY

In reading three essays on religion by the noted scientific philosopher, of England, John Stuart Mills, I find some reasoning on the character and government of our Creator which should be well considered, and so I send a few of his thoughts for insertion in the BIBLE EXAMINER. Reasoning on God's dealings with our race has been far too much discarded by the Christian world, and blind *mystery* resorted to in order to sustain old creeds. This course, thank God, does not satisfy thinking minds in our day; and, indeed, never has. Reason and the Bible, rightly explained, and seen as a whole, will harmonize.

Our hope of success in reforms on doctrinal points is revived of late by seeing more *boldness* manifested than ever before by writers in condemning certain gross errors. In the BIBLE EXAMINER, for Dec. an article is quoted from the "Christian Union," condemning *endless torment* in strong language, and with powerful reasoning. The "Christian Union" of New York is a popular congregational paper; and we may take courage in our work of reform by seeing it admit such articles. We have never seen the like before. I have lately seen a written sermon by an able Congregational preacher of San Francisco, taking a stand against eternal woe; and it is to be hoped that dogma will soon be given up by that strong and popular denomination.

The following are the remarks by Mills, referred to above.

"In the christianity of the gospel, at least in its ordinary interpretation, there are some things of so flagrant a character as to utmost outweigh all the beauty, and benignity, and moral greatness which so eminently distinguishes the sayings and character of Christ. The recognition, for example, of the object in a being who could make a hell, and who could create countless generations of human beings with the certain knowledge that he was creating them for this fate. Is there any moral enormity which might not be justified by imitation of such a Deity? And is it possible to adore such a one without a frightful distortion of the standard of right and wrong?

"But there is another usual contradiction inseparable from every form of Christianity which no ingenuity can resolve, and no sophistry can explain away. It is, that so precious a gift, bestowed on a few, should have been withheld from the many; that countless millions of human beings should have been allowed to live and die, to sin and suffer, without the one thing needful, the divine *remedy* for sin and suffering, which it would have cost the Divine Giver as little to have vouchsafed to all, as to have bestowed, by special grace, upon a favored minority."

Here is sound reasoning. But the Bible when rightly explained, presents no such difficulties as these; and false creeds are responsible for them.

J. BLAIN.

Buffalo, N. Y., Dec. 14, 1874.

—Holy angels may adore, admire, be filled with a spirit of reverence and wonder; but can they love God with that depth and perfection

that a redeemed sinner will? Can they ever be partakers of the Divine nature in the sense of that oneness with God, through Christ, which is the peculiar privilege of those who become the Bride of Christ? Suffering, especially suffering for Christ's sake, being made partakers of His sufferings, seems essential to the greatest love and highest glory. Having experience of evil, and its accompaniments, pain and sorrow, seem essential to bring us to the greatest degree of union and love with God and His dear Son, such as holy angels never knew. Let us, then, glory in tribulation rather than repine in it.

LETTERS AND EXTRACTS.

FROM HELEN ROBERTSON.

Dec. 8th. BRO. STORRS: THE EXAMINERS you sent me are received, and I sincerely thank you for them. On some points I cannot see as you do; but I can see and do verily believe that God will fulfil, to the very letter, his covenant promises to Abraham. For some months in the past my mind has been exercised on the future age or ages subject. That belief I, ingloriously, stepped out from ten or twelve years ago; but, thanks be to God for his long-suffering patience towards unworthy me that, with his kind eye guiding, He has led me back. Praise His blessed name for ever.

My heart exceedingly rejoices this morning in contemplating "the ages to come" when will be shown "the exceeding riches of His grace in his kindness towards us, through Christ Jesus." Yes, and the manifold wisdom, and the riches of His mercy.

With the word open before me now, I read about the *mystery* of Christ, "Which in *other ages* was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit, That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel." Before it was a mystery hid in God: but Paul received it by revelation. So there are many things in the precious word yet to be fulfilled in the ages to come, which we will understand better when the veil is removed, and the eyes of our understanding are more enlightened. I used to think the last chapter of Ezekiel was hardly worth reading; or rather, I could see no place for them. But our Covenant-keeping God has not done with Israel yet. Literal Israel, His "Friend's" Seed.

Dec. 9th. This morning I am enjoying a sweet foretaste of that "far more exceeding and eternal weight of glory," while meditating on God's

"great and precious promises," and to think that we can be "partakers of the Divine nature" and be "heirs of God and joint heirs with Christ." O there is such sweet peace in having the mind in harmony with God. A great deal I do not understand; but I sit and learn of Him who is meek and lowly in heart, and feel peaceful.

I think over what was going on four years ago now. You, to all appearances would soon pass into the sleep of death; but, thanks be to God, He ordered it otherwise. Your work was not done. Well, praise the Lord. It seems good to be writing to you again.

My health has improved very much since coming here; for which I sincerely thank my kind Father. Amen.

Waukesha, Wis., Dec., 1874.

ELD. J LEWIS, Grafton, Ill., Dec. 8th, writes: THE BIBLE EXAMINER, No 3, came to hand last evening at candle lighting. You may be sure the bed did not receive me till I had given it a general reading. It is a Journal that appears to me is becoming more and more interesting. I was reading John xiv. 13, "Verily, verily,"—i. e. "of a truth,"—"I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." O what a flood of light burst into my heart when for the first time in all my Christian experience I saw the force and beauty of these words of our blessed Saviour, which carry us into "the ages to come;" and then, in those ages, whatsoever we shall ask in the name of Jesus that will He do. "If ye shall ask anything in my name, I will do it," says our Redeemer. Glory to God. The whole Bible is an unbroken chain of ages, unending. Then let us work with renewed energy for, "No work, no pay. Little work little pay;" because, Christ will "reward every man as his work shall be."

WARREN SMITH, Cambria Mills, Mich., writes: I can say, of a truth, the views as set forth in the BIBLE EXAMINER are in harmony with the Scriptures; therefore I feel it a great privilege to aid in its continuance. May you still live to bless others by giving to us the light received, which to me is not only cheering, but has also been the means of increasing my love to God and to his children; which, by His grace, has caused me to feel the blessed assurance of soon enjoying the fullness of the glorious restitution ages. Then we can safely hope to commence more fully to understand the glory to be enjoyed through the salvation of Christ which he has wrought for a lost world.

J. S. HATCH, Crawfordsville, Ind., writes: I thank you for the EXAMINER you have sent me so long. I am still unable to pay for it. I am quite poor in this world's goods. My wife unwell with rheumatism, and I am unable to leave home much of the time. I spend all my time when I can leave, preaching the word. Your Tracts take well with the people. Yours in love.

NOTE BY THE EDITOR. It is a pleasure to send you, or any one else who is unable to pay for it, but really wants it, the EXAMINER gratis. For all such the Lord will provide; and our brethren's hearts are touched (who have means) by hearing of such cases. One Bro. sent me \$5 a few days since for just such cases; and I have no doubt he feels richer to day for so doing: others will feel blessed in doing likewise. Let the hungry be fed: the "loaves and fishes" will hold out: fear not.

DR. R. WILLARD, Haddonfield, N. J., writes, Dec. 15: Your December number comes laden with glad tidings, as usual; and God is honored, Jesus glorified, while the Holy Spirit is recognized in all its agency in applying its sanctifying balm of hope. We are greatly comforted as we look forward through the telescope of prophecy and catch glimpses of future blessedness and glory; nor would we doubt for a moment its fulfilment in its time. I am aware it proposes great things; so much so that feeble minds can't brook them. Isaiah says that the lion will eat straw like the ox, and all will be harmless, for "nothing shall hurt or destroy in all God's holy mountain." The omnipotent JEHOVAH is able to heal the breach that sin has made; and it seems to be his pleasure to subject all things through His Son, whom God has sent for this purpose, having "so loved the world," etc. Did salvation rest with us, unaided, our future would be hopeless. But we are made "willing in the day of His power." He sent not his Son to call the righteous, but sinners to repentance: hence we see it is God's purpose to offer redemption to all; and I trust the mass will accept of life. May great grace and mercy attend all your efforts for good.

ELD. J. LEWIS, Grafton, Ill., writes: I am much interested in the contents of the BIBLE EXAMINER. It is meat in due season. I praise our heavenly Father that I have been brought to see that the ages to come are probationary for those who have been deprived of the knowledge of "the only true God and Jesus Christ" in this and the past ages. This crowning and glorious

truth I must and will preach; for I cannot preach successfully without it, as I find the Bible full of it; and the people where I have been preaching say, that if any ever had the truth, we have it. I have been out into Missouri and expect to return there as soon as I can get some tracts to scatter. If I were able I would sow the seed far and wide. I see by the EXAMINER you have sent me parcels, but I got nothing. I hope you will send something soon as possible, for I do not want to pass over the river into Missouri without these publications.

NOTE BY THE EDITOR. Since the above lines were received, I have sent two large packages, weighing in all six pounds and an half. I hope they will not share the fate of those previously sent.

CHARLES ANGLE, Prairie Ville, Mich., writes: I am well pleased to see the BIBLE EXAMINER once more. I supposed I would have to do with out it; for gold and silver I have none. All I have is a wife, and a cripple nephew; but *faith*,—strong faith in God. Some of my *half*-brothers try to teach me that God has done all for man He will do: but my faith and experience teaches me that God does much for me every day; and I am sure I do not know what he *will* do for me. I wish I could write and tell you what He has done for me. It would do you and all God's children good to know how wonderfully God can bring good things around in spite of men. Praise be to his name.

FROM POLLY G. PITTS.

[The following is from the above named person. She says: "The Poetry came to me very forcibly, and I felt that it was to me. Its author is Rose Terry Cooke. I copied it from the Herald of Life, and they from the Christian Union. The remarks between the verses are my own."]

"MY CUP."

On a path of rippled shine
Came unto me a shape divine,
Bearing a chalice of clear wine,
And saying, "Drink! thy life is past and
gone,
His use of thee, nor heard thy coward moan."

O my God hast Thou turned but the dial of my life? and lengthened out my span beyond the four score years? Well, be it as Thou wilt, only give me strength to say, in spirit and in truth, "The cup that my Father hath given me, shall I not drink?"

Drink, and arise! thy lips shall speak
 Low words of comfort to the meek,
 And strength! to souls afraid and weak.
 Thou shalt not suffer idly or in vain;
 Array thee from the armory of pain,
 And do brave battle with the world again.

O, Father put into my hands such weapons
 that shall please thee. I know they must be
 spiritual, but let them be mighty to the pulling
 down the strong holds of Satan. Let me never
 use a carnal weapon in the battle of the Lord.
 Let me ever remember that the captain of our
 salvation was made perfect through suffering;
 and what is behind of the sufferings of Christ,
 must be filled up in his body, which is the church.
 O grant me the spirit of Jesus; a meek and gen-
 tle spirit, that the words that I speak to the weak
 and to the meek may be words of true comfort.

Better to die, I said, and pass away
 From the wide eyes of mortal clay,
 Than be a lute for all to play.

Better to hide my lips in grass and mould,
 Where the wild blossoms from their cups of
 gold

Than sing of tropics to this wintry cold.

O my Father, I do not wish to die till thou
 shalt give the word; and with the blessed poet
 I can say,

Let me not die before I've done for Thee,
 My earthly work, whatever it may be.
 Call me not hence with mission unfulfilled,
 Let me not have my space of ground untill'd!
 Impress this truth upon me—that not one
 Can do my portion that I leave undone.

I know it is hard to sing to ice-bergs when the
 heart is warmed with the rays of the Sun of
 Righteousness.

But tranquilly, the angel said,
 "Thou livest not to die of dread
 For anything the world hath said.
 Thou art a cup held in another's hand,
 And if he pour thy life out on the sand,
 Shall it not waste, if so he give command?"

Yes, Lord; just as thou pleasest. While Thou
 dost hold me in thy powerful hand, I shall never
 fear what the world says of me, whether it be
 praise or blame; Thou shalt be my portion.

What if thy heart be bared to see—
 If thy pain serves one misery
 To patient hope, why let it be!
 One, whom thou dardest not liken to thy dust,
 Groaned in his death with anguish and mis-
 trust

For the whole world to hear; art thou more
 just?

No, my God, O no! Justice and judgment are
 the habitation of Thy throne; and for this cause
 let me rejoice that Thou didst lay help upon one
 that was mighty to save. One that groaned in
 death and bitter anguish. "What for." Ans.
 For the whole world to hear. Bless the Lord.
 O my soul, "for the whole world to hear." I
 am glad, yes, *glad*. This is a broad saying; a
 large room; and God is setting more feet into
 it every day. Bless the Lord for patient hope.

He made his soul a sacrifice
 To human pangs and paid their price
 In open day; art thou more nice?
 If from the millions born and dead in pain,
 Thine inmost sacred sorrow wept one stain,
 Couldst thou dare veil it, suffer it in vain?

Bless the Lord. Jesus poured out his soul unto
 death; yes, in open day. He made the great
 sacrifice for sin, and He shall see his seed, He
 shall see of the travail of his soul and shall be
 satisfied. And now the question. "If from the
 millions born and dead in pain, thine inmost sa-
 cred sorrow wept one stain, could I dare veil it?
 suffer it in vain?" No, no, never. Lord help
 me to hold up the blessed truth in broad day-
 light, that "Jesus tasted death for every man,"
 and that "He is the true light that is to enlighten
 every man that cometh into the world." If mor-
 tal man, say Christians, can have sacred sorrow
 for the millions dead without trial or hope, what
 must our Father in heaven, and our Saviour feel
 for them?

Arise, and put thy fears aside,
 Obey, and let the end abide,
 Thou hast a legion on thy side!

So from the sand I rose, and took the draught,
 And while my lips the bitter bubbles quaffed,
 Low at my feet the soft gray billows laughed.

Blessing, and glory, and honor be unto God
 our Saviour. O give me the love that casteth out
 all fear. Help me to obey Thee in all things, and
 leave the event with thee. O, I feel that I shall
 bless Thee forever, that not only legions, but
 that *all holy* beings are on the side of eternal love
 and justice; and that love was the cause of crea-
 tion, and that Thou in love hast worked all
 things after the counsel of thine own will. That
 in love Thou didst give thy own self in Jesus
 Christ to reconcile the world unto Thyself—the
 great fountain of love, from which flows, serene,
 beautiful justice, mercy, longsuffering, pity,
 and compassion. No wonder the angels desired
 to brook into this great fountain of love, the
 outflowings of which gives them to see *all* thy
 glorious attributes. I wonder if the "Christian

Union" understood the blessed broad sentiment of this poetry? But my greatest wonder is, that the "Herald of Life" should copy it into their paper. I bless God that *light* is spreading.

POLLY G. FITTS

ELD. H. ROCKWELL, writes: Praise the Lord, O my soul; bless His holy name! The true light now shineth. The Lord has been pleased to make you the agent under Him of enlightening the oppressive darkness of my understanding; how clear the rays of light and life fall on my lonely pathway, so that as the gloom of the present life admonishes me of speedy dissolution, and my vision grows dim, I can see a glorious light in the grand future. O, glory to Him who doeth all things well! My lonely, sorrow stricken heart leaps for joy, and mine eyes weep tears of gratitude.

I cannot command words adequate to express my love to God for his long patience with my stupidity. Well, the Lord reigns, let the earth rejoice, and the trees clap their hands for joy. Sing, O ye islands of the seas, and let the waves roar; let them lift up themselves on high; let the kings of the earth take counsel together against the Lord and his Anointed; but let them remember, ere long He will bring down the high ones that are on high and He will exalt the lowly.

S. S. CALL, New Hartford, Minn., writes: I like the BIBLE EXAMINER; and the more I become acquainted with the truths it contains the better I like it. It is a comfort to me to read it. I am engaged to work in this place for the winter.

ABEL ROBINSON, Pardee, Kansas, writes: I feel thankful to have such a magazine as the EXAMINER at its price, and do not wish it for less while I can get a dollar to pay for it.

EARTH'S BATTLE-FIELD.

Fear not, ye who now press on,
For the victory shall be won!
Pause not, but increase your speed,
In this march there's constant need.
Seek the Truth, the Falsehood scorn;
Be Love's banner o'er you borne;
Be your armor honest worth;
Be your battle-field the earth!

Here are foes well worth the fighting,
Here are wrongs well worth the righting,

Here are sorrowing hearts to bless,
Here's oppression to redress;
Here's the field for worthy labor—
Love to God and love to neighbor;
This your battle-field, O man!
Conquer it—for well ye can!

There is One who went before you:
He is Brother—Captain o'er you;
He hath fought the warfare pending,
His example is strength lending:
Where he stood ye too may stand;
Where he raised, ye raise the hand;
He hath left the field for glory—
Be your prompting theme his story!

For the wronged ones well he fought;
For the weary ones he sought;
To the sorrowing brought relief;
Taught—nor was his influence brief—
Taught by word and action too:
Do ye as your Lord did do,
And to you shall be extended
Victor-crowns when life is ended.

Teach and act: by acting teach;
Seize the work within your reach
Say not, "This is not my sphere."
Need of worker?—then 'tis here!
Onward!—though the strife be long,
Right shall triumph over Wrong:
Work! nor deem the victory won,
Till on earth God's will be done!—

Selected by MRS. P. D. CAMPBELL.

Nearly ready, a Pamphlet, entitled,
"The Alliance of Roman Catholicism and Protestantism against the Kingdom of God." Price, 3d.
By H. BRITAIN. Birmingham—White & Pike,
Moor St. London—Kellaway & Co., 10 Warwick
Lane, Paternoster Row. New York—G. Storrs,
72 Hicks Street, Brooklyn.

Friend Britain has used my name, unknown to me, for the sale of the above named forthcoming work. When the work is received I can speak of it "pro or con." I presume it to be good. His tract on "Christ and the Sects"—republished in this Magazine last March—was excellent, and should be issued in a Tract here as it is in England; but there are no funds in my possession to do it.

Prof. Lewis translates 2 Tim. iii. 16, thus: "All Scripture inbreathed from God is also profitable for doctrine, for conviction, for direction, for education in righteousness." The assumption is that all Scripture is inspired: the assertion is, that every part has its value.

To Clubs.

THIS MAGAZINE will be sent to *one address*, for Clubs, at the following rates:

4 copies for 12 months for	\$ 6.00
8 " " " "	11.00
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15 " " " "	15.00
25 " " " "	22.00

These offers are made to encourage individuals to get up *clubs* in every place possible. The money to be sent me, in advance, by a Postal Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of \$1 each for the volume. Please try it. Some already are taking 25 copies.

LETTERS RECEIVED TO DEC. 30.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

R. D. Chase, H. J. Sweetland, Nathan Putnam, Whitefield Townsend, John O'Conner, Martha A. Hause, John Harris, Daniel Hawks, Chas. Hope for Mary Winchester and Casper B. Miner, S. S. Call, Fanny M. Young, John R. Scott, Eld. J. Chapman (I have not seen the periodical of which you speak), Damon Nichols, D. D. Lathrop, H. N. Plumb, Mrs. M. A. Battersby, H. N. Hazard, J. Nichols (I do not now deal in the works you ask for), Geo. Atkiuson, Mrs. R. P. Freeman, Mrs. H. D. Collius, Dr. R. Willard, Sr., Warren Smith, Virgil A. Hunt, D. Harrison, Joseph Eaton, Thomas J. Harris (2), J. B. Eggleston, Laura Goodurn, Thos. Scott, N. M. Catlin, J. S. Hatch, Elias W. Coit, Abel Robinson, O. F. Yale, Mrs. C. W. Eastwood, Dr. C. W. Bavinger, Ira Bradley, Warren Putnam, N. H. Palmer, Eld. J. Lewis, Christian Hanson, Henry Seitz, Eld. J. Blain for others, Geo. W. Kemp, Helen Robertson, F. L. Wright, Eld. J. Chapman, Mrs. S. C. Webster, E. Owen, Sereno Fisk, C. W. Low (your Examiner is paid for to the end of this volume), Eld. J. Blain (The person about whom you inquire has paid, in all, on the Examiner since its revival, \$5), P. Flickner, Helen Robertson, Mrs. Matilda Watson, H. Brittain (2 and Circular. The *type* of the matter you wished in a pamphlet was all *distributed* before your request was received), Johnson Whaley, Henry Lees.

PARCELS SENT TO DEC. 30.

Damon Nichols, Virgil A. Hunt, Thomas J. Harris, C. Hanson, Mrs. W. W. Webster, Eld. E. Owen (*wound* Exr., also Tracts), P. E. Newton, H. C. Hutman, Robert Kerr, H. N. Plumb (have sent "No. 3," a second time to Evanston).

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,

72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

The Bible Examiner is a Monthly Magazine. Terms, \$2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry. GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

"GOD IS LOVE." A Sermon by GEO. STORRS; partially revised, and an article on "The Past and the Present" is substituted for the "Reminiscence" of the former edition. Price, 5 cts.; 10 for 40 cts.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; \$1 per dozen.

Bible Examiner Tracts.

No. 1.—THE WILL OF GOD. An Exposition of 1 Tim. ii. 4-6. 4 pp.; 40 cts. per 100.

No. 2.—"WE ASK FOR PROOF. 8 pp.; 75 cts. per 100.

No. 3.—WRATH AND MERCY: or, *Punishment and Forgiveness.* 4 pp.; 40 cts. per 100.

No. 4.—THE DOCTRINE OF ELECTION. 8 pp. 75 cts. per 100.

No. 5.—THE NON-RESURRECTION DOCTRINE: *Its Origin, Causes, and defects.* 75 cts. per 100.

No. 6.—"A SECOND CHANCE TO BE SAVED;" and ABRAHAM AND HIS SEED: *The Work they have to Accomplish.* 8 pp.; 75 cts per 100.

No. 7.—WHY EVIL WAS PERMITTED. A Dia-

Bible Examiner

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, FEBRUARY, 1875.

All Communications should be addressed to No. 72 Hicks St., BROOKLYN, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTES.

Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound*; which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will *add five* copies to their number and send me five dollars.

Correspondence.

FROM ELDER S. W. BISHOP.

BRO. STORRS: It is well known to some of the readers of the BIBLE EXAMINER, that I have formerly very strongly opposed the idea that there will be probation in the future for any portion of our race.

I deem it but just to myself, and to your readers to say that my feelings and faith in this respect have undergone a radical change.

I am now fully persuaded that the following propositions are sustained by the infallible word of God:

1. God has provided a plan through Jesus Christ, sufficiently broad to give an endless life to the entire race.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John. iii. 16).

2. This plan is conditional; and the only condition on which eternal life is offered, is *faith* in Christ. "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).

3. No one can believe on Christ who is destitute of all knowledge of Him; and such knowledge as will give the ground of genuine faith, can only be gained by hearing Christ preached. This principle is stated in the clearest language by St. Paul in the following quotation: "How then shall they call on him in whom they have not believed? and how shall they believe in 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, and hearing by the word of God" (Rom. x. 14, 15, 17).

Millions of the race have died without having the smallest opportunity to gain a knowledge of Christ, either by hearing Christ preached, or in any other way; and God's infinite love would forbid that such should be consigned to endless death without first giving them an opportunity to secure an endless life. He has granted this opportunity to a portion of the race; therefore, his impartial justice would demand that these millions should not be suffered to pass hopelessly out of life destitute of all the requisite means to obtain a knowledge of, and faith in Christ, and thereby secure to themselves an unending existence.

5. That all men will have such knowledge is plainly taught in the following, and many other Scriptures: "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all (men) to be testified in *due time*" (1. Tim. ii. 5, 6). So sure as Christ gave himself a ransom for all men, testimony of that great fact will be given to all men *IN DUE TIME*. "That (Christ) was the true light, which lighteth every man that cometh into the world" (John i. 9). "And I, if I be lifted up from the earth, will draw ALL MEN unto me" (John xii. 32).

6. The great and glorious conclusion is this: All who have not, in this life, had sufficient knowledge of Christ to enable them to believe in him, must have an opportunity to hear Christ preached in the future, that they may either believe to the securing of an endless life, or reject and be doomed to unending death. This blessing at least, is secured to the entire race by the oath and promise of God to Abraham.

All of which is humbly submitted by your brother in Christ.

Eaton town, N. J., Jan., 1875.

LUTHER F. ARNOLD, Winsted, Conn., writes: I never had so much confidence in the gospel hope as since I have been made acquainted with the portion of the Scriptures relating to "The Ages to Come." As you probably recollect, I was a subscriber to the "Herald of Life" for many years, and while I fully believed that eternal life was only through Christ, still there were some harsh and unpleasant features about the "non-resurrection" that did not comport with my mind that "God is Love." But "the ages to come" seems to span the void and bring to our knowledge the "mystery which was hid for ages."

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, FEBRUARY, 1875.

No. 5.

ONLY A STARTING POINT.

"I HAVE long ceased to take any particular interest in the line of argument which satisfied me when I wrote my book in 1846; except, indeed, so far as it is an admirable advance on the old heresy of endless suffering and misery for all but the few, comparatively, who in this life embrace Christ as their Saviour. It is a capital position from which to begin to assail the old dogma; but that it is the *whole truth*, I have long doubted.

H. H. DONNEY.

Mr. DONNEY was one of the first in England to write against the doctrine of inherent immortality. This was about 1846. His able work on the subject was reprinted in this country shortly after. He was then a Baptist Minister; but he has outgrown that sectarian name and carried the people to whom he was ministering forward with him into the wider Gospel field, embracing all lovers of Jesus in their fellowship and communion. He has written a work on "FREE CHURCHES," from which I propose to take extracts into the present volume of the EXAMINER. The following is from the section on "BELONGING TO A CHURCH." He says:

No church to-day except that of Rome will pretend to be what it is, *jure divino*; (*By the Divine law*). No church but that will say that it is a wicked thing not to be a member of it. Every truth-loving church will confess, however reluctantly, that a man may be a good Christian who stands aloof from it, as are any of those who belong to it. And every one who has eyes to see can see plainly enough that questions about churches are losing, not only their interest, but, their significance and importance. This may be a matter for deep regret, or it may be an augury for good. The disintegration that is sorrowfully admitted as a sign of the times may be a prerequisite to some happier combination. Let us hope. And let us largely and beautifully, because we believe in God.

All that any church can honestly say about itself to-day is: We believe that it is according to the will of Christ that Christian people should be gathered together into bodies; for the sake of Christian fellowship; for the maintenance of

public worship; for the more obvious manifestation of his mind and will; for the cultivation of the social elements of our nature in connection with the higher life; for bringing the truth to bear more effectually on the world around; and for the purpose of affording a kind of home, more especially for those who need it, and who are less likely to preserve their religious principles and feelings, without the help and countenance which association affords.

In a day like this, with so many helps of various kinds available to most of us, when books, some of them so precious, abound, and facilities of intercourse are multiplied, the individual's own sense of the great need to himself of being united to some body in any closer fellowship than the Sunday worship affords, is obviously getting very attenuated. And, quite possibly, there is no organized body, or church, near, that presents to him any powerful attraction. Nay, not unfrequently he feels convinced that, so far as his own comfort only, and profit even, and growth, are concerned, he shall best consult that by preserving his freedom. I say, this very decided though quiet and unobtrusive individualism is becoming more and more observable. We may deplore it as a mistake every way. But we cannot meet it with a "Thus saith the Lord," or with any lofty *jure divino* claims on behalf of the particular church which the individual worships with on a Sunday, but does not care to be more intimately bound up with. None but a bigot, we take it, none but a man ignorant of the history of Christianity and of the vanities of forms it has proved itself capable of adopting, can blame the individual who feels himself justified to his own conscience in standing aloof from sects or parties. At the same time, exaggerated individualism is not a thing to be fostered. The idea may be seductive; but there is another side than that which, possibly, self-love too exclusively contemplates. The individual Christian owes it to himself, to his brethren, to his Lord, who never put himself in the foreground, but out of love put it altogether out of sight, to ask, not, what do I find most luxurious and pleasant? but, how can I so dispose of myself as best to pro-

note, in my brief day, and in my little sphere, the interests of truth, the well-being of others? And it is quite conceivable that a little honest meditation in this direction might bring him to accept the best social form within his reach, at the time, for maintaining in the world and propagating the blessed truth which is life to his own soul. Instead of isolating himself, he may come to be willing to acknowledge openly and practically that "whosoever shall do the will of my Father who is in heaven, the same is my brother, or sister, or mother," and therefore enter into unreluctant association with them. He may learn wisdom from that proverb of the French, "The best is often the greatest enemy of the good."

On the other hand, some churches, at all events, will do well to admit that they have very gratuitously made themselves unattractive to not a few whom they would be the better for drawing to them. If comparatively ignorant men are allowed to take the front rank and to give a tone to the body; or if men of "pious principles and worldly views" are suffered to be prominent; or if crude notions are substituted for the nobler and more glorious phases of our common Christianity; if, in a word, there is positively little or nothing to induce any thoughtful man to join them, except a somewhat strained sense of duty, who that understands the genius of Christianity will be able to urge "The duty of church-membership?"

If we allow ourselves to indulge in the ideal, we may ask, should not a church be an *Hospital* for sick and wounded souls? Nay, are any of us more than patients just removed, or hoping to be removed, into the convalescent ward? And then should not the church be a *school*, where the little ones, nourished on milk, may learn their gospel alphabet, and the elder ones, fed on a stronger meat, go on to the higher and deeper truths, and be disciplined in the robust exercises of godliness, the profounder lessons of which the cross of self-sacrifice is full? Aye, and should it not be a *sanctuary* too? not exclusively in the present ordinary sense of the word, but in that which makes it a refuge for the morally bruised and shamed, where they may find the sort of refuge which many a victim of sin and sorrow found in ages we call "dark;" a refuge where shame, treated tenderly and sisterly, might gradually rise again in hope and self-respect. The "woman that had been a sinner" fled by a true instinct to the Master's feet, and who of us

does not love her as a sister? Is not the church now, or any church, to be "as in Christ's stead?" In a word, is not a church to be a *Family and a Home*?

But, some will say, "must not a church be holy?" God help us all, my friends, if that can rightly mean more than willing to be holy, and trying to become holy under the wise and tender treatment which every one of us is undeservedly receiving from that gracious Father and Saviour who loves the poor frail passionate "sinner" as well as any respectable "Simon" of us all.

These queries will reveal how true it is that we have come to a difficult pass for the working out of any really large and noble ideas of a church. We have *separate institutions* for almost every enterprise that piety or philanthropy (I do not like to use two words where one ought to suffice) can devise; i. e., for those practical benevolences which seem proper work for the church. And this being so, the argument for making less of artificial distinctions between church and congregation, and between one denomination and another, gathers force with not a few. Nor can we expect men who sympathize with the above to care for the artificial and unreal in church-forms which circumstances to-day so largely help to foster. And if our churches cannot in some tolerable degree realize the nobler ideas of the free-hearted men among us, what remains—some will ask—but to accept the inevitable, and, leaving individuals free to help in all the various schemes for good, according to their natural affinities, content ourselves with worship in common? Either this, or a gracious reform in some of our church ideas, is the alternative which some think to be daily becoming more obvious.

Still, in general, associations of Christians, in bodies, is on all grounds so obviously desirable, that the necessity of every one's doing the best he can under the circumstances will hardly be called in question. And surely, it cannot need to be said, that there are, thank God, very many churches, with some of the noblest and ablest of men for pastors, to be identified with which could be nothing but a blessing and a delight. But should not the churches as a whole seek earnestly to adapt themselves more to the present needs? If they truly "discern the signs of the times," will they feel it imperative on them to prefer rigidity to elasticity? the habits and modes of thought of "a day that is dead," to the claims of "the living present?"

ED.

THE "TWO SEEDS" THEORY.

In "The Restitution" of Dec. 30, there is an article on "Two Seeds." It was called out by one that appeared in "The Restitution" Dec. 9, written by me; the larger part of which I published in the BIBLE EXAMINER, Vol. xviii, No. 2, under the heads of "Christ Died for all Men," and "Let God be True." To this article, as it appeared in "The Restitution," a "Two Seeds" theorist takes it upon him (or her) to speak briefly in opposition; the main point is to deny some of my statements of their theory, and the writer does it over the signature of "*Seed of the Woman*."

If the writer wished to establish a truth he should not have assumed a name which belongs to "the Christ" alone. That name signed to a communication by any of the human race (except it be the Christ himself) proves the writer a *pseudo*-Christ; and, of course, a *false* teacher. But what else can be expected from those who deny the possibility of salvation to a portion of the human family? It is not the number, more or less, but the *fact* that these theorists maintain that some portion of Adam's race had no provision made for their salvation, and were "*ineligible to salvation*" by birth.

The article of the professed "*Seed of the Woman*," now under consideration, deals in evasion and endeavors to avoid exposure of the horrible character of the theory. The writer deems it best to leave one of his associates to his own defence; but says, "I claim to belong to 'the same others,'" i. e., he holds the same views as the person named, but speaks independently. He says:

"The labor expended in proving Cain and Abel to be brothers is all lost; for it is just what we believe. But that Cain was the seed of the serpent, is not said by us, but said by one *for* us without giving us proof; and we do not believe it for want of proof."

If have seen only the two pamphlets on the "Two Seeds" theory written by Z. Campbell and R. V. Lyon. In the pamphlet of the first named person, after speaking of the sin of Adam, he says, God "now cursed him in a surplus family of sin, *not at all related* to the blessed family of God, and for whom He had no use."—Page 2. Lyon says, "Two distinct families, two kinds of children. . . . Consequently, *not related to each other*."—Page 66. Again, on the same page, he calls "Cain, the eldest child of the serpent's seed."

I believe in two seeds; but they were not such *by birth*. God "made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in him we live, and move and have our being" (Acts xvii. 26-28).

To talk of "two seeds"—such by birth,—for one of which God made no provision, and never intended they should or could "find Him," and to whom He never gave even "*eligibility to eternal life*" (Campbell, page 4), is to make the testimony of Christ, that God "*loved the world*," and the testimony of Paul, that Christ "*gave himself a ransom for all*," a mockery and a deception, and tends to destroy all faith in the word of God. Men become the children of God by *faith*, not by natural birth. They become the children of the devil by unbelief, not by birth. Paul said, "This is a faithful saying, and worthy of *all acceptation*, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i. 15). Alas, the natural-born serpent's seed have no hope, notwithstanding Paul was saved, who was "before a blasphemer and persecutor!" But, "Paul was a *sheep*," say these "Two Seeds" theorists, all the time he was so wicked! So their theory makes the persecuting and blaspheming Paul a "*follower of Christ*" all the time he was doing that dreadful work! for, Christ says, "My sheep follow me;" and these "Two Seeds" people say, Paul was a sheep always, even from his birth. But I forbear to follow out this theory further at present, though it might receive more attention if its blasphemy was not so self-evident. The more the theory is examined the more shocking and God-dishonoring it will appear. Its advocates carefully keep out of sight the fact that men are never called "*sheep nor goats*" by natural birth, but by character formed under trial. They assert, "Some men never can, and never will believe."—Campbell, page 7. To say this, is to assume Paul did not know what he said when he affirmed, "God now commandeth all men, every where to repent" (Acts xvii. 30); and Christ was ignorant or deceitful when He commanded the Gospel to be preached to "*every creature*;" and the angel blundered when he said, "Behold I bring you glad tidings of great joy, which shall be to *all people*" (Luke ii. 10).

From a conviction of duty to God and men I

have said thus much. Of the character and motives of the advocates of the theory, it is not for me to judge: of the theory itself I have spoken.

Ed.

THE JEWS: CONNECTING EVENTS.

"Please tell us if the position of the Jews, in their financial and political relations with the nations, and their general appearance as a people is a subject of prophecy, and is it a sure token of the near approach of the day of the Lord? Please examine Micah v. 7, and will not the 8th verse be fulfilled after the Lord comes?"

H. B.

RESPONSE BY THE EDITOR.

How any one can doubt that the past, present, and future condition of the ancient people of God, among the nations, is a subject of prophecy, I cannot see. I speak not of the "Jews" only, but of Israel, as a whole, whether dead or alive. The nation of Israel, in its history, and the prophecies relating to its then future occupies almost the entire Old Testament; other nations are noticed mainly as connected in some way with Israel, either in its captivity or ultimate restoration to "their own land" and their missionary work among the nations, after their restoration.

Israel, whether viewed as a whole or only the Jewish portion of it, has already risen to a power, especially on the eastern continent, among the nations, that its financial affairs control even the governments of all Europe, and must ere long do the same in Palestine, their own inheritance, given them of God and kept for them by Him till the appointed time of their re-occupation of their own country, which is as sure to take place as that God cannot lie or deceive.

The commotion among the nations, that is sure to arise, will cause such a shaking as will naturally lead the Jewish portion of Israel to turn their attention to the re-settlement of Judea; which, probably, will take place in a very short time after it commences.

The text, to which my friend calls attention, reads, "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (verse 7). "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver" (verse 8).

I am asked if this 8th verse "will not be fulfilled after the Lord comes?" I am not able to say; but it seems to be at some period near that time,—just before or soon after; yet, who can speak on the point with positiveness? That we are nearing the accomplishment of the events to wind up the present age, I have no doubt. Still who can say what, among the events future, is certainly to take place next in order? Strange events are being accomplished. Papacy has exalted itself to "infallibility;" and near the same day loses its temporal power, or, its "dominion is taken away;" yet it does not doubt but that it will regain it. To this end its work is carried on among the nations: particularly in Spain and France. The world is astonished at the sudden seating of a young Catholic prince on the throne of Spain; and the papacy waits only for a like event in France to strike the blow at the king of Italy to recover Rome to the authority of the Pope and make him once more a temporal ruler; then that power will say, with emphasis, "I sit a queen, and am no widow, and shall see no (more) sorrow." She is married again to worldly rulers, (France and Spain); by them she expects to be preserved from all further interference in the exercise of her will. Though, alas for her! God has said, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God Who judgeth her" (Rev. xviii. 7, 8).

The "fire" of war, kindled by her efforts, supported by aid from France and Spain, to establish her power over worldly kingdoms: a war such as the world has not seen, but involving the utter destruction of the papal power, and the overthrow of some European kingdoms, which will hasten Israel in her return to her own land, to escape the ruin coming on Europe.

That France will soon have a Catholic king or emperor seems certain. If Napoleon iv. is to be the person, he is steeped in Romanism, under the influence of a mother who is a devotee to papacy. If a Bourbon is exalted to the throne of France, the result will be the same. Papacy will then have its triumph for a short time; but her judgment will soon follow by a terrible war, which will most likely cause the sudden departure of the Jews to Judea as the only safe position they can find. Papacy has ever been their inveterate enemy. The Jews, to a great extent, control the financial affairs of Europe. Without their financial assistance some if not most of

those governments would be unable to maintain government at all. When therefore it becomes manifest to the wealthy Jews that their wealth is in danger, by a longer connection with those governments, it will be natural for them to turn their attention to the re-settlement of Palestine; and all the prophecies of their future look that way. I have thrown out the foregoing remarks as hints for thought and to call attention to the affairs with which this age is likely to close: not that I am sure that such will be the exact course of events; yet, to me, it seems likely there will not be a great variation.

"THE SIGN OF THE SON OF MAN."

"I should like to know what you think the Sign of the Son of man is (Matt. xxiv. 30), as I think it is one of the signs that was to be witnessed by the generation that should not pass till all be fulfilled."

E.

EDITOR'S REPLY.

I have thought "the seven last plagues" were that sign, because between the sixth and seventh, or last plague, it is announced, "Behold I come as a thief," etc, indicating at that time, the advent of our Lord was close at hand. If those plagues are not the Sign of the Son of man, then I cannot say what it may be, unless it is the actual appearing of Himself in the heavens, where his first appearance will take place, and from which He will send forth the "angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heaven to the other" (verse 31); and, as Paul says, they "shall be caught up in the clouds to meet the Lord in the air" (1. Thess. iv. 17). These persons are those who are "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (1k. xxi. 36). Fearful judgments are to fall on the world and on nominal Christians at that time; and those who by watchfulness and prayer are prepared to meet their Lord shall be taken up to meet Him in the air, and so be delivered from the terrible woes of those days.

First, the Sign of the Son of man shall appear, at which time the "worthy" ones are taken away: then, "all the tribes of the earth,"—men who are *earthly* in their love and pursuits, and who have not become spiritual,—will "mourn" and pass through such tribulation as is described by the figures of Rev. vi. 12-17; "and they shall see the Son of man coming in the clouds of heaven with power and great glory."

It will be seen that, as an opinion, I am disposed to think the appearance of the Son of man to His elect, in the air, is *the Sign* He speaks of, to be followed by a manifestation to others at a later period.

THE CAUSE OF PERSECUTION.

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me."—John xvi. 2, 3.

Here our Lord has distinctly stated the *cause* of persecution. It is *ignorance* of God and his Christ. No man or body of men who indulge in a spirit of persecution know "the only true God and Jesus Christ," whatever their professions may be. They may think they are "doing God service;" but such service He does not accept. If men knew the heart of God and his beloved Son, nothing but love and good will could ever actuate them in their conduct towards others, however they might disagree in theories or modes of worship. God "loved the world," every soul of man, whatever their state or condition, and gave His only begotten Son to be "a propitiation . . . for the sins of the world" (1 John ii. 2). All His administration over the race is one of love; and though often seemingly severe, yet it is the discipline of love: it is love's effort to bring men to accept that course of life which shall result in their highest good and eternal well-being and happiness.

What is persecution? It is "to pursue with enmity; to harass; to afflict; to distress; to oppress,—generally on account of opinions." Men or bodies of them may profess to do these things thinking they are doing "God service;" but they "know not what spirit they are of;" they evidently "know neither the Father or his Son." They are clearly actuated by some motive or spirit opposed to the Father and Son. The true spirit is that of toleration and forbearance towards the persons whom we may suppose to be in the greatest errors. God could, if he thought best, cut them off in a moment, or visit them with awful judgments short of death. But shall we, finite and erring mortals, put our judgment before that of the righteous Judge, and allow ourselves to take judgment into our own hands? Shall we say to Him, who is Judge of all the earth, that His judgments are too slow, and so set ourselves to correct Him by our persecutions of those whom we are pleased to call "heretics?"

Instead of pursuing the unchristian and godless invention of persecution, let us study the character of God and his dear Son, and learn the lesson Jesus has taught us, viz., "I say unto you Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Why should we do these things? "That ye may be the *children* of your Father which is in heaven." That is, be like Him; be long-suffering, kind, full of love and good-will towards all however they may go astray, or however they may injure or revile you; remembering that the blessed Saviour, (whom to see, was to see "the Father who sent" him), "when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously" (1 Pet. ii. 23).

Ignorance of those characteristics of the Father and Son, and failure to study them with the purpose to be conformed to them is the cause of all the persecutions among men; and professed Christians who neglect this study and practice are of all men most guilty, and have most to fear from the judgment of God; for, if they continue in that course, they are sure to be found in that state which is certain to exclude them from the "Little flock," to whom "it is the Father's good pleasure to give the kingdom." And though they may not utterly perish, they are unfitted to be among "the kings and priests," and must be only *subjects*, to be taught and governed.

Great is the loss, therefore, of those who do not rise out of the spirit of persecution, and who have not made it their labor to know the Father and his Son and to be conformed to that image.

Ed.

GROWTH NECESSITATES CHANGES.

(THE following extracts are detached sentences of Richard Baxter, in his declaration of "things in which he himself had changed." His "Saint's Everlasting Rest" is a work well known to most Christians. Of some of his changes he speaks as follows:—Ed.)

"Heretofore, I placed much of my religion in tenderness of heart and grieving for sin, and penitential tears, and less of it in the love of God, and studying His love and goodness, than I now do. Now my conscience looketh at love and delight in God, and praising Him, as the top of all my religious duties, for which it is that I value and use all the rest.

"Heretofore, I knew much less than now; and yet was not half so much acquainted with my ignorance; but now I find far greater darkness upon all things, and perceive how very little it is that we know in comparison with that we are ignorant of.

"I see more good and more evil in all men than heretofore I did; I see that good men are not so good as I once thought they were, but have more imperfections. And I find few are so bad as either their malicious enemies or censorious separating professors do imagine. Even in the wicked generally there is more of grace to make advantage of, and more to testify of God and holiness, than I once believed.

"I less admire gifts of utterance, and bare profession of religion, than I once did, and have much more charity for those who, by the want of gifts, do make an obscurer profession; for I have met with diverse obscure persons, not noted for an extraordinary profession or forwardness in religion, but only to live a quiet blameless life, whom I have after found to have long lived, as far as I could discern, a truly godly and sanctified life.

"I am not so much inclined to pass a peremptory sentence of denunciation upon all that have never heard of Christ, having some more reason than I had before to think that God's dealings with such is much unknown to us."

REMARK BY ED. OF ENR. This last paragraph many professed Christians, in these days, might consider to their profit.

Mrs. M. S. LATHROP, Sandwich, Ill., writes: When I first commenced taking the EXAMINER I knew nothing about it, but consented to pay one half the price to please and accommodate a neighbor, an old gentleman, who, like myself, was very poor. He seemed to feel such an interest in the EXAMINER, and no one to help him to it, and so he came to me, and to comfort and help him I subscribed with him. He died last April suddenly, sitting in his chair. The EXAMINER was to him, while living, food, rest, and comfort. He always took them from the office and read them,—then brought them to me, invariably saying, "Well, here is another EXAMINER, better than the last." Since the year expired, I have tried often to see where I could spare a dollar to continue it; for, I could not get courage to stop it. Since I commenced reading the Magazine all other religious periodicals seem tame compared with it. I send you one dollar, and when that runs out I shall send another if possible.

HUMAN REDEMPTION—No. 16.

BY HENRY DUNN.

On the Objection that a Doctrine of Restitution after the Resurrection, is Inconsistent with the Revelations of Scripture Regarding the Eternity of Future Punishment, and Likely to Increase Prevailing Indifference to Religion.

To this objection it might first of all fairly be replied, that the question we are examining has really nothing whatever to do either with the character or duration of the punishment which may be inflicted on the irreclaimably wicked. The inquiry relates neither to the temporary nor to the eternal character of the judgments of the last day; but to the fact whether or no *all mankind*, excepting only the regenerate, are, notwithstanding the sacrificial life and death of the Saviour, doomed to eternal ruin.

The point we are examining is *not* whether the finally lost will be forever miserable, but whether Christ's sufferings have, in any intelligible sense, really and practically benefited the *unconverted world*; whether He is the "propitiation" for the sins of all, or whether He died only to render it *possible* for every man to be saved, who should, on earth, be renewed by the Holy Ghost?

To this question it is no reply to say, "The Redeemer has always had an Elect Church, and there is yet to come, before this dispensation closes, an era of light and love and triumph which, when it arrives, will so enlarge the Church as abundantly to compensate the losses and miseries of the past;" for were this blessed period to stretch—as some think it possibly may—through three hundred and sixty-five thousand years, we should be still left to conclude that the plans and purposes of God have, with limited exceptions, been *effectually* thwarted by Satan for four thousand years prior to the incarnation, and for nearly two thousand years after it.

This can never be. Granting, for the sake of argument, that the expected Millennium is about to dawn,—that it may last as long as the wildest fancy can imagine, or the most devout heart desire,—that it comes, as many say, to close in glory this, the last dispensation; or, as others affirm, that it *follows* the second advent of the Lord, and consists in the indefinite multiplication of a *remnant* left on earth after the terrific judgments which accompany His return, the result is the same. In either case an *absolute impossibility* is supposed, viz., that Christ has suffered a long and disastrous defeat at the hand of the great enemy. For it proceeds on the assumption that, during nearly six thousand years,

the countless myriads of earth, repeating themselves generation after generation, have, with comparatively few exceptions, been secured by Satan forever.

It is of no use shutting the eye to this consequence, or stopping the ear when we are reminded of it. *There it is*; and it can never be got rid of. True, we may be told—as we often are—that the loss of the adult population of the world will be made up by the salvation of its innumerable infants. But who does not see that such a supposition only renders the failure still more complete; since, on this showing, the victories of Satan are over beings reasonable, intelligent, and responsible, while the majority of those whom Christ wins never knew good or evil; have therefore been subjected to no probation; are, in fact, as incapable of choice as the beasts of the field or the clods of the valley? How near such conclusions approach to blasphemy it is hard to say.

Nor is the case at all relieved by adding, We are content to leave the matter with God. For what right have we, first to take up a theory inconsistent with, if not altogether opposed to, the intimations of the Bible, and then to throw the difficulties we have created on our heavenly Father?

Equally vain is it to say that universality is the *aim and intention* of the Gospel,—that limitation arises only from the perversity of man. If men had not been depraved and perverse, there would have been no need for the Gospel. But of what use can any Gospel be to a sinner, which is invariably made of none effect by the very disease it comes to cure, and which can never *do anything* for him beyond aggravating his guilt, *unless* it be accompanied by another and distinct gift, which is special and sovereign,—and *not for all*?

The only reply that can be given is this,—“God is a sovereign: man, every man, is by nature so depraved and rebellious as to *deserve* eternal misery. Salvation is, in every case, an exercise of free grace, the limitation of which no man has a right to complain of. If the Creator thinks fit to call into being myriads of men and women, each one as sensitive as ourselves, knowing well that the only result of their creation will be their eternal wickedness and misery, who or what are we that we should question His doing?”

If it be so,—if God does, indeed, under such conditions give life to the great masses of mankind,—silence alone becomes us. But may it not be as well to ask, whether He does anything of the kind? Certainly nothing short of the clearest testimony of His Word should lead us for a moment to admit even the possibility of a

course so opposed to all that He has revealed to us of His infinite compassion, of his tender mercy, and of his pitifulness towards the children of men. When Abraham ventured to remonstrate with God, under the supposition that He was about to destroy the innocent with the guilty, saying, "Shall not the Judge of all the earth do right?" the Lord justifies his state of mind, by saying that such a thing shall not be. When Jonah, in anger and in insolence, *reproaches* God for being merciful (iv. 2), because Nineveh was not destroyed in accordance with the threatening he had been commissioned to deliver, it is God who deigns to reason on the side of mercy.—"Should not I spare Nineveh that great city?" (ver. 11). When James and John (the tender and loving John) desire that fire from heaven should fall on those who rejected their Lord, it is Christ who says, "The Son of man is not come to destroy men's lives, but to save them" (Luke ix. 56). Scripture invariably represents God as *more merciful* than man, and tells us that it is better, in any case and in all worlds, to be in the hands of God than in the hands of our fellow mortals. Yet even man's moral instincts, when purified by Divine love, revolt against the conception of eternal misery and eternal sin. And since no interpretation of Scripture can be correct which sets the *work of God* in the heart, and the *word of God*, as expressed in the Bible, in opposition the one to the other, it surely becomes us to pause before we commit Divine Revelation to such a controversy.

But I again say, this is not the subject of our present inquiry. We are not asking whether the millions—if millions there were—of the antediluvians who perished in the Deluge are, after the judgment day, to be tormented *forever*? or whether, after a given number of thousands of years shall have elapsed, they will be either annihilated or restored? but whether they may not, at the resurrection, be made acquainted with those later revelations of God's character and will which we possess, and which, for aught we can tell, may with them, as with us, be made powerful to the pulling down of strongholds, and to the bringing into subjection of every thought to the obedience of Christ?

It is absurd to call this universalism. The restoration of the race, whether existing before or since the Deluge, is far from involving of necessity the restoration of every individual; and it is but trifling with a serious subject to assert that if it once be allowed that any man, not converted on earth, may hope for mercy in the next world, then the doctrine of the universalist cannot be either denied or disputed. Yet such is

the ground continually taken by persons who think that God is dishonored, and the teachings of Scripture denied, if a ray of hope is allowed to enter the invisible world.

Would to God it were possible to make such reasoners see that their rash assertions on this subject, however well intended, are, when taken in connection with the views they hold on eternal punishment, to be numbered "among the most effective of all the causes which are, at present, inducing among us that virtual abandonment of Christianity which assigns a mythic sense to almost every part of the sacred oracles." * Would that it were but felt that all this risk is run for a doctrine, "the evidence for which," † says one of the most orthodox of divines, "is by no means to be compared to that which establishes our common Christianity." †

Were it, indeed, indisputably true that the unconverted pass at death into the miseries of hell; and that Dr. Chalmers's estimate of their number be accepted, when he tells us that "spiritual renovation" is "an event of exceeding rarity,"—that those who are thus renewed are but "a handful out of the untouched mass,"—it would be hard indeed to avoid the conclusion that men ought, above all things, to shrink from becoming parents; that the fondest hope of woman should be that her children might die in infancy; and that all classes alike should unite with one of our ablest modern writers—a devout and earnest Christian minister—when he says, "For my part I fancy I should not grieve if the whole race of mankind died in its fourth year. As far as we can see, I do not know that it would be a thing much to be lamented." ‡ *A theology which can lead to such a conclusion must surely be defective somewhere.*

To the further objection that prevailing indifference to divine things would be increased, it might, and it ought to be sufficient to reply, that where our inquiries relate simply to what God has revealed to us in the Bible, or, in other words, to "*what is Truth*," we have nothing whatever to do with supposed consequences. The one and sole question with us, as humble and devout inquirers, should be, *What does the Book say?*

The opposite course,—that which proceeds on the assumption that we are *able* to judge beforehand as to what will be the practical tendency of any doctrine, and therefore warranted in neglecting or rejecting what we may imagine likely to act injuriously on mankind,—cannot be sus-

* Sir James Stephen.

† Rev. Robert Hall.

‡ Prof. Henry Rogers, in Greyson's Letters.

tained for a moment, either by reason or from Scripture.

Yet how often is it acted upon. How many once both rejected and denounced the doctrine of justification by Faith alone, simply because it appeared to them to be unfavorable to holiness of life. How many others, on precisely the same ground, still speak of the doctrine of Election as "a delusion of Satan." How many more—some of whom may justly be numbered among the excellent of the earth—are utterly inaccessible to any evidence that may be presented in favor of a pre-millennial advent; since they are fully persuaded that such a view of the future must be fraught with mischief, and, if generally adopted, prove destructive to all missionary zeal. But who, among them all, will deliberately venture to argue that such fears or suppositions ought either to override or to interfere with just conclusions in regard to the evidence by which any of the doctrines in question are either to be rejected or sustained?

This, however, is not the position on which I propose to fall back. On the contrary, I desire to meet the objector on his own ground, and to maintain that the general reception of the views we have gathered (on the supposition of their being, as I firmly believe they are, revealed truths) would be every way beneficial; stimulating the believer to seek after higher attainments in holiness, impressing the careless with a greater sense of the certainty of future retribution, and removing hindrances from the path of honest but sceptical inquirers.

In our present teaching *relative to the future*, no man can find much that is calculated to promote spiritual growth. He is told, indeed, that this world is not his home; but of that which is to follow he learns nothing. He is led to believe that, apart from the direct and eternal consequences of faith and its opposite, this world and the next have but little in common; that death, like a great gulf, separates men forever from the particular training and discipline they have undergone on earth, from their knowledge and their ignorance, from their vices and their virtues, from their peculiar beliefs or unbeliefs; that one unspeakably awful alternative—heaven or hell—swallows up everything else, and practically annihilates those shades of character which so remarkably distinguish man from man while here.

To the popular mind, heaven, supposed to be immediately entered upon at death, is simply and exclusively perpetual worship; hell, eternal torment in material flame. The great mass, even of instructed Christians, think little of a subse-

quent resurrection of the dead; nor does it seem to them *profitable* to meditate on the fact, that since our Lord carried with him to the Father all that constitutes a human being—all the varied affections and feelings of humanity—and since He exercised every one of these capacities on earth without a stain of sin, it is at least reasonable to suppose that His saints, when raised from the dead, will find employment as practical, and yet as spiritual, as that which engaged their Redeemer while in the flesh.

Hence it is that, in the absence of these thoughts so few Christians are ambitious of distinction in the world to come—ever think about the "crown" that is to be lost or won; or remember that their "calling and election" is one that has to be "*made sure*." How can they do so, while under the delusion—for such it is—that the spirits of the just at death mingle with the angels, and, in the enjoyment of a common felicity, are forever employed in vocal and instrumental praise?

Equally defective are the views generally inculcated relative to the condition of the departed saint at *Christ's coming*. So little, indeed, is now thought of this great event, or of the consequent earlier resurrection of the sainted dead, that it is not too much to say that, in the great majority of instances, these twin subjects of deep and everlasting interest to the early Church—these indivisible truths of the New Testament, on which the sacred writers linger with delight—have little appreciable influence over us, either as joy or strength. They are not the thoughts that either fill us with satisfaction, or modify our conduct and character. They are believed, in some sense or other, without doubt; they form no unimportant part of our creed; but they are superseded, for all practical purposes, by the notion, that when the spirit of a man leaves earth, it enters at once upon its final joy or irreparable woe.

So, in our modes of doing good, that which we value most is immediate and strong impression; conversion, or rather that which appears to us to be such, is often supposed to include everything else; safety, instead of sanctification, too frequently becomes the end of our religion; Christianity is diffused, without being deepened; the "form of sound words" rises in value as the force of an elevated moral life diminishes in esteem; profession outruns practice; union to the Church, whether it be by outward rite or supposed inward change, is too often identified with union to Christ, until, as the result, living Christianity gradually retires before a Christianized population into secret places, and the life and power of the faith, as seen in a literal adherence to the precepts of the Saviour, is accounted little

better than an extravagance. This state of things does not appear to me to be so particularly advantageous, that we should feel anything like regret at the possibility of its being disturbed.

Nor should it be forgotten that now, by all but universal consent, it is fully admitted that our present modes of thought and feeling relative to the future misery of the unconverted, especially when regarded in connection with man's moral inability to repent and believe, have become the fruitful parents of the later forms of scepticism,—a circumstance which in itself alone should lead us, with the deepest anxiety, to inquire whether or no these modes of thought are scripturally correct.

What can be more striking or confounding than the words which have recently been uttered by a great Christian advocate, * eminent for his orthodoxy, when he tells us that "the same Gospel which penetrates our souls with warm emotions, dispersive of selfishness, brings in upon the heart a sympathy that tempts us often to wish that itself were not true; or that it had not taught us so to feel?" At these points, he goes on to say, "we come upon an interior antagonism, a deep, counteractive energy, whence springs, almost with periodic regularity, a DISSEMBLER, of which Christianity is the immediate object, inasmuch as it is its incitative cause."

Is it possible to pass a severer condemnation on some parts of our modern Evangelical theology, than to show, as is here done, that, on the supposition of its truth, the Gospel of Jesus Christ is suicidal in character; that in proportion as Divine truth produces its intended and legitimate effect on human hearts, it brings them, in certain points, into direct antagonism with itself?

Again, what can be more paralyzing than thoughts and feelings such as have been avowed by Dr. Albert Barnes as his own? He is speaking of the ordinary Evangelical theology, in its bearing on the unconverted, when these words are forced from him:

"These, and kindred difficulties, meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow-sinners to be reconciled to God, and to put confidence in Him. I confess, for one, that I feel them, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not know that I have a ray of light on this subject which I had not when the subject first flashed across my soul. I have read, to some extent, what wise and good men have written. I have looked at their theories and expla-

nations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity.

"I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have; but I confess, when I look on a world of sinners and sufferers, upon death-beds and graveyards, upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens, when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet He does not do it, I am struck dumb. It is all dark, dark, dark, to my soul, and I cannot disguise it." *

How different would be our conclusions if we could but believe that the eternal justice and infinite mercy of our heavenly Father is "one and the same with His universal sympathy; that the medicines of Christ are as manifold as our infirmities; and that, as there are 'many mansions' in the 'Father's house' (the redeemed congregation), so, to that house are many approaches."

Need it excite wonder that, under existing conditions, doubt spreads? It is easy to say that scepticism, of whatever kind, is but another name for sin,—that it is not honest,—that it arises simply and solely from hatred to truth. Such is not the fact. There is such a thing, whether men will allow it or not, as *honest doubt*. The Bible everywhere recognizes it. The Apostle Thomas is a striking example of it. And those who have read the sermon of the late Mr. Robertson, of Brighton, on the rationalism of this disciple, will enter into his meaning, when he speaks of men "whose reflective powers are stronger than their susceptible;" of "minds that must be convulsed with doubt before they can repose in faith;" of the evidence afforded by the Gospel narrative that "a sign may be given to the doubt of love which is refused to the doubt

* Albert Barnes, "Practical Sermons," pp. 123—5. Boston, U. S., 1858.

* Isaac Taylor's "Restoration of Belief."

of indifference;" and of the lesson which is taught by that Divine forbearance which did not disdain to say to the one sceptic of His little band, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.'

Never did the question, 'How can *honest doubt* be best dealt with?' more urgently demand a solution than it does in the present day. Never was it so necessary as it is now to separate earnest and active doubters—men who so *love truth* that they dare not *rest* in doubt—from men whose scepticism is but a chronic malady, characterized chiefly by conceit. For the latter, *little or nothing* can be done; for the former, *much*.

Nor should it surely be forgotten that "the real, though often unavowed, ground of the doubts which are thus overclouding the spirits of so many of the nominal disciples of Christ, is the hopeless dejection with which they contemplate that part of the Christian scheme which is supposed to consign the vast majority of our race to a future state in which woe, indescribable in amount, is also eternal in duration. From this doctrine the hearts of most men turn aside, not only with an instinctive horror, but with an invincible incredulity; and of those who believe that it really proceeded from the lips of Christ himself, many are sorely tempted by it, either to doubt the Divine authority of His words, or to destroy their meaning by conjectural evasions of their force." *

It is unquestionable, that in the Gospels the Redeemer is depicted as frequently turning away from the world, which then, as now, would be called religious, that He might more forcibly teach us that He has other sheep, not of this fold, sheep astray upon the mountains, despised and rejected of men. It is in these Gospels that "one by one we see and recognize them. The publican, who stands afar off, and will not lift up so much as his eyes to heaven; the woman who is a sinner, from whose touch Simon shrank back in horror; the soldier, who would not venture to ask Him under his roof; the heathen mother, whom his disciples would have driven away as a dog from his presence; the rough sailor, who had been washing his nets on the shores of the lake; the man of business, who sat all day long at the receipt of custom; the stranger, who did his works of mercy, not following with the apostles; the wild youth, who had wandered far from his father's house; the savage robber, who

hung on the accursed tree—to each and all he turns, and for each He has a blessing." *

Is it possible to imagine that love like this passed away forever with the earthly life in which it was manifested? These persons *came to Christ*, it is true; but what evidence is there, in relation to some of them at least, that they discerned his true character, or sought more than temporal good?

Is it conceivable, I say, that on the supposition of such like among ourselves not being truly regenerated here, there is, in the world that is to come, for them neither pity, nor mercy, nor hope?

If it be so, why the consciousness, that lies so deep in the hearts of all men, that sin is separation from God, and peace, and blessedness? Why the sadness and the thoughtfulness that all but invariably accompany suffering and toil? Why the universal consent of humanity to the Law that it is good? Why the countless struggles that are continually going on, in the minds of the unregenerate, after ideals of excellence which are never reached? Why, if in vain and for nought, should the most real and deep of all human experiences be the sense of guilt, and the longing after deliverance from its chain? Why indeed, if earth be not the field in which the seed, at least, of reconciliation with God is sown with no niggard hand; if the world to come will see no richer harvest than that which we behold; if the multitude who now so darkly grope after God never find Him; if conscious helplessness lead to no helper, and life and death, and all the mystery of being, end only in one grand gigantic scene of all but universal desolation?

God forbid that I should, for a single moment, even *seem* to doubt that for *some*—for those of us, in particular, who have "tasted the good word of God, and the powers of the world to come"—the solemn issues of eternity *do* hang on the few short years of our mortal existence; but it does not thence follow that this is the case with every man; that the possession, or the possibility of possessing, a copy of the Scriptures is equivalent to a full presentation of the Gospel; or that either tracts or sermons can in themselves so embody living truth, as to make the disregard of them equivalent to the rejection of the Redeemer. I do not despise either tracts or sermons; but I am quite sure that none of these things however good in their place, will accomplish much, so long as the stumbling-blocks occasioned by the corruptions of the Church, and the inconsistencies of individual believers, are unremoved.

* Sir James Stephen, "Ecc. Biog.," ii. 495, Epilogue.

* Stanley's "Canterbury Sermons."

Not till this is done will it be seen that the *moral superiority* of Christians, the winning excellence of those who love and imitate the Redeemer, is the *great agency* employed by God to draw men to Christ; inasmuch as in this way alone can the teachings of Scripture be practically illustrated, and translated into action.

So far from imagining that teaching the *possibility* of this power being brought to bear on the unrenewed in other states of existence—the *probability*, I would rather say, of the redeemed Church being employed, in the world to come, in bringing to the knowledge and love of Christ multitudes of those who have never known him here,—would have a tendency to promote religious indifference, I firmly believe that its effect would be precisely the reverse. For then future retribution, instead of being, as now, alternately dreaded and doubted, would come to be acknowledged a solemn reality, as little open to question as the great facts of physical existence; while the exact apportioning of reward and punishment to every man according to his deeds, *now all but universally lost sight of*, would be found to harmonize alike with the voice of conscience and the word of God. Virtue, of whatever kind, and by whomsoever displayed, would, as coming from the “Giver of every good and perfect gift,” then be considered worthy of all honor and imitation: and the one great desire of the child of God would be to be “*preserved blameless, body, soul, and spirit, to the coming of the Lord.*”

There are persons I know who will say, If hell can be escaped, let us go on in sin; just as there were persons in a former day who said, “Let us sin that grace may abound.” Of such, what more can be affirmed than this, “Their condemnation is just!” Baptism, the Lord’s Supper, church-going, prayer, almsgiving, all have been in like manner abused. But it is not on this account, nor yet because “things hard to be understood” have in all ages, been “wrested by the unteachable and unstable to their own destruction,” that we are to regard any portion of the Divine Word either as dangerous or doubtful.

Dr. Norman McLeod observes—“It does appear to me that there exists a wide-spread callousness and indifference, an ease of mind, with reference to the fate hereafter of ungodly men, which cannot be accounted for except on the supposition that *all earnest faith is lost* in either the dread possibilities of future sin, or of its future punishment.” *

* “Parish Papers,” chapter on Future Punishment.

Even of professed believers the truth must be told, that few attempt to realize the awful condition in which mankind are supposed to be placed; that many shrink from even hinting danger to their nearest and dearest unconverted relatives; and that some, it is to be feared, “compromise with conscience for the absence of a life in the spirit of their creed, by violent speculative denunciations on those who oppose it.” The great multitude, in the meantime, live on and pass into eternity, devoid of every sentiment of anxiety in reference to the world that is to come; the popular theology being, I am afraid, but too truly expressed in an epitaph I have seen some where, written upon the tombstone of a notoriously abandoned man, who was killed by a fall while hunting.—

“Between the stirrup and the ground
He mercy sought, and mercy found.”

This is the grand delusion we have to grapple with, and we shall do so most successfully by bringing under the notice of the impenitent, considerations which tend to attach certainty rather than horror to future retribution, and by avoiding exaggerated statements, which are only calculated to harden the hearer.

Dr. Norman McLeod again asks, “What if, instead of the wrath of God being poured upon them (the wicked) to the utmost, it will be inflicted in the least possible measure, and only in the way of natural consequence? What if the sin which makes the hell hereafter is, in spite of all its suffering, loved, clung to, even as the sin is which makes the hell now? Nay, what if every gift of God, and every capacity for perverting his gifts, be retained, and if the sinners shall suffer only from that which he himself *chooses* forever, and forever determines to possess? I do not say that it must be so, but if it is so, then might a hell of unbridled self-indulgence *be preferred* then, as it is by many now, to a heaven whose blessedness consisted in perfect holiness, and the possession of the love of God in Christ forever and ever.” * I can only say to this speculation, that a hell of this character (totally different from that which the Bible asserts it to be), would not assuredly be an object of much dread to the wicked; but that God should forever sustain sinners in this *preference for evil*, and in the eternal indulgence of it, passes all rational belief.

That Christians enlightened from above, and themselves partakers of a salvation which they acknowledge to be a free and sovereign gift, irrelative altogether of their deserts, should be

* “Parish Papers,” p. 154.

unwilling to receive the testimony of Scripture, when it points to possibilities for the race, brighter than any they could have conceived: that they should be *indisposed to examine* such evidence as is presented to them in favor of its truth; that they should *almost deem it wicked* to doubt the dogmas of past ages, or to question the validity of the inferences on which they rest, would be utterly unaccountable, were it not for the recollection that want of faith is want of courage, and that cowardice in the study of the Divine Word is but one of the many sad consequences which result from man's alienation from his Maker, and the tendency of his soul to *dread* rather than to love his heavenly Father.

THE LITTLE HORN.

THE TEN KINGS AND THE ONE KING.

BY H. BRITAIN.

ONE of the most difficult tasks imposed upon the disciples of Christ, in the present age, is, the insisting on the necessity of believing that the Scriptures mean what they say, to those, also, who say they are disciples of Christ. As this difficulty is great with those statements that are clear, and easily to be understood, how much greater is it when we approach the statements of prophecy. Clear statements being made to mean anything but what they do mean, it is only reasonable to expect that prophetic statements will fare no better. One of these prophetic statements is that relating to the ten kings, and another who is to rise after them. We have stated in our previous articles, whom we believe that the Scriptures teach this "another" to be, and have given proof and reason for our belief. For the sake of those who may not have the opportunity to go into the question of the little horn, we propose examining closely into the assertion of the year-day expositors, that this "another," or "little horn," is the Papacy. The question to be first put, is a simple one. Has the Papacy existed after *ten* kings have also existed? History must decide for us, as to the answer; and, it is useless to accommodate history so as to make it say yes, when it says no, for, sooner or later, the deception will be found out.

It is admitted, generally, that the Roman Empire is the fourth kingdom. It is out of this empire the ten kings are to rise *prior* to the "another" king. Let us, first, see what countries or districts were embraced within the bounds of this Roman Empire. They were as follows: Italia, Gallia, Britannia, Hispania, Lusitania,

Rhoetia, Noricum, Pannonia, Dacia, Mesia, Thracia, Achaia, Macedonia, Illyricum, Istria, Liburnia, Dalmatia, Alpes Maritime, *in Europe*; Asia Minor, Pontus, Cilicia, Armenia, Assyria, Babylonia, Mesopotamia, Syria, Judea, and Arabia *in Asia*; and Egypt, Libya, Africa Proper, Numidia and Mauretania, *in Africa*; The modern countries or districts, answering to these, are as follows: Italy, Papal States, Spain, Portugal, France, England, Scotland, (part), Belgium Holland (part), German States (several), Prussia, Switzerland, Austria, Russia, Turkey, and Greece, *in Europe*; Turkey, Russia, and Persia, *in Asia*; and Egypt, France, and Morocco, *in Africa*. It is then, on this territory, we shall find the ten kings, if they have ever existed, and the territory, as we see, included districts in Europe, Asia, and Africa. The prophecy does not say, when ten kings have risen out of that portion of the fourth kingdom in Europe, or in Asia, or in Africa; but that they are to arise "out of this kingdom." In looking for these kings, the whole of the territory must be kept in view, and not one part omitted to the disadvantage of another. It will be perceived at once, that any exposition based upon the historical events relating only to a part of this kingdom, will be unsound and opposed to Scripture. The old Roman Empire became divided into the eastern and western Empires about A. D. 395. The Western Empire became extinct A. D. 476. The Papacy arose as the little horn, it is said, between A. D. 606—608. If the Papacy is the horn, the ten horns or kings must have existed on this territory prior to its appearance. What proof do the year-day advocates give that these ten kings did exist? They say that Machiavel, in his history of Florence, gives a list of the names of ten kingdoms which arose at the disruption of the Roman Empire. And they gave a reputed list of Machiavel. But, strange to say, *Machiavel does not give any such list.* What does Machiavel say in his history? In book I. history of Florence, he writes, "Zeno held the Eastern Empire. The Ostrogoths governed Mysia and Panonia; the Vestrogoths, Senevi, and Alari held Gascovy and Spain. The Vandals possessed Africa; the Franks and Burgundians, France. The Heruli and Thuringi had Italy." So, that the list of kingdoms given by Machiavel, is as follows: 1. Eastern Empire; 2. Ostrogoths; 3. Vestrogoths, Alans and Senevi; 4. Vandals; 5. Heruli and Thuringi; 6. Franks and Burgundians. *Sine and not ten.* There are numerous and conflicting lists of these ten kingdoms given by the year-day expositors, among whom the common bond of union, as to these ten kingdoms, appears to be, disagreement. We will take side

by side with Machiavel's *real* list, two of the principal lists given by these expositors.

<i>Isaac Newton.</i>	<i>Machiavel.</i>	<i>Dr. Keith.</i>
1. Visigoths.	1. East'n Empire.	1. Ostrogoths.
2. Snevians.	2. Ostrogoths.	2. Vestrogoths.
3. Alans and Vandals.	3. Vestrogoths, Snevcs, and Alans.	3. Snevcs and Alans.
4. Alans.	4. Vandals.	4. Vandals.
5. Franks.	5. Franks and Burgundians.	5. Eranks.
6. Burgundians.	6. Heruli and Thuringi.	6. Burgundians.
7. Lombardy.		7. Heruli and Thuringi.
8. Ravenna.		8. Saxons & Angles
9. Britons.		9. Huns.
10. Huns.		10. Lombards.

From these it will be perceived that two kingdoms on Machiavel's list, not given by Sir Isaac Newton in his list, would bring Sir I. Newton's list to twelve. And Dr. Keith's list does not include the Eastern Empire on Machiavel's list; nor Ravenna on Newton's list, which, added to his list, would bring it to twelve also. It is obvious, that as the number of the kingdoms were not at first ten, they could not afterwards be so called, because they were so at first. It should also be borne in mind, that the existence of any such kingdoms was never alleged till the year-day system sprang into being in A. D. 1195; but the Scriptural teaching, that a day is a day, a year is a year, existed long enough before that year. It is to history itself we must turn, and see if we can find that any such ten kingdoms have uniformly existed during the period intervening between A. D. 476 and A. D. 606—608, promising that we do not desire to manufacture history to order, but to take its testimony as we find it. When a kingdom is called a kingdom, in historical accounts, or an exarchate an exarchate; or a province a province, we take it to be so, and do not desire it to be called what we think it ought to be named, but what it is named.

In A. D. 477, 1. Eastern Empire; 2. Kingdom of Italy; 3. Visigoths in Gaul and Spain; 4. Vandals in Africa; 5. Burgundians in Gaul; 6. Franks; 7. Sussex; 8. Kent; 9. Persia. This year is our starting point, from which we have to trace the increase and decrease of power existing on the territory of the old Roman Empire.

A. D. 511, four kings of Franks, Thierry at Metz, Clodomer at Orleans, Childelbert at Paris, Clotaire at Soissons, increase to twelve. A. D. 519, Wessex, increase to thirteen. A. D. 524, Clodomer dïes, decrease to twelve; A. D. 534, Vandals in Africa conquered by Eastern Empire (4); and Burgundians in Gaul conquered by Franks (5); and A. D. 534, Essex, increase to

eleven. A. D. 547, Northumberland, increase to twelve; A. D. 550, Snei in Spain, increase to thirteen; A. D. 553, kingdom of Italy (3) conquered by Eastern Empire, decrease to twelve; A. D. 554 death of Frankish king at Metz, decrease to eleven; A. D. 558, death of Frankish king at Paris, decrease to ten; A. E. 561, four kings of Franks; Caibert at Paris, Chilperic at Soissons, Goutram at Orleans, Sigebert at Metz, increase to thirteen; A. D. 567, death of Caribert, decrease to twelve; A. D. 568, kingdom of Lombardy founded, increase to thirteen; A. D. 571, East Anglia, increased to fourteen; A. D. 584, Snei in Spain, subdued by Visigoths in Spain decrease to thirteen; A. D. 584, Sussex subdued by Wessex, decrease to twelve; A. D. 586, Mercia, increase to thirteen. So that, when we come to the period of A. D. 606—608, the number of kingdoms are as follows: 1. Eastern Empire; 2. Visigoths in Spain and Gaul; 3, 4, 5. three Frankish kingdoms; 6. Kent; 7. Persia; 8. Kingdom of Lombardy; 9. Wessex; 10. Essex; 11. Northumberland; 12. East Anglia; 13. Mercia. It may be thought necessary to show that Persia held territory within the bounds of the Old Roman Empire. In 606, Chosroes, its king, conquered Mesopotamia, and in 607 overran Syria, Palestine and Phoenicia. In 609, possessed Asia Minor. History, as we see, does not give any support to the existence of the ten kingdoms, either uniformly during, or at the beginning of, or at the end of this period. We have now to examine the historical proof which the year-day expositors give, to show that the Papacy is the *king* of whom the Scripture says, "he shall subdue three kings." The three kingdoms said to have been subdued, are, 1. The Exarchate of Ravenna; 2. The Heruli and Thuringi, or Æmilia, or Romagna; and, 3. Lombardy or Pentapolis. The period in history when these kingdoms were subdued, it is said, was when Pepin, king of France, gave them to him. A curious statement this for examination, the giving of territory, proof of its *subjugation*. In A. D. 753, one hundred and forty-five years after the rise of the year-day little horn (who should have arisen after *ten kings*, but did not), the Pope, who should have been mighty and powerful, (Stephen) "*implored the aid*" of Pepin, king of France, against Astolphus, king of Lombardy. Pepin compelled Astolphus to make peace with the pope. But in A. D. 755, Stephen again implored Pepin's aid. Pepin aided him, and Astolphus was obliged by Pepin to give to the Pope Ravenna and a considerable portion of the territory on the Adriatic, which included Romagna. But Ravenna and Romagna were in the kingdom of

Lombardy, overruled by Astolphus, and not separate kingdoms at all. Ravenna was an exarchate when possessed by the Eastern Emperors, but an exarchate is not a kingdom. If it is, then a province of an empire or kingdom must be always the kingdom or empire itself. The three said to be kingdoms never were kingdoms at all. They have been portions of kingdoms or empires, but history is silent as to anything else. The existence of the three subdued kingdoms, so called, appears also to be a pleasing fiction. But, the triple crown, it will be said. We have stated, on the authority of one historian, (see a previous article,) that Boniface ix. was the first who wore the tiara A. D. 1389. Another authority, states as follows: A. D. "1336, Pope John introduced the tiara or triple crown. Hormis-day (514) first added a crown to a cap; Boniface viii. (1294) assumed a double crown, indicative of his temporal and spiritual supremacy; and John xxii. added the third crown, perfecting this tiara." No support for the three subdued kingdoms can be found in these statements.

(To be continued.)

THE GLAD TIDINGS.

BY W. H. SPENCER.

"I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10.

This was an *angelic message*. It came from the great Fountain of all truth and light, and, winged through space, first vibrated upon human ears in the midnight stillness of Judea's shepherd-fields.

Scarcely had He, of royal lineage born, been cradled in a manger in "the city of David," than angels sped from heaven's court, radiant with the glory of the Eternal, to the midnight watchers of the flocks. Their mission to this world was one of light; for one before had said that "light is sown for the righteous." And while these holy shepherds were their midnight virgils keeping, "the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid." In this respect they remind us of the Israelites of old who were afraid to come nigh Moses, when he returned from the presence of the Lord on Mount Sinai, because his face still manifested something of the greatness and brilliancy of God's glory. So when "the angel of the Lord" came upon these faithful shepherds in their midnight meditations, and the glory of the Lord "shone round about them," they "were sore

afraid," and shrank back in holy fear. But "the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." No wonder, indeed, at an announcement of this character, with so startling a manifestation of its Divine authorship, that "suddenly," to enhance the interest and effect of this midnight scene, there was with the angels a multitude of the heavenly hosts praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Truly may this message be called *good tidings*. It was an announcement of "good" which should be "to all people," and came from the Giver of all good. It proclaimed the birth of "a Saviour," Christ the Lord; "the Lamb of God who taketh away the sin of the world;" "the Saviour of the world;" "the bread of God" who "giveth life unto the world." Zacharias, filled with the Holy Spirit, felt the full force of this truth when he exclaimed prophetically,— "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since 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 sware 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" (Luke i. 67-75).

In view of this inspired language it would be vain to deny that the Advent into the world of "Christ the Lord" was according to a fore-ordained purpose of the Creator of the Universe; that this purpose has been revealed to the prophets, and clearly recognized by them; and that it was the subject of a "holy covenant," confirmed by "the oath which God sware to our father Abraham." No other conclusion can be fairly deduced from this language.

Now this angelic message announces that this purpose is one of *good* to man universally, irrespective of time, nationality, or condition. Surely the Divine declaration that Christ's birth shall be productive of "great joy" to "all people," cannot be limited to mean only the few who have heard it under this "dispensation of grace."

Christ settles this point so clearly and so emphatically it is one of the mysteries of our times so few see and acknowledge the truth. In that wonderful discourse to Nicodemus the Saviour unfolds the great love of God towards the world by assuring him that "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." After thus revealing the purpose for which the Son of man must be lifted up to heaven, designating it as antitypical of a memorable event in Jewish history. He proceeds to give us the reason for this, viz., "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" (John iii. 14-17).

The hope inspiring and glorious fact is stated that the gift of God's Son, as the ransom for all men, was Jehovah's LOVE-GIFT to the world. We must recognize Love as the supreme and crowning attribute of the Divine character. While all the Divine attributes are gloriously united in human redemption, yet in God's dealings with man all are in subordination to Love. When man incurred the displeasure of his Creator by open rebellion, Love whispered of hope by the coming of a Seed whose all-potent power should exterminate evil; and hence Love consented to man's expulsion from Eden. Love guarded the Tree of Life lest man should pluck and eat of the life-giving fruit, and live for ever in a sinful condition, which Love foresaw would be eventually a greater calamity to man than to bear the terrible curse and come under the dominion of death itself, for in due time Death's Conqueror should appear. And therefore, as Love permitted the whole race to come into this perishing condition, Love would cease to be Love if it did not put forth every possible means for man's deliverance from this universal calamity. Love sadly beheld the world,—all men,—in this perishing condition, all going down to a common pit of destruction, and hence with yearning intensity Love would save all men from the necessity of perishing. And so we find the inspired record saying, "God so loved the world" (all men) "that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life" (John iii. 18). In this LOVE-GIFT God provides a universal sal-

vation for man; i. e., He gave his Son to save all men from the necessity of perishing. Before this gift was made, all men, with few exceptions, entered the dominion of death from necessity; but now "whosoever believeth on him" need not perish, but have everlasting life. Love is no one-sided element in God's character, and hence as God's love, in its unsearchable depth and intensity, embraced "the world," all men must have the opportunity, in God's own time, of believing on Christ, the Deliverer, or Love becomes deprived of benevolence, its essential characteristic, and thus ceases to be Love. Nothing less than this can be fairly deduced from the passage.

How true, then, is the proclamation of the Messiah's birth good tidings of "great joy" which shall be "to all people!" What hope-inspiring, love diffusing words! How beautifully and gloriously they harmonize with God's promise and oath to Abraham that in him "all the families of the earth" should "be blessed!" They have not all been blessed. Millions on millions, covered by that Love which sent the beloved Son into the world, have gone down into the dark prison-house of death without so much as a knowledge of God's promise to Abraham, and and that they were the subjects of Divine Love. Are they to perish because of unavoidable ignorance? Are they all lost because they chanced to live in an age before the Gospel Sun arose upon our world? Are they never to feel its benign influence and have an opportunity to form a character by its hallowed light because death swallowed them up in darkness? Perish the thought! God has pledged for them a fair chance "in due time," to obtain everlasting life by believing on his only begotten Son. Death, though it ruthlessly cut them down, shall not prevent them from having such an opportunity sometime during "the endless succession of ages." God's love covers them all. God gave his Son a ransom for all. And he has obtained all power in heaven and earth, and the time wanes when He shall commence the mighty triumphant march down the pathway of the skies to strike the fatal blow to the last enemy—death—and break the bands which now hold in darkness the countless millions of earth's inhabitants, and set them free under the universal light of God's love. Then indeed will they be "blessed" with a knowledge of God's Redeemer, provided in love, and this universal knowledge will bring "great joy" to "all people," as the angel declared.

Rochester, N. Y., Dec. 25th.

"THE AGES TO COME."

I HAVE sometimes pictured to myself, as I have no doubt most of us have done, this present world supposing it to be still subject to all external natural laws as at present, and with all the forces of nature, good and bad, just as they are now; provided only that men everywhere were real Christians and sincere worshippers of God. And I have come to the conclusion that, even with such drawbacks as adverse harvests, and earthquakes and tempests occasionally occurring, the world would be a paradise to live in even now. It is not Nature that requires a change in order to bring happiness to us, though I do not deny that a certain amount of suffering is caused by natural evils; but that which is the great obstacle to human happiness is the evil heart of man himself: if this evil were removed, everything else would soon right itself.

We are all fond of indulging occasionally in day-dreams. Let us then for a moment imagine that the dominant emotion in the hearts of all men is real love to God and to Christ, and let us picture the result. First of all we should require no prisons, no armies, no navies, no police, no iron bars to protect our property; for in this case though moth and rust might still corrupt, thieves would not break through nor steal. If famine did occur in one part of the world, the helping hands of brothers would at once be stretched out to relieve; if sickness came all would joyfully lend their aid to succour and comfort. Poverty would rapidly disappear, for the rich would not only have no fear of being imposed upon, but would be "willing to communicate and glad to distribute." Distinctions of rank might and no doubt would still exist, but the rich, the talented, and the great, would no longer be envied, because they would use all their advantages to further the general good. All men would labor to perform their own work properly and thoroughly, being confident that they would receive a fitting recompense for their labor. All men, high and low together, would, instead of quarrelling as they now do, lend their aid to one another in bringing to perfection all their undertakings. Disease might at first and for a time claim a certain number of victims, but day by day it would lose its power inasmuch as all men being sober, temperate, and chaste, and doing all in their power to make one another's homes healthy and happy, it would soon have no material to work upon. The human race would thus enter upon a new phase of existence, and would be lifted up as it were into a higher sphere. Increased comfort would bring increased health and happiness.

Literature, science, and the arts would make gigantic strides, and the study of the wonderful works of the Almighty would be rewarded by greater insight into them. And if, even now, these studies are the most pleasurable and gratifying to the intellect, and afford a never failing source of delight, what would they not be then? Each country would contribute its quota to the general happiness, and the only rivalry among nations would be the noble one as to which should do the most for the welfare of the whole.

Obviously this state of things could only be brought about by men loving God and their neighbors; in other words, by their obeying heartily that first great commandment of the law, to love the Lord their God with all their heart, and the second which is like unto it,—to love their neighbors as themselves. The result of such obedience would be HAPPINESS,—that which we all now seek for and long for, yet never obtain except occasionally and for a short time. For happiness is best attained even now in this world by trying to make others happy, while it never comes to those who seek it without reference to others.

Now it is certain that such a state of things as that which I have been picturing is one with which God would be well pleased, and on which He could look with approbation; indeed, we may confidently say that this is what He intended to be the case, inasmuch as our Lord sums up the whole teaching of the Law and the Prophets in loving our neighbor as ourself. Almost, if not all the evil we suffer in this world, is the consequence, directly or indirectly, of the neglect of this commandment. It is equally certain that wherever God reigns supreme this command will be fully obeyed. We have, therefore, every reason to believe that this bright prospect will be realized at some future time. Yet such a state of things seems too glorious, too delightful even to be thought of. Surely any one might well say, looking at the earth as it is at present,—such an anticipation must be a mere dream. Alas! it seems so now.

"And is the goal so far away;
Far, how far no man can say;
Let us have our dream to-day."

Thank God it is more than a dream, for the eye of faith can see plainly enough through the mists and darkness that shroud all things, brighter, better, happier ages,—ages in which the great characteristic shall be that therein "dwelleth righteousness." In other words, the state of man shall be one in which evil is no longer dominant, but, "a King shall reign in righteousness and princes shall rule in judgment." "They shall

not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9). "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as a rose" (Isa. xxxv. 1). When the last enemy—death—shall be destroyed, then, and not till then, will the reign of righteousness be wholly triumphant. We shall, in fact, live on a new earth—even that earth to which allusion is so often made in the Scriptures.

But here we are met by the question: What is this new earth? Is it literal, or is it spiritual only? This is really a very important question. I think myself we have strong grounds for believing that we shall live on a renovated earth, and that all the promises of God, which so often appear to pass by unfulfilled, shall therein be literally carried out. St. Peter tells us that "we, according to God's promise, look for new heavens and a new earth wherein dwelleth righteousness." St. Paul informs us that we are to possess a spiritual body, and just as this present state and mortal bodies are obviously intended to be joined together, so that man could not exist except on earth, so also does it seem *a priori* probable that the fact of our possessing a new body implies the existence ultimately of a new earth suited and adapted to this spiritual body.

We have no reason whatever, either from reason or from revelation, to suppose that we ever lose our perfect humanity. We never cease to be men,—we never become angels nor anything else but human beings, and as such composed of spirit and soul *and* body. Why should we even wish it to be otherwise? Is it not a much more rational hypothesis than one which supposes that hereafter we shall be entirely spiritual beings?

The main difficulty in the way of impressing these truths upon mankind arises from the false associations that are commonly thrown around matter. We forget that when God first framed the *body* of a man he pronounced it "very good," and that it was in his *material* dwelling place that Adam originally enjoyed fellowship with his Maker. We forget that there is no essential connection between materialism and sin; that it was over the *material* world that "the morning stars sang together and all the sons of God shouted for joy;" that it is the material and visible heavens that "declare the glory of God," . . . that it is the substitution of righteousness for sin, of the pure for the vile, of love for selfishness, and not of spirit for matter that will distinguish the new economy; for its special and distinctive mark is simply this,—“A new earth wherein dwelleth righteousness.” Such a

view,—the only revealed and therefore the only reason-able idea of the future life,—puts to shame not merely "the dreamy Elysium" of classical antiquity and the sensualisms of Oriental beliefs, it rises above all the wearisome and vapid inanities of modern "poetical and philosophical surmises," and transcends every speculation which would attempt to draw evidence of the nature of man's futurity from the analogies of Nature. "It is," as has been well said, "the belief to which a genuine philosophy would naturally give the preference, if among the many hypotheses of the future stages of human existence which have been imagined as probable, it must make a choice."

It being thus *a priori* likely that we shall live again on a renovated earth, it remains to consider what the Scripture says on the subject. Let us take then our Lord's words in the Sermon on the Mount: "Blessed are the meek, for they shall inherit the earth." What earth can this refer to? Obviously no other than this present earth renewed. The meek and humble could not possibly inherit an earth in which evil was dominant.

Again, the author of the Epistle to the Hebrews tells us that the saints of old all died in faith, not yet having inherited the promises, but that they sought a better country and a "city having foundations whose builder and maker is God." God had moreover told Abraham to lift up his eyes and look northward and southward, for all the land on which he looked He would give to him personally. All which can scarcely be explained away as meaning something spiritual without reference to earth at all. But though this had been thus distinctly promised to Abraham yet he obtained nothing in it but a burial place: clearly typifying that he was to rise again and would then receive, in the renovated earth, the possession he was promised. So, too, with all the promises of God; they cannot be fulfilled unless in an earth wherein God is worshipped and glorified. For instance, how is it possible for the humble to possess the earth and to delight themselves in the abundance of peace, unless God is really "king over all the earth?" Moreover, by far the greater part of God's promises seem, as I have said, to pass away unaccomplished in this present state. It is not true, for example, that "the wicked are rooted out of the earth," or that God avenges here the widow and the fatherless. On the contrary, as the Psalmist tells us, the wicked "are in no fear of death, but are lusty and strong, . . . and they do even what they lust;" while, on the other hand, it is the saints of God,—those to whom so many blessings are promised,—who seem in this life to be

of "all men most miserable." The conclusion, therefore, to which we are led, and apart from which indeed our innate sense of justice and righteousness would not be satisfied, is that there will be a renovated earth in which God's promises shall be fulfilled. Man, indeed, often "keeps the promise to the ear but breaks it to the heart;" but God—our Father—rather breaks the promise to the ear but keeps it to the heart; and so we conclude and believe must it in this case be.

I myself hold that all the promises of God will only be really carried out when He has taken to Himself His great power, and then the prophecies will be found to be literally accomplished.

Now it is remarkable that all these prophecies and promises would seem to refer in their fulness only to God's own people,—the Israel of God,—whether Jew or Gentile; yet it is equally clear that they are not the only inhabitants of the world to come. They are the rulers—the kings and priests in those ages; but, thank God, they appear to have millions upon millions of their fellow-men for subjects. It is the ignorance or forgetfulness of this fact, and the utterly unwarrantable assertion that none but the saints appear on the renovated earth, that has given such a dark and gloomy aspect to theology. Surely we have no right to explain away such glorious passages as every now and then occur in the Scriptures, all tending to show that the elect are simply the first fruits of the earth.

It is one of our chief objects to hold out prominently, the revealed fact that "*the nations of the saved are totally distinct from the glorified saints.*" This fact, and this alone, can harmonize the different and conflicting theories of election, and besides being one which at once recommends itself to our consciousness by its inherent justice and righteousness, it has in addition a very strong degree of probability from analogy. If the renovated earth is in any degree the antitype of this present world, it is every way probable that it will consist of various degrees and ranks, and what so likely or so glorious as that the saints and those who in this life keep God's commands will then be rewarded by high positions in their Redeemer's kingdom? If it be not so, what is the meaning of the terms "kings" and "priests" applied to them so often? If they are kings they must have subjects; if they are priests the must officiate in that character as mediators more or less.

Now the very object of the establishment of government, either royal or ecclesiastical, is that by it order, peace, and justice may be established; and in proportion as that object is attained do

we consider the government a good one. We may therefore reasonably infer that God's elect will be engaged in the delightful task of bringing into order and submission to God, "the nations," and those who, while on earth, though struggling against evil, had not been victorious in the fight, but had yielded to the snares of evil through ignorance, yet were not haters of goodness.

Just as in this world there are various grades and degrees from the highest to the lowest, so it is probable that there will be hereafter also wide diversities of condition and of nearness to God. That even amongst the elect there will be great differences is not only probable but seems to be hinted at, if not plainly revealed. The fact of our Lord saying that they for whom it had been prepared by His Father should sit on His right hand and on His left in His kingdom, implies gradation in rank.

With regard to the masses of mankind I think the Scriptures hint, if they do not declare, that moral evil will not be at once and suddenly destroyed from among them. Evil will be powerless in the presence of the transcendent power of Christ and His saints, but I am far from sure that it will entirely have ceased from the hearts of all. All God's works are gradually and slowly perfected, and it may be that a long period will elapse before all are brought into complete and loving obedience to God. At all events the fact that the leaves of the tree of life are said to be "for the healing of the nations" would seem to imply that the nations spoken of are only in process of healing, and therefore still to a certain extent under the influence of moral evil.

To many this state of things will appear very dreadful to contemplate, for men accustomed themselves to think that after death all will somehow come right; but it is a sufficient answer to say that without obedience and conformity to the will of God there cannot be happiness and peace either here or hereafter. This more especially is the lesson men have to learn in this world, and it is one which the experience of all the wise and good teaches them now, while those who do not learn it now will have to do so hereafter, if ever they are to have peace.

With regard to the saints themselves, I have no doubt whatever that their feeling towards one another will be that of brothers, a relationship surely of the holiest, sublimest kind, and which even now is one of the purest and best. They will, as children of our Father and as brethren of the Elder Brother, be one in feeling, in heart and affection. To them will be committed the glorious privilege of being "repairers of the

branch, the restorers of paths to dwell in." It is in the highest degree improbable that there will be no work to be done "in the ages to come;" on the contrary, I feel convinced that it will be the very reverse. Just as when God originally made man upon the earth, He commanded him to "subdue it" and bring it into order, and this when was in a state of innocence; so also in the future ages there will be abundance of happy useful work for all to do in developing the marvellous resources of God's creation.

Lastly, in the "dispensation of the fulness of times" God will gather together and reconcile all things in Christ, and thus the great, the glorious issue of the whole will be, —that which we look forward to with anxious longing and hope,—"God will be *all in all*."—*Selected.*

THE EXTENT OF SALVATION.

The fact that the human race was not cut off in the persons of our first parents, "whose sin brought death into the world and all our woe, but were allowed to go on from generation to generation, coupled with the divine promise of a Deliverer who should bruise the head of their enemy, goes far to prove that it was the divine intention to provide a remedy for the salvation of the whole race.

That in order to carry out the provision for man's salvation, it is necessary that the opportunity for knowing and embracing the offers of the Gospel should not be confined to this life.

For mankind being placed in a salvable condition, involves that they should have an opportunity of coming to the knowledge of the truth.

But the circumstances in which the great majority of mankind are situated preclude the possibility of their knowing the way of salvation in this life.

Therefore, the opportunity of becoming acquainted with the glorious way of salvation, of which they were deprived in this life, divine goodness will vouchsafe to them hereafter.

The conclusion involved in the above syllogism may be strengthened by the following considerations:—

1. That our heavenly Father is pre-eminently good and impartial in all his dealings.

The Son of God himself says, that "God maketh his sun to shine on the evil and on the good, and causeth his rain to descend on the just and on the unjust." And Paul speaking of God, to the idolaters at Lystra, says, "Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good and gave us rain from heaven,

and fruitful seasons, filling our mouths with food and gladness." Was not the love God so surpassingly great to a ruined world, that "he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life? God sent not his Son to condemn the world, but that the world through him might be saved." The Saviour says of himself, "For the Son of man is come to seek and to save that which was lost." And is it conceivable that our loving Redeemer will withdraw his compassionate regards from the lost sons of Adam's race, who have died without having an opportunity of knowing what he has done for them? And can we believe that our heavenly Father, who is good unto all, and his tender mercies are over all his works, will have no mercy on sinners who die without coming to the knowledge of the truth? Would he be at the enormous expense of delivering up his beloved Son to die for Adam's sinful race, without giving them the opportunity of knowing and appreciating his love and goodness? and not only so, but, as our modern theology teaches, will punish them for ever in hell?—which doctrine I believe is a libel on the character of our Father who is in heaven.

The blessed God teaches us that "His thoughts are not as our thoughts, nor our ways as his ways." And he says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. lv. 8, 9.) We are assured that when the ways of God are fully made known, "The heavens shall declare his righteousness"—the equity and goodness of his proceedings will be universally acknowledged.

2. The universality of the provision made by Christ's atoning death for the salvation of mankind. The apostle says, when speaking of Christ, "Who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 6.) The writer to the Hebrews says that he by the grace of God tasted death for every man. (Heb. ii. 9.) And the apostle John says: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Our Redeemer is called the Saviour of the world. (John iv. 42.; iii. 17; 1 John iv. 14.) And in agreement with this, the apostle says of God our Saviour, that he will "have all men to be saved and come to the knowledge of the truth." The words all, every man, whole world, certainly denote universality, if any terms can do it.

We believe these, and other passages of like import, warrant us to say, that if the glad news of the Gospel could be made known to all men

now living, we could confidently tell them that Christ died for their sins, and if they truly believe on him they will be saved. And if the provision made by the death of Christ be available for the salvation of all the present generation of men, is there any Scripture to exclude any of the former or of the future generations of mankind from having an interest in the gracious provision? I believe there is no such passage, and it appears inconsistent with the love of God to men and divine impartiality to suppose that there is any such restriction of the gracious provision.

3. The manner in which the offers of salvation are made to sinners show that its blessings are intended for all who will accept them.

Just before the Saviour ascended to heaven he said to his disciples, "Go ye into all the world, and preach the Gospel to every creature;" showing that in our Saviour's mind there was no exception in the grace intended, but that it is his will that the saving truths of the salvation which he has provided should be made known to all men, with the assurance, that all who truly believe shall be saved.

And if the servants of Christ, either from want of opportunity, or lack of inclination, have not literally carried out our Redeemer's injunction, are we not warranted to believe that he will find other means of making known to them the glad news of salvation;—that if in this life the cheering sound of the Gospel was not heard by the vast majority of mankind our great Redeemer will give them the opportunity hereafter.

The apostle teaches us, in Rom. x. 11-15, "The Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Then the apostle asks: "How then shall they call upon him in whom they have not believed. And how shall they believe in him they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" These expressions, show the benevolence of the divine mind, the freeness with which he bestows salvation, and his impartiality in its bestowal.

The Saviour himself declares the purpose for which he came into the world, viz., "To seek and to save that which is lost." "He came to call sinners to repentance." The fact that sinners are in a state of great moral degradation, and utterly unworthy of his grace, only excited the more his compassionate regard. Of our heavenly Father it is said, "Who will have all men to be saved, and come to the knowledge of

the truth." Whether men will embrace the truth after they come to know it, is another thing; but this declaration shows clearly that it is his will that they should *know it* and if it is his will, what is to hinder him from carrying it out.

4. Christ is called the Second Adam, inasmuch as it is in his mission to repair the breach which the first Adam made.

"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." "For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous." The term "many" is used to express both the extent of the evil arising from the disobedience of one man, and also of the blessings provided by the obedience of one man, even Christ. Showing that the number who are made righteous will bear comparison with the number who are made sinners. Does not this involve the necessity of the Gospel being made known to the vast multitude who will be raised from the dead at the last general resurrection, so that they may embrace the truth and be made righteous?

Is not the grace of God sufficient for this? Is it too much to expect that he will do it? Hear the apostle, who goes on to say, "Moreover the laws entered that the offense might abound. But where sin abounded grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord."

The mission of our Lord, as the saviour of men, will be brought to a triumphant issue:—not only in the complete provision which he has made for the salvation of men, but also "in bringing many sons unto glory." "He will destroy the works of the devil;"—he will bruise the serpent's head. He will even "bruise Satan under the feet" of his saints; he will bring him down from his high elevation, as lightning from heaven. He will destroy him who has the power of death: and will rescue this rebel world from his usurped dominion—"He (Jesus) must reign until all enemies are put under his feet." "That at the name of Jesus every knee should bow, of things in heaven, in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." To consummate the Redeemer's triumph it is said, "The last enemy that shall be destroyed is death. In anticipation of this it is said, "He hath abolished death." For when men are all righteous, why should there be death any longer, which came upon men as a punishment for sin? All the ene-

mies of God, who refuse his saving mercy will then have perished—they will have suffered the penalty of the second death. The devil who deceived them having shared the same fate, the great drama of redemption will then be wound up. Our Redeemer then will give up his seals of office, having accomplished completely the work which he came to do.—*Selected from The Rainbow.*

THE COMING CHANGE.

ELD. J. CHAPMAN, of the Methodist E. Church, Newark, N. Y., writes: I write you just now more especially to call your attention to the following article from our M. E. Church paper of Dec. 10. The theme is vastly important: the premises strikingly true; but the conclusion *false* after the false theology and popular sentiment of our times; self-glorification,—“many wonderful works,”—self-sufficient, etc., etc. I hope you may see your way clear to improve upon the circumstance for the promulgation of “truth.” This everlasting longing hope for the fabled “Golden Age.” The reality in “the ages to come” will infinitely transcend all human calculation.

NOTE BY THE EDITOR OF EXR.—The article below is that of which Eld. Chapman speaks. It was taken from the “Phrenological Journal” for Dec., and reprinted in the Methodist E. Church paper, at Syracuse. It shows a general looking for a great “Crisis” in the world’s affairs, but a most profound ignorance as to *how* that change is to take place. Alas, that men of mind should be so blind to the fact that God’s plan for the “Golden Age” differs so entirely from that of human conceptions. “The Lord from heaven,” to “rule the world in righteousness,” and to “break in pieces” all these mere human inventions in the nominal Church, and the State, is God’s plan, and to set up a “kingdom which shall never be destroyed,” and establish a “King, on David’s throne,” who will send “the law forth of Zion, and the word of the LORD from Jerusalem. And He shall . . . rebuke strong nations afar off: and they shall beat their swords into plough-shares . . . and shall learn war no more:” then “they shall sit every man under his vine, and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it” (Micah iv. 1-4).

Thus we learn, definitely, what the change is to be, and how it will be effected; while the writer and indorsers of the following article see only that a change must come, but seem to be

in total ignorance of what it really is, or how it is to be brought about. Alas, poor, blind humanity! Seek to God’s testimony and believe His word, and you will no longer “beat the air.”

THE PRESENT A PERIOD OF CRISIS.

To every thoughtful mind the passing time is of supreme interest. Human life seems stirred to its profoundest depths, and all things portend change. Forces are abroad everywhere, latent or cognizable, which have a potent bearing upon individual and social destinies. Beliefs, usages, laws, institutions—nay, even the character and organism of whole peoples are undergoing transformation, thus preparing the way for a new order of affairs on earth. Believe as we may in the desirableness of all this, we shall probably have to accept the situation and make the most of it, for nothing seems more certain than that the forms of thought and life which have answered our purpose will not do for the coming man and woman. There is many a step yet to be taken in the ever-advancing march of our race to higher conditions. Some of these might not be sanctioned by those who claim pre-eminence as safe thinkers. What if they are predestined nevertheless? We may do something to hinder, we can scarcely hope to avert them. The supreme good has not been attained in any form of social arrangements or institutions hitherto devised. More light is breaking, and yet to break upon the subjects; and when it fully appears mankind will gladly reject much to which they now tenaciously cling. In the progress of reform there must needs be an advance-guard, who always seem to those in the rear to be pushing things to the verge of ruin. But we have only to wait a few years to see the whole army successfully passing over the most advanced ground held by prophetic souls to-day. “The history of the State,” says Emerson, “sketches in coarse outline the progress of thought and follows at a distance the delicacy of culture and aspirations.”

With all poets, seers, and sages, we believe in a millennial reign of peace and prosperity on earth. This faith is ingrained in the very structure of the human mind. Mankind in any age cannot comprehend themselves without perceiving that their wants are not fully met in any institutions of society then existing. The aspirations of the spirit for knowledge, purity, freedom are a divine prophecy of things to come. And it seems to be now a prevailing hope among the oppressed of all nations that here in America—here, under the light and inspiration of comparatively free institutions, the new social order shall first appear. Here, on our favored soil, uncursed

by ancient despotisms, shall the foundations of the new political edifice be laid, which shall be for the honor and defense of our children and our children's children for many generations. Here shall be wrought out in practical forms of life the grand problem, heretofore dimly outlined in our political constitution, of Equal Rights for all classes.

SALVATION OF INFANTS.

[The following is the substance of a letter addressed to a Minister of the Gospel, some time since, by Eld. C. W. Low, of Fredonia, N. Y.—ED.]

There are many minds respecting the future of infants, but we know that it cannot be ill with them. For whatever may be the inevitable results of the workings of positive law, the great Lawmaker will dispose of those results upon the principle of strict justice and mercy.

Injured innocence cannot be exposed to the penalty of a moral law which they have not personally and voluntarily violated; for where there is no transgression of law there is *no sin*, and where there is no sin there can be no condemnation.

I have not been able to learn, as yet, that there is a single charge in all the book of God brought against the moral character of infants; but on the contrary, they are set forth by the Saviour as a type of innocence and of a moral fitness for the kingdom of God. Infants have physical, mental, moral, political, and social rights, of which they are deprived by death. These and all other rights which they have lost under the reign of sin, will, doubtless, be restored to them under the righteousness. Before a soul can be prepared for infinite and eternal glory, there must be, to my mind, a proper mental, moral, and physical development, and all must have an opportunity for such development, whether they obtain eternal glory or not. Infants "shall come again from the land of the enemy." "And there is hope in thine end . . . that children shall come again to their own border" (Jer. xxxv. 16, 17), to the very land from which they were cut off. God's kingdom is to be established *on the earth*, under the whole heaven, and these little ones that have been cut off and conveyed to the enemy's land, shall be brought back again and become *subjects* of the kingdom, under the reign of Christ in "the restitution of all things, spoken of by all the prophets since the world began."

Now there are a few questions that arise in the mind, namely, (1) When do they come back? Answer: When Jesus comes again from heaven.

(2) How do they come back? Ans.: As little children; just as they went away. (3) For what do they come back? Ans.: To enjoy those rights that were denied them under the reign of sin.

(4) What are those rights? Ans.: First, Physical development. This must be had at some time and place. Second, Mental development and moral culture. These are necessary before they can become an inhabitant of the house of God of many mansions. All these things will be enjoyed by them under the most favorable circumstances, under the tutorage of immortal kings and priests. And during this period there will be seen on *this earth*, a moral, social, domestic, and political order of things, in their *highest* state of perfection. This was, doubtless, God's original design when he placed man upon the earth. Whatever may be the future of infants as regards their justification by the "Second Adam," even their redemption from *death*, etc., yet it is evident that at some point of time, in God's plan of redemption, they must have *faith*, and a *trial* of that faith; for "God will have a tried people."

Again, it is evident that all infants must have at some point of time, physical and mental development in order to arrive at proper manhood and womanhood; and on the principle of justice, if they are *deprived* of this education and development in this dispensation of God's grace and mercy. *by the act of another*, then the opportunity for such development must be granted to them in a dispensation to come. And if thus granted, it will ultimately bring the entire race upon one common level, and under one common law of redemption.

There is an element of our being that teaches us, there is no continued life of sin and suffering for children or infants after death; and no such fact is revealed in God's Book. If children are not saved they are lost beyond suffering. My opinion is that they are saved; at least, as long as the restitution ages or kingdom lasts. There will be a *trial* of their *faith*, of their loyalty to the government of Christ. If they stand the test, if they prove true, they will be immortalized and glorified, and live forever with God and Christ, and all the redeemed in the Kingdom of God. But if they do not stand the trial,—if they are found disloyal and untrue, then they will be numbered with all other worthless trash and rubbish which the fires of the last judgment will utterly consume.

Once more. God has but *one* plan, or law, or rule of salvation, namely, "By grace are ye saved, *through faith*," etc. "He that believeth shall be saved." Is this law universal? Can this rule be

broken? Will the vast majority that are saved, be saved on this principle? If all that are saved are, indeed, saved *by faith* and obedience, then it follows, logically, that infants must have an opportunity to exercise the faith required that they may be saved. But if infants are saved and immortalized and glorified, in the kingdom of God, *without* this faith or trial, then it follows, mathematically, (as nearly one-half of the race die in infancy), that only one out of five or six are saved according to the revealed plan: and hence, the law or rule is broken. And why may not the same clemency, or mercy, or grace, be extended towards the heathen, and even *all* who have never heard of God's law, etc., and save them also *without* any faith or trial?

"Justice and judgment" are said to be the "habitation of God's throne,"—and there must be an ages in which his justice and his mercy will be made to appear. There is an age or ages to come, in which God's justice and judgment will be seen in harmony with his love and mercy. Then all will be clear and plain to the comprehension of the race.

Yours, Fraternally, etc., C. W. Low.

P. S.—What I have written is not put forth as a *dogma*, but as my honest convictions of the truth in the matter. I do not say *I am right*, but *I believe* I am. I may be wrong,—but so it looks to me. c. w. l.

GOD'S COVENANT PEOPLE.

BY HELEN ROBERTSON.

"When the fulness of time was come God sent his Son to his own dominion, but his people did not receive him. They said, This is the heir, come, let us kill him and seize on his inheritance." They shamefully treated him; mocked him, struck him on the face, spit in his face; and Herod with his men of war set him at naught and in derision arrayed him gorgeously. All this He bore meekly and patiently, knowing the prophecies must be fulfilled, but also knowing that he would ask his Father, and he would send immediate help for his deliverance. Finally, they unjustly condemned him to death, and led him forth "as a Lamb to the slaughter," bearing his own cross, but being exhausted in body, they put the cross on another shoulder. He walked submissively along, and turning said to his weeping followers, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." He is nailed on the cross; and right there lots are cast for his garments. What a scene of cruelty! But what about his

refined, quiet, gentle feelings: were they all lost in self-suffering? No, no! The dying breath is, "Father, forgive them; they know not what they do." What a spirit of patience and forgiveness! But, "had they known it, they would not have crucified the Lord of glory;" and Peter said, "Ye killed the Prince of life;" "but I know through ignorance ye did it, as did also your rulers." They did kill him; but God raised him from the dead. One would think He would abandon Jerusalem for ever *now*! Does He? No, indeed! He commissions his followers to proclaim repentance among all nations; but, "beginning at Jerusalem." Anything further? Yes, He is coming again, *soon* we hope, and the old city is to receive him first: "For in that day His feet shall stand on the Mount of Olives which is before Jerusalem." Will they crucify him this time? No! They *know now* what they did; and he says, "They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his first born." What a mourning there will be; every family in deep grief. Any forgiveness now? Yes, indeed; full and free, and sins all forgiven. "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall have taken away their sins." God has a covenant yet for his chosen people Israel; and although the new covenant may be partially fulfilled now, in *his church*, its fulness is coming, by and by.

Glory to God for ever. Any wonder that Paul exclaims, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out! For of him, and through him, and to him are all things: to whom be glory forever, amen."

Waukesha, Wis., Jan., 1875.

THE JUSTICE OF GOD.

Some talk loudly of the Justice of God. Let us see. Suppose there to be a large island in the ocean containing thousands of people governed by a king who has an only son. The king makes a decree that every inhabitant of the island shall pay a certain homage to his son for or in consideration of which he would confer a high honor upon them; but if they did not do it they should be put to death. This decree he causes to be promulgated to only a few, and the mass of the inhabitants never hear of it, nor that their king had a son. At a time appointed the exami-

nation takes place, and it is found that the mass have not honored his son; for this the king has them put to death. What would be thought of such an administration? Would it be a *just* government? Would it not have the character of monstrous *injustice*? Just such a government most professed Christians attribute to God, the Creator and Governor of this world. Yet they talk of "the Justice of God" towards men who live and die in unavoidable ignorance of "the only true God and his Son Jesus Christ." Yes, they teach that these ignorant souls must be eternally tormented, or made alive to torment awhile and die a second time, or be kept in eternal death for not doing what they never knew was required of them, and had no means of knowing it. Justice with a vengeance! Such justice as would ruin the character of any earthly ruler and make him an object of just abhorrence to all well minded man.

J. L. KNAPP.

CRITICISM.—Isaiah xiv. 12: "How art thou fallen from heaven, O Lucifer, son of the morning." [Lucifer, the Latin form of the original title signifying the Light-bringer.] The figurative language by which the dead chiefs in Hades taunt the king of Babylon when he has become like one of themselves, has a sort of resemblance to what we might imagine addressed to Satan. By some such process as this it must have been that the prince of darkness has come to be denominated the morning star or light-bringer. How inapplicable the epithet, must be obvious to all. Yet in modern days, the term Lucifer, in the imaginations of the ignorant, is actually associated with the fires of pandemonium. At what period the popular notions first began to prevail respecting Satan's prehistoric career, which found amplification in John Milton's poem, who shall determine? But we may be quite satisfied that no such preconceptions influenced the mind of Isaiah when the above vision received the impress of his inspired pen. Nor, coming down to later days, shall we discover that there was any objection to Lucifer as a Christian name. Why indeed should there be? In the third book of the ecclesiastical historian Socrates Scholasticus, there is a biographic notice of Lucifer, the godly bishop of Caralitanum, in Sardinia, who is described as flourishing in the fourth century, associating with Eusebius and Athanasius and suffering banishment from the Emperor Julian. The Greek reading of the passage of Isaiah now under treatment may conclude this note,—"How has Eosphoros [Hesperus] that rose in the mor-

ning, fallen from heaven! He that sent [his mandates] to all the nations is himself crushed to earth."

AN INSTRUCTIVE EXTRACT.—That the Eternal should devise and mature the illustrious scheme of man's fall and redemption as the channel of a love which yearned to diffuse itself, and that to this end Christ was not appointed for the Church, but the Church for Christ, thus to furnish forth "material" for the outburst of boundless blessing, is certainly a more exhilarating view of Christianity than to suppose it merely a method of vindicating the divine justice and of saving a comparatively few out of the general crash.

Even to suppose it the undiluted expression of love and pity to fallen man by no means over takes the sublime issues to which the sons of God should ever be attracted. To them, which once apprehended the proposition of becoming co-agents in the great work of universal benevolence becomes an object of purest ambition; and the selfish hope of creeping into heaven at last and just securing one's personal safety withers in its presence. All things are yours, and ye are Christ's, and Christ is God's;" the term, "Ye are Christ's," not pointing to the attachment of gratitude for what he had done for the church, but rather to the glory which the Church has to reflect upon him; and by the analogical necessity of the case sustaining the same idea on to the third and last member of the argument, "and Christ is God's," to the glory of God the Father.

THE final triumph of evil in the utter and eternal death of the vast majority of the race of Adam would be a mystery that eternity could hardly resolve. After Christ has given "himself a ransom for all" and "tasted death for every man" to suppose that "He shall see the travail of His soul and be satisfied," while the vast majority of the race are left in eternal death, without ever hearing of such love as God in Christ has manifested, is too incredible for any thing but the most obstinate *unbelief*.

WE glory in tribulations; knowing that tribulation worketh patience; and patience, experience, and experience hope; and hope maketh not ashamed; because the *love* of God is shed abroad in our hearts by the Holy Spirit which is given Christ, happy are ye; for the spirit of glory and of God resteth upon you. Therefore I take pleasure in reproaches for Christ's sake, if so be that we suffer with Him that we also may be glorified together. If we suffer with Christ we shall also reign with Him.

MUSINGS.

Oh thou God of my life,
 At these waters of strife,
 With sin coming in, like a flood,
 Be thou graciously near,
 That thy voice I may hear,
 And pardon my sin through the blood
 Of the Lamb that was slain,
 But who liveth again,
 To reconcile men unto God;
 Give me patience to bear
 All my burden of care,
 And support me while under the rod.
 I do not feel to ask
 For an easier task.
 My Father has made no mistake,
 He is guiding aright,
 Through this perilous night,
 And the dawning will very soon break.
 For in fulness of time,
 Oh! the thought is sublime,
 He will cause his dear Son to descend,
 And will gather each saint,
 Though discouraged and faint,
 And the ruin of sin all amend.
 Though I may suffer now,
 I submissively bow,
 There is promised me grace for my day,
 I would never complain,
 For a glorious reign
 Awaits me, if I but obey.

E. OWEN.

Portsmouth, N. H.

LETTERS AND EXTRACTS.

FROM S. C. LOCKWOOD.

BRO. STORRS: The Scriptures teach us to "Buy the truth and sell it not;" which I am resolved to do at whatever cost: for Christ said, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. This freedom I have been seeking all my life long; and the more I have of it, the more earnestly do I seek its increase. Those who regard their acceptance of the Saviour by faith, as the happiest moment of their life, can appreciate, in a measure, the earnestness with which I seek for revealed truth. It is the food which alone sustains my spiritual nature; and every crumb of truth which I am enabled by faith is a new conversion to the extent of its estimated importance. "Ichabod" will be written upon my religious experience when I

get to that point beyond which there shall be no change of views. It is with the greatest pity that I regard the boast, so often made, that churches and persons have undergone no change of views for so long a time. Simple faith in Christ is the acme of their aspirations, and if they are besought to consider the truth or falsity of any doctrine, professedly revealed by Christ, they repeat Paul's language to the Corinthians with the greatest gusto: "I determined not know anything among you, save Jesus Christ and him crucified;" forgetting that the same apostle said to the Hebrews, "Ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat," etc.; and then exhorts them "To leave the principles of the doctrine of Christ and go on unto perfection."

Christ said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We show our faith in Christ as our Saviour by showing our faith in his word. The infidel sees no reason why he should embrace Christ. To him, He is as a root out of dry ground." He can never know of the doctrine, whether it be of God until he seeks to do the revealed will of his Father God. This is the supreme pleasure of the followers of the meek and lowly Saviour.

By the BIBLE EXAMINER I have been greatly helped in my investigation of truth as it regards the true character of God.

In reading the history of God's chosen people, the difference between *them* and *opposers* is plainly manifest: the *obedient* are always victorious; yet one disobedient person, like Achan, was sufficient to turn the victory against them. So with their enemies; the innocent and unoffending must perish with opposers when found with them. What seems inexplicable to me is, they were commanded to fight even to extermination; while the Christian is forbidden to take the sword for even defense. Can you explain?
 Saratoga Springs, N. Y., Dec., 1874.

RESPONSE BY THE EDITOR.

BRO. LOCKWOOD asks, "Can you explain?" Perhaps not satisfactorily; yet I may suggest. The dispensation before the present "made nothing perfect" (Heb. viii. 19). That system was but for a time and to teach mainly by external things; teaching the sinfulness of sin by judgments that were temporal, and which were not to decide the final state of men; but were *educational*; or, as Paul says, "Was our school-master unto Christ" (Gal. iii. 24). "The law

made nothing perfect, but the bringing in of a *better hope*; by which we draw nigh to God" (Heb. vii. 19). Jesus says, "It hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies," etc. The law had said, "An eye for an eye, and a tooth for a tooth" (Exodus xxi. 24). But the teachings of Christ brought in a more perfect dispensation for His followers. Outward rites and ceremonies, and particular places were to be strictly observed in the worship under the law. But our Lord taught differently. When He conversed with the woman of Samaria, who said, "Our fathers worshipped in this mountain, and ye (Jews) say, that in Jerusalem is the place where men ought to worship." "Jesus saith, . . . the hour cometh, when ye shall neither in this mountain nor yet in Jerusalem worship the Father. . . . The true worshippers shall worship in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship in spirit and in truth."

The teachings of Christ were to make his followers like Himself,—meek, lowly, patient, kind, forgiving, suffering wrong, but doing none to others; hence, were never to use "carnal weapons," because their Lord did not; they were called out from worldly men, and were "not of the world, even as I am not of the world," says Jesus (John xvii. 16). Christianity forbids the followers of Christ using carnal weapons; but I know not but the men of this world have the same liberty to use them they had under the law, or before the spiritual dispensation was opened by the personal presence and teaching of Christ.

It may be said of many things, under the law, that they were "suffered to be, because of the hardness of their hearts," though "from the beginning it was not so" (Matt. xix. 8). Israel, when they came out of Egypt, was in the deepest ignorance of spiritual worship; they could only be taught by sensible objects; hence, they had some laws given them "that were not good, and judgments whereby they should not live" (Ezk. xx. 24): these were "imposed on them until the time of reformation," or "until Christ should come" (Heb. ix. 10, 11); then to give way for a spiritual worship, in which no "carnal weapons" were to be employed. These facts may explain why in the previous age carnal weapons were allowed, and now forbidden.

FROM CORA M. CLEMENCE.

BRO. STORNS: I feel like communicating with you and give "expression in thoughts." For

the past few weeks I have felt to pour out my heart in thankfulness to my heavenly Father, that he has given me a teachable mind; that I am willing to peruse "the word" and read for myself about the promise and the great plan of redemption. O the goodness of the Lord in thus giving such a chart to guide us on our journey home. I feel to praise Him for putting into the hearts of some of His servants to seek for light. I can say, truthfully, that I have gained more instruction, more faith, more grace, and more knowledge from God's word since I have read the EXAMINER than an other pamphlet that I ever perused. I often express myself thus to friends. They tell me, I must not trust too much in man's teachings. I reply that it's not the teachings of man, but the Holy Spirit's divine influence that gave us these precious truths. I can say that I have never found so much charity, forbearance, and sympathy as is manifested in the reading matter contained in the EXAMINER. Truly I feel that I have been strengthened in Christian graces; that I have been filled with a deep abiding peace; and I find more real overcoming victory since I embraced the truths contained in this magazine. God be praised that I was led to see light; for we are not children of the night, but of the day. Lord help me to let my light shine, that I may be purified, and made a fit temple for the indwelling of His Holy Spirit.

I ask Father to give you health and life, that you may be enabled to herald these Gospel truths, until very many shall see and believe.

I would speak of the deep experiences I have been passing through, and how the Lord has heard my oft repeated petitions, and how in the hour of need He answered. Praise His name; it is good to trust in Him: and when earth's friendships fail us, then He will be a refuge, a never failing friend. Great peace have they that love the Lord.

I realize the frailty of life: our friends are fast passing away. Thus we are reminded that life is transitory. I have a desire to live to see the King in his beauty, and be gathered into the promised land, with the faithful ones.

"Tis the land of our God—tis the home of the soul,
Where the ages of splendor eternally roll."

New Britain, Conn.

FROM LEWIS W. BURNET.

MR. STORNS: In making a remittance for the current half year of your EXAMINER, I will embrace the occasion to say, that I like the EXAMINER, and I like the independence of its motto.

To seek *truth*, without regard to sects or parties, is considered a bold step by some. But for my part, the conviction has long rested on my mind that organizations, whether in religion or science, are a hindrance to progress. It seems to be their nature to *stand still* in their views, and never allow any to look beyond their creed. "*No plus Ultra*"—no more beyond—is their practical motto.

This maxim, Columbus overturned; and the silver coin of Spain, you know, carries its refutation in the words "*plus ultra*"—more beyond—on its "pillars," which latter represents the old *stopping place* in Geography, of the *Savans* of Columbus time. But he did not believe Gibraltar was the "*end of the world*," and dared have an opinion of his own, and persevered, and finally produced a collapse in *deified error*, and all its abettors. One of the wise men of the olden time said, "The most pernicious of all things, is *deified error*." All error is bad enough, but that which is *deified*, and *embalmed* in organizations, is an evil from which we should all pray to be delivered. Truth never fears investigation, *it courts it*.

Most improvements and discoveries have been made by *individuals*. Few, if any, by colleges, or other organizations. In science we have Galileo, Copernicus, Bacon, Franklin, and many others as a proof to our position. Those in Theology are sufficiently familiar to yourself and readers.

Where in the teachings of our Saviour is found the authority by which a man can be punished for heresy? And where do our religious teachers get the authority to prefix the title "*Reverend*" to their names? a term which, as you well know, is used but *once* in the whole Bible, and then is applied to God himself! For the benefit of your young readers, I will give the passage: Psalm cxi. 9, "He sent redemption unto his people: He hath commanded his covenant forever: holy and *reverend* is his name." What incongruity, or rather irreverence, for a humble Christian to appropriate one of the titles of Jehovah to himself! It is plain, such men were never "*elected*" to be the *only* expounders of the Bible.

Your views, extending human probation beyond the narrow bounds of this life, bring to my mind an extract which I copied some thirty years ago from the writings of the celebrated poet and moralist, Mrs. Barbauld. In speaking of the discipline to which Providence subjects us all *this* world, by which all are, or should be, made wiser and of course better, she says: "There is no malady of the mind so inveterate, which *this education of events* is not calculated to cure,

if life were long enough: and shall we not hope, that He, in whose hands are all the remedial processes of nature, will *renew the discipline in another state*; and finish the imperfect man? I not only *hope*, but *believe* it will be done in God's own good time.

In conclusion I will say that I have been familiar with your writings for more than a quarter of a century, and I have always found them to be instructive, and supported by reason and Scripture. I am not a preacher, but a teacher, and have truly found the Bible "*one of the best of classics*."

Wishing you a happy new year, I remain your friend.

Newark, N. J., 1875.

P. FLICKNER, Delton, Wis., writes: Praise the Lord; truth seems to be on the increase, and you chosen to be one of its supporters, and to "open the eyes of the blind," so far at least as to let them "see men as trees walking." We trust, hope and pray that the time is not far distant when all shall see things in their true light, and embrace the truth as revealed in, by, and through Jesus. But this cannot be expected under the present order of things; and all our hopes, prayers, and anxieties about hastening the time will not alter or change the time in the least. Enough it is for us to be ready, watching, waiting, working, knowing full well, from the many Divine declarations, that in God's own appointed time all things spoken of, concerning the children of men, by all the holy prophets, Christ, and the Apostles, will be accomplished and made manifest: unto this we can and should all say, AMEN.

DR. J. S. SEABURY, Jamaica, L. I., writes: I feel an unabated interest in the themes discussed in the BIBLE EXAMINER; and implore the blessing of our heavenly Father in heaven upon your labors, and that He will give you strength and wisdom to continue your efforts in the elucidation of Gospel truth. I have just received the EXAMINER for January: have had only time to read your "*Birthday offering*." I congratulate you on having attained so great an age with so much Physical and Intellectual vigor. Your criticism on the notion, that the present life closes man's probation, I consider forcible and just.

S. S. CALL, New Hartford, Minn., writes: I like the EXAMINER very much, and hope you will be enabled by the grace of God to continue it in its unsectarian usefulness; and that the love of

God may abound to all the human family; for, "If we love (only) those that love us, what thanks have we? Do not even the *sects* the same?" But if we would be the children of God, let us love *all*, and be Godlike; for, "He maketh his sun to shine on the evil and the good; and His rain to fall on the just and the unjust." Amen: so let it be.

Mrs. L. J. ALLEN, Buffalo, N. Y., writes: I enjoy reading the EXAMINER, as it opens new and delightful themes for thought. Not being now prepared to say, I unwaveringly endorse all its articles, but find much that corresponds with the revealed word, and desire and hope that I may be guided into *all truth*. Yours, seeking for light and life.

MY WANTS:

AN APPEAL BY ELIJAH JACOB BLAIN.

BRO. STORRS: A change in my affairs makes it needful to appeal again to brethren for help. For three years past I have owed my printers, but the firm being able they have not asked for pay; but now the times are cramping them and they ask earnestly for it. I owe them \$300 for printing my second edition of "*Hope for Our Race*" two years ago last August. Their waiting so patiently, and now wanting pay, I feel bound to pay them if possible.

In November last I gave an account of my labors for the year, and stated I wanted relief from this debt; and, also, needed help to live through the winter. Since then I have received but \$9 in donations. Fall before last I made a similar call for help, and received, in donations during the years, up to November last, \$62; not one-fourth enough to support myself and wife. During the year one brother sent me \$50 to apply on my debt, and I reduced it from \$100 to \$300. The result of receiving so little has been I have lived mostly on one of my children, who has found it needful to send me \$100, to live thus far through the present winter.

I have heretofore stated in the EXAMINER that I know of but two in this country. Bro. Storrs and myself, who are devoting all our time, and venturing to publish works to advance our special new reform. I conclude some 500 or more take the EXAMINER, and are rejoicing in new light, and I often ask, if there is not means among them all to support only two till the Lord sends others to battle for the truth. If half who believe with us could only send me \$1 each, and a few who are more able send a larger amount, it would at once relieve me of debt, and furnish

means to live, without being a burden to children. Hard as the times are, can this not be done?

As I have spent about six years in hard study and in writing, and in other labors, to make plain and spread our view; and as the debt I owe is for works now out on their mission, having been mostly given out free, I feel I have a just claim for help on all who are able to help, and who love the truth we advocate. Our Master has laid us under special obligations to deny ourselves and give for his cause by blessing us with joyful light, of which most of his children are yet deprived. Where much is given, much is required; and surely much light and comfort have been given us. When a building is to be raised and there are but few who do it, they *lift the harder*. Let us be as wise as worldly men are in temporal things. David says, "If I regard iniquity in my heart the Lord will not hear me" (Psa. lxxvi. 18). To use money for God's cause is a plain Bible duty, and not to obey it, when it is possible to do so, is to "regard iniquity." I am happy to see brethren decided to sustain the EXAMINER. This is very needful; but books, tracts, talking, and preaching should not be forgotten as much needed.

Hoping to be "kings and priests" (rulers and teachers) in "the ages to come," let us "walk worthy of our high calling," and fear lest we should be "called the least in the kingdom of heaven" (Matt. v. 19).

Letters directed to me at Buffalo, N. Y. will be sure to come safe.

AFTER A WHILE.

After a while—a busy brain
Will rest from all its care and pain.

After a while—earth's rush will cease,
And a wearied heart find sweet release.

After a while—a vanished face—
An empty seat—a vacant place.

After a while—a man forgot—
A crumbled head-stone—unknown spot.

MAXIMS.—Christians whose minds have been excited more than instructed are not established on a Gospel basis, are in time of temptation liable to be overcome, and fall away. Excitement is not knowledge, but is simply an agitated state of the human mind, and frequently, when abated produces sorrowful feelings.

The old beaten track of opinion, often proves not to be the track of truth.

G. B. M.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO JAN. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

F. M. Farmer, H. S. Hough, Alfred Annable, J. A. Salin, (2), S. C. Lockwood, W. N. Rhinehart, Wm. M. Marshall, James Field, William Sunter (All right), Lewis W. Burnet, C. W. Lyndall (2) Mrs. L. F. Allen, John Davis, Mrs. Mary Smith, Laura Clough, E. Wolcott, "Western," T. W. Richards, (Allow me to continue the EXAMINER without charge), Stephen Benton (all right), J. S. Seabury, T. J. Harris, W. A. Goodspeed, Abraham Logan, Eld. S. W. Bishop, Mrs. John Shafer (2), James Lakeman, N. H. Pulmer, Eld. C. W. Low (2), J. B. Davidson, Wm. Wright, John Hutchinson (Your Examiner has been sent regularly), Mrs. M. S. Lathrop, S. S. Call, Eld. Jacob Blain for D. N. Clark and H. A. Hoyt, Edwin Phelps, Eliza A. B. Benton, John Marsh, Joseph Barnhurst, John Coombe, Mrs. W. S. Littlefield, J. S. Hatch (I have none of the pamphlet on hand now, but hope to have soon), Eliza S. Westcott, J. P. Perkins, Geo. H. Waterhouse, W. H. Whitman, Joseph Mott, Jr., N. M. Catlin.

PARCELS SENT TO JAN. 25.

F. M. Farmer, Z. McLester, C. W. Lyndall (2) Mr. Abe Shafer, Jas. Lakeman, Edwin Phelps (*bound EXR.*), Joseph Barnhurst (2 par.), John Coombe, Mrs. W. S. Littlefield (2 par.), Mrs. J. P. Perkins, Eliza S. Westcott, Geo. H. Waterhouse (2 par.), N. M. Catlin, Esq.

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These offers are made to encourage individuals to get up clubs in every place possible. The money to be sent me, in advance, by a Postal

Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of \$1 each for the volume. Please try it. Some already are taking 25 copies.

The Bible Examiner is a Monthly Magazine. Terms, \$2 per year, in advance.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry. GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER what my friends wish to pay, personally, in New York City.

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Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, MARCH, 1875.

All Communications should be addressed to No. 72 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTES.

PAMPHLETS.—I have been unable for some time past to supply calls for a few of my pamphlets. I can now furnish any of those advertised on the last page of this Magazine: which please see. Do not send for any not named there, as I have no means of supplying them.

Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound*; which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will add five copies to their number and send me five dollars.

Yet Another Offer: For one new subscriber, with \$3, I will send the entire present volume of the EXAMINER, and the *bound* one of the previous year, i. e., Vol. 18.

BIBLE EXAMINER, Volume xviii., is *bound* and ready to be sent to purchasers. It is put up in neat plain binding at \$2.25; also, in morocco, with plain gilt finishing, at \$3. 25; sent in both cases free of postage. Persons wishing either please let me know. If not prepared to pay now I will reserve them a copy a reasonable length of time.

Correspondence.

FROM G. B. STACY.

BRO. STORRS: Children who have a kind and generous Father, have not much use for a recognized "medium of exchange." Our Father knoweth our needs, and surely supplieth us with everything in that respect; and it is our business to learn to be content with the measure he meeteth to us; for he is in no sense stingy or penurious; and there can be no doubt that he correctly measures our ability and distributeth to us all that we are capable of wisely placing, or distributing as the heirs of the kingdom, in the process

of working out, or, to its legitimate results, the salvation he has already made us the possessors of. We must learn therefore to be content with the measure our Father distributes to us, and let our anxiety be as to the proper disposition of that measure.

As the sons of God, our business in the present state of things is to be educated and qualified for the exercise of our royal functions, when our elder brother shall come, bringing the kingdom with him, of which we are constituted joint-heirs with himself. We have no other business in this state of things, and have no other relations to our fellowmen than the exhibition and manifestation of our sonship, as lights to them, and the endurance of those evils our association with them impose upon us, that the trial of our faith, being much more precious than of gold which perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus the Christ.

Worms of the earth who have no higher aspiration than the mere admission to the kingdom when they have extracted all the personal enjoyment they can secure for themselves in this, may, and have other objects; but the sons of God can not again descend to that grovelling plain of existence. Their treasure is the kingdom, their hearts are there also, and they appreciate what the Lord said, namely, "How can ye believe," (that is, trust in the living God), "who receive honor one from another?" If we would have the honor that cometh from God only, we must "cease from man, whose breath is in his nostrils." We cannot "serve two masters," have two centers of attraction, two bases of action, or live as two beings. We are either "created anew in the Christ Jesus," or else we live in the flesh, sow to the flesh, and of the flesh reap corruption.

So endeavoring to "live in the Spirit and walk in the Spirit," I remain yours truly and faithfully.

Amelia C. H., Va., Feb., 1875.

ELD. J. LEWIS, Grafton, Ill., writes: I do not think I can add anything to what has been said by others here and the powerful English writers on the most glorious and God-honoring doctrine that has ever been preached since the days of the apostles: and I wonder how it is that some of our good brethren do not see it. They are honest, no doubt, and therefore I feel quite confident that we shall have them added to those who are now engaged in the glorious work. When I see accessions to the truth, such as Eld. Bishop, it gives rise to increasing joy. Glory to God for increasing light on the glorious ages to come: not one age only, but ages unending. Yours, hoping for some humble part in the kingdom when the King comes.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, MARCH, 1875.

No. 6.

THE LORD'S SUPPER.

1. What was its design? 2. How frequent its use?

To the first question, the answer is comparatively easy. The second is not so readily answered. This is evident from the fact that Christians have been and are still divided about it. Some observe it once a month; others once in two or three months; others contend for its weekly observance; and these last seem to have most argument in favor of their view. We think, however, they may be mistaken. Their argument, so far as it is derived from the Bible, all turns on the expression "*break bread*." Does that warrant a weekly communion? or indeed, the eating of the Lord's Supper at all?

Their argument is based mainly on two texts. First; Acts ii. 42; where it is said, believers "continued steadfastly in the apostles' doctrine and fellowship, and in *breaking bread*." This is coupled with Acts xx. 7, where it is said, "And upon the first day of the week, when the disciples came together to break bread." These are the chief, if not the only texts produced in proof of the weekly celebration of the Lord's Supper. Do they sustain such a view? Let us see.

Does the expression "*breaking bread*" prove it was the Lord's Supper? If so, then it equally proves it was done "*daily*:" for Acts ii. 46, saith, "They continued *daily* with one accord in the temple, and *breaking bread* from house to house." Was that eating the Lord's Supper? Just as certainly as "*breaking bread*," in the 42d verse, means the Lord's Supper, so does this in the 46th verse; and so it is not only on the "first day of the week," but "*daily*" it is to be attended to: one of the positions is just as strong as the other.

We shall, perhaps, find that neither can be sustained. The phrase "*break bread*" was in common use as related to ordinary eating. Matt. xiv. 19, it is said, when Jesus fed the multitude, "He took the five loaves, and the two fishes, and looking up to heaven, He blessed and *brake*, and gave the fishes to his disciples, and the disciples to the multitude." Mark vi. 41, the same

form of expression is recorded; also, another feeding of the multitudes, Mark viii. 6, the same expression is used. Luke ix. 16, the same form is used: "He took the loaves and *brake* them." None will pretend here was the Lord's Supper. Compare these texts with the injunction, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When Paul was carried prisoner to Rome, and had been fourteen days in peril by sea, after long abstinence he besought the ship's company to take something to eat, and "He took bread, and gave thanks to God, in the presence of them all: and when he had *broken* it, he began to eat." Here were 206 souls that eat of the "*broken bread*." Was it the Lord's Supper?

Again: Jesus appeared to two of his disciples on their way to Emmaus, after his resurrection; and while they were eating at Emmaus, "He took bread and blessed it, and *break*, and gave to them;" then "they knew him." Immediately they return to Jerusalem, and tell their brethren "what was done in the way, and how He was made known to them in *breaking of bread*." Was this the Lord's Supper? Surely not; for Jesus had said to the disciples, at that Supper, "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. xxvi. 29). Some peculiarity in His ordinary manner of *breaking bread* was what "*opened their eyes*" to know him.

His ordinary method at common meals was to "*break bread*," as I have abundantly shown: and the phrase was no more applicable to the Lord's Supper than to any other and all other social meals, especially as the use of *wine* is not once named. Hence, no argument built on this form of words, standing alone, is of any weight in settling the question of the frequency of the celebration of the Supper. In the only instance where this form is used, in connection with "the first day of the week," it was not till a late hour of the night the *breaking of bread* occurred: for though it is said, the disciples came together to *break bread*, it is stated that Paul preached

unto them till "midnight;" and because he continued his speech "long" a young man went to sleep, and "fell down from the third loft, and was taken up dead." Paul went down and restored him to life. It is then added, "When he was come up again, and had *broken bread* and eaten and talked till break of day, so he departed." Nothing is said of the use of *wine* in this case nor in Acts ii. 42. Surely an important omission, if it was really the Lord's Supper.

Whether this coming together to break bread was an ordinary social entertainment, called "feasts of charity," (Judo 12), often held by the early Christians, for the benefit of the poor, and the social expression of a common brotherhood, or for the purpose of celebrating the Lord's Supper, it is impossible to tell from any Scripture record. If it was the latter, it does not prove that such was their practice *every* first day of the week: the regular season for it, might, on this occasion, have fallen on that day; and it is clear, it was not at the early part of their meeting, but at a late hour of the night that breaking bread actually occurred. If it was the ordinary "feast of charity," the breaking of bread might have taken place both early and late.

The way is now prepared to come more directly to the inquiry as to the frequency and time of the celebration of this feast.

CHRIST OUR PASSOVER.

"For even Christ our passover is sacrificed for us" (1 Cor. v. 7). This text opens up the subject under consideration, and may serve as a key to it. Christ is set forth as He truly is, as the antitypical passover Lamb. Hence, in order to understand the question at issue, we must examine the passover institution. We turn to Exodus xii.

The Lord was about to pass through Egypt and slay all the first-born of the land. He directs Moses to have the children of Israel take a lamb, on the tenth day of the month, and "kill it in the evening." Then they were to take of its "blood and strike it on the two side-posts and on the upper door-posts of the houses where in they shall eat it"—the passover lamb. They were to eat it with their loins girded, their shoes on, their staff in their hands. They were told, "The blood shall be to you a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt: and this day shall be unto you for a memorial; and ye shall keep it a feast unto the

Lord throughout your generations: ye shall keep it a feast forever." They were to put away all leaven out of their habitations, and to eat no leavened bread during this feast. Of the passover, it is said, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." An evident prophecy, by a fact, of Christ's death without breaking a bone of him. John refers distinctly to this prophecy, when speaking of the fact, that His legs were not broken with the malefactors: "These things were done," saith John, "that the Scriptures should be fulfilled, A bone of him shall not be broken." Thus Jesus is identified as the antitype of the passover lamb.

Concerning this passover feast, it is thus ordained. "Thou shalt keep this ordinance in its season, from year to year:" and "it shall be a sign unto thee" . . . "and for a memorial between thine eyes; that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt" (Exod. xiii. 1-10). See the whole text.

I have thus briefly viewed the passover institution, and find it established as a *yearly* feast, an anniversary one, commemorative of the Lord's deliverance of Israel, and the slaying of the passover lamb. It was only once in each year the feast was to be celebrated.

The relation of this type to the antitype will now be considered. In order to do this, we must examine the institution of the Lord's Supper. That it was instituted at the passover, none will question. Of the particulars, Luke's account is the most full. It seemed necessary Jesus' death should occur at the passover; and when He sent his disciples to prepare for the passover, He bid them say to the man, where they went for that purpose, "My time is at hand; I will keep the passover at thy house with my disciples;" (Matt. xxvi. 18). When he was set down, and the disciples, "He said unto them, With desire I have desired to eat *this passover* with you before I suffer" (Luke xxii. 15).

There must have been a special reason for this intense desire to eat "*this passover*." What reason so likely as that the institution itself as a type, was to end by the anti-typical Lamb being slain? and hence, Jesus would take the occasion to make such alteration in the institution as should make it correspond to the fact. The passover feast was always kept in the night, and probably lasted most of the night. After the

lamb was eaten, and at the close of the supper, a portion of bread and wine, which had been reserved, was used as the conclusion of the service, after which a hymn was sung, and they parted. (See Mark xiv. 26.) It seems the reserve portion of the passover feast, was that used in the institution of the Lord's Supper. Jesus told his disciples while eating the passover, "I will not any more eat thereof, until it be fulfilled in the kingdom of God;" and also, "I will not drink of the fruit of the vine until the kingdom of God shall come" (Luke xxii. 10-18). He then proceeds with the concluding part of the passover service, "And he took bread and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: *this do*"—*this* what? this concluding service of the passover—"in remembrance of me." There is to be no lamb used in this service hereafter—for the true Lamb is now to be "sacrificed for us:" hence that part of the passover service is hereafter to be omitted, but "*this*" breaking the bread and eating of it, as the symbol of his "body given for you," is to remain in use "in remembrance of" him, and to "show forth his death." (See Luke xxii. 19, and 1 Cor. xi. 26.)

"Likewise also the cup after supper, saying, This cup"—what cup? that which concluded the passover supper, and hence called "after supper," i. e., the closing of it—"This cup is the new testament"—the new covenant, in distinction from the old, under which the passover had been established permanently, but was now to give place to a new covenant. "This cup is the new testament in my blood which is shed for you," and Matthew says, "for many, for the remission of sin."

All the circumstances go to show, that the Saviour instructed his disciples, that at the recurrence of the yearly anniversary of the passover they were, hereafter, to attend to "*this*" concluding service only, and to do it in remembrance of him.

If these things are so, it is plain, the yearly anniversary of Christ's death, or of the slaying of the true passover Lamb, is the true and only authorized time for the celebration of the Lord's Supper.

Because the Saviour is represented as saying, "This do ye, as oft as ye drink it, in remembrance of me," some infer, they may do it as "oft" as they choose. But it strikes my mind, this is a misapprehension of our Lord's words. "As oft as ye" do what? "As often as ye eat

this bread, and drink *this* cup." What bread? and what cup? To me it seems clear, it is the bread and cup which concluded the passover feast: all the other parts of that service then passed away; but Christ retains "*this*" to be used in remembrance of himself as "our passover, who was sacrificed for us."

It appears to me, the coming together of a number of believers, who can conveniently assemble, at the anniversary of Christ's death, and partaking of a moderate festival, and conversing together, suitably contemplating the fact of their redemption by Christ, the Lamb of God, and concluding the interview by the use of bread and wine, reserved for that purpose, and singing a hymn of praise at parting, is just what is a gospel celebration, or commemoration of our redemption from sin and death by "Christ our passover, who was sacrificed for us."

To suppose the first day of each week was selected to attend to the memorial of Christ's death, or to "shew forth His death," involves an absurdity which has been entirely overlooked. Any celebration on that day, would manifestly have been appropriate only as a memorial of Jesus' resurrection; and it would have been entirely out of place to have kept a memorial of His death on the day of His revival into life; and I cannot admit such a supposition without positive proof, which cannot be found in the Bible.

THE TIME OF THE PASSOVER FOR 1875.

Some have inquired of me as to the time of the passover this year. I addressed a note to Bro. LEDERER, of New York city, on the subject. He is a learned Christian Jew. He replied as follows:

"Bro. STORRS: This year having thirteen months (*Ve-Adar*) the Passover will be on Monday night, April the 19th, next day—the 20th—being full moon, the 15th of the Lunar month, first day of the Feast."

"Your Brother in Christian love,

"G. R. LEDERER."

Bro. Lederer's address is, No. 155 East 55th St., New York.

The time he names will be that on which my family, at our home, will attend to the celebration of the Lord's Supper in remembrance of Him "who gave Himself a ransom for all." Any friends of Jesus will be welcome to join with us.
Ed.

There may be strong conviction, where there is not saving conversion.

"CONDITIONAL PROPHECY."

In the January EXAMINER, I gave an article under the head of "The Straits of Opposers," in which some account was given of a good brother's effort to escape the fact that Christ is to be a "Priest upon his throne," as it is written in Zech. vi. 12, 13; he contending the prophecy was *conditional*, and as the conditions were not complied with, Christ would never be a *priest* on his throne. If this construction of the passage be correct, then "The man, whose name is the BRANCH," is equally excluded from His throne, and will never reign there. My remarks in the January EXAMINER, though few, have drawn out an article from that brother, not sent to this Magazine, but published in a paper adverse to my views. The labor to overthrow the idea of Christ's being a Priest on his throne, is a difficult one, though I doubt not the brother's sincerity. It is a desperate effort to prove there is no priesthood of Christ after his return from heaven, because the *Jews* did not "fulfil the conditions." My friend states that the time for them to fulfil the conditions was "From their return from captivity" (in Babylon) "till they rejected their Messiah." He then shows that the Jews rejected their King and desired Pilate to crucify him, which was done; he then goes on as follows:

"The unavoidable conclusion is that during this run of years was the probation of this people as a nation, whether they would obey the voice of God and realize the good things spoken by the prophets or not; here is the limit of time and scope embraced in the vision under consideration; here it is located by the Spirit of God and by history; consequently to locate it, or to push it forward to some future time, to my mind is adding and trifling with the words of the Spirit of God, beside disregarding the page of history. Therefore that prophecy has failed, and Jesus will never be a priest upon his throne."

If this "conclusion" be correct, then it follows, inevitably, that "Jesus will never be a King, or rule, "upon his throne;" for, saith the "conditional prophecy," "He shall sit and rule upon his throne, and he shall be a *priest* upon his throne;" yet, strange to tell, my friend says, when Christ "comes in his glory"—"then his mediation as high priest will be ended; then will David's throne have its appointed royal occupant." What now becomes of the "conditional prophecy?" Has my friend found the way to "divide the living child" (1 Kings iii. 25)? The *true* mother would not consent to have the child "divided" (verse 20). Now, pray give us an

undivided "King and Priest," or *slay both* with that awful weapon "*conditional* prophecy;" we want no half Christ.

My good friend gives Christ as King, though not as soon as he might have been, if He had taken the advice of the adversary when shown "all the kingdoms of this world," with the promise of *immediate* possession if He would change God's policy, through death and resurrection, to the throne, to a worldly policy such as the Jewish adversary desired. He might have been King and Priest, both, at that time, if my friend's view is correct; and all the prophecies concerning his death, resurrection, and future glory would have been buried in the grave of "*conditional* prophecies;" a most gloomy vault, from which there is no resurrection!

My friend admits that Christ will be *King* on David's throne, notwithstanding the Jews failed in fulfilling "conditions." How then is he to prove that "this same Jesus" will not also be a *Priest* on that throne? How is any man to show that Christ does not continue both offices eternally? Paul testifies, "He is made a priest after the power of an endless life: for He" (the LORD) "testifieth, Thou art a priest for ever after the order of Melchisedec." . . . "This man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by him, seeing He *ever liveth* to make intercession for them" (Heb. vii. 16, 17, 24, 25). Such is the Priest "the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec" (verse 21 and Psa. cx. 4).

Our opposers make God's promise good for the Kingship, notwithstanding the Jews' failure; but the LORD's *oath* for an "*endless life*" Priesthood, for Jesus the Christ, is a failure in consequence of Jewish defection! No, good friends, we cannot consent to have "the living child" cut into two parts, lest you destroy both our King and Priest. "We have not so learned Christ." He "*ever liveth*;" and no conditions can ever alter His "unchangeable priesthood." He is a Priest now on his Father's throne; and he will be a "Priest on his own throne," just as certain as He ever sits on it. That He will sit there my friend has admitted; and that proves, out of his own mouth, that the prophecy, under consideration, was not "conditional" in relation to the kingly and priestly offices of "THE BRANCH." Strange, indeed, would it be, to take away the Priesthood of Christ at the very time when His

"Body"—the saints—are installed as "kings and priests" to "reign on the earth," and that "for ever and ever" (Rev. v. 9, 10, and xxii. 5).

It is easy to enlarge on this subject, but perhaps enough has been said. Promises may be "conditional:" prophecy never can be. We may as well talk of *conditional history* as prophecy. The idea of such prophecy, is a contradiction in terms, and must weaken reliance upon it if not destroy all faith in it.

Ed.

FRIENDS' VIEWS OF THE EXAMINER.

Commendations of this Magazine are received from all directions. These are a matter of gratitude, because they speak in favor of what appears to the Editor to be one of the most important truths of revelation, viz., "A Vindication of the Divine Character and Government." Much that is promulgated as the teaching of the Bible is little else than a reproach on the CREATOR, and tends to promote infidelity by the misrepresentations of His dealings with the creatures He has brought into existence; making them liable to eternal death or endless torments for not improving *means* which were never granted them, and making no allowance for unavoidable ignorance;—ignorance in which they were involved, without their choice, by their birth and education.

To remove these false ideas of the character and government of our Father in heaven, is the primary object of this Magazine. Hence, when its object meets the approval of the humblest Christian, it is an encouragement to the Editor, and serves to comfort others whose hearts are interested in the blessed theme. Occasionally, a "Joseph of Arimathea" (Matt. xxvii. 37) comes forward to stand in favor of "the body of Jesus"—or His truth, when others think it dead, or in a hopeless condition.

A highly esteemed friend and brother, a Lutheran minister and Teacher of long standing in Bethlehem, Pa., sent material help for the EXAMINER and its Editor, with a cheering letter, from which the following is an extract:

"On the BIBLE EXAMINER the Lord's blessing is most assuredly resting. Healthy is its theology; sound are its instructions: clear its explanations; more than powerful its shakings and upheavals of God-dishonoring views: unanswerable its turning to the truth the wrestings of those who are unlearned and unstable: admirable its simplicity in making so-called theologians think

of the question, 'Art thou a master of Israel, and knowest not these things?'

"Its title ought to be—'BIBLE EXAMINER: Subverter of false views, and Restorer and Establisher of true Doctrines.' While its contents can be understood by beginners, it affords much food for Berean Searchers.

"May your crusade against the false opinions of the enemies, and the pseudo-friends, and the true and honest, but mistaken admirers of the cross, continue, until the Golden Calf of so-called orthodox theologians is burnt in the fire and ground to powder, and strewed upon the water.

"May the Lord give you and us grace to live, that we may truly say,

"Once we to all eternity
Shall join the angelic lays,
And sing in perfect harmony
To God our Saviour's praise;
He hath redeemed us by His blood,
And made us kings and priests to God;
For all, for ALL the Lamb was slain:
Praise ye the Lord:—Amen."

"Your brother, AMBR. RONDTHALER."

Bro. R. will please excuse the insertion of this extract from his letter, as the object is to comfort and encourage the hearts of the friends of the truths promulgated in this Magazine, and that they, with its Editor, may give thanks to our heavenly Father and His beloved Son for the great mercy granted unto us by the deliverance from the theological night, in which christendom has so long been held in bondage, relating to the Divine character and government. Ed.

DEATH YET AT WORK.

"Fell asleep in Jesus," Jan. 26, in Brooklyn, N. Y., Bro. D. D. NASH, after several years of suffering which he bore with Christian patience. He has left a wife and an only daughter to mourn their loss. He was one of my warmest friends, and desired me to speak at his funeral, which I did. He was in former years a member of the Baptist Church. Some eight or ten years since, when I was preaching in Brooklyn, Sunday evenings on the immortality question, he came to hear and to question me, as it was my custom to invite queries after sermon. He soon became thoroughly converted to the truth that inherent immortality was a fable, and that immortality was a gift of God, bestowed through Christ, at the resurrection, on Christ's return from heaven. This view he maintained, literally, "in sea-

son and out of season," always ready to speak on the subject on all occasions and in all places, to priests or people. Sectarianism he thoroughly abandoned, accepting all as Christians who received Christ as their Redeemer and Saviour. He visited ministers of all denominations, not excepting Roman Catholics, and conversed with them on the subject of his faith. Always cheerful, and full of confidence in his Redeemer, he at last fell asleep in Jesus without a pain or struggle. He remained my firm friend to the last, and on the 30th of January I spoke to a large assembly at his funeral, among whom was an Episcopal minister, who read their "Funeral Service" at the close.

Thus pass away my friends; but God raises up others, so that there is no fear for the cause He designs shall be upheld. New men are coming to the front in this battle, so that, though some of us fall, God knoweth how to fill our places "in due time." Ed.

"PERILOUS TIMES SHALL COME."

"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 disclose her blood, and no more cover her slain."—Isa. xxvi. 20, 21.

That the foregoing prophecy will have a fulfilment at some period of this world's history, no believer in the Bible will question. If it be said, "We do not know *when*," the reply is, So much the more need that we watch and pray, lest the "indignation" overtake us off our guard. That the troubles among the nations indicate the possibility of our being in the vicinity of "the great day of Judgment" on the Gentiles, *i. e.*, on the nations to whom the Gospel was sent, after it was rejected by the Jewish nation—which is to close up this age, and bring in the reign of Jesus Christ, on "the throne of His father David," no believer ought to question. If, then, there is any ground for such a possibility, how does it become all the people of the Lord to heed the words of prophecy I have quoted above. What I ask of all is, think of those words—ponder them in thy heart—ask thyself, am I seeking security in God—retiring, as far as possible, from all exciting causes which may lead me to occupy a place or position not within the "chamber" of God's protection? "Indignation" is certainly to come; and God's people are only safe

by taking heed to His direction and counsel. Above all things, then, the higher commotions rise, the more seek to "hide thyself" in close communion with God in Christ. So shall thou be safe; not otherwise. Ed.

THE FINAL SALVATION.—Men sin, and lose present life for their sin: but it does not necessarily follow that that is their final condemnation; for the Saviour clearly intimates some sins though not forgiven in this world may be in the world to come (Matt. xii. 31, 32). Other testimony to the same effect is abundant in the Bible; but not a text can be produced of a final salvation without *faith* in God and in the Redeemer. No man, therefore, has had his trial proper, for his final state, until the *fact* that Christ is his RANSOMER has been "testified" to him "in due time." The assumption that this present life fixes the final destiny of all men, has no foundation in the Word of God; it is a mere "tradition of men," without authority from God. It seems clear that the final state of kings and priests,—or, "the Lamb's wife,"—is determined by their faith and holiness in the present and past ages; and at the close of this dispensation the marriage takes place (Rev. xix. 8); but that that point ends probation to all the rest of the race is, clearly, without proof. The text Rom. x. 11–21, does not teach such a doctrine. Whatever difficulties may attend that text, it clearly teaches that faith is essential to salvation, and that the proclamation of the truth is essential to faith. Nor does the apostle's testimony, in verse 18, say more than that "the *sound*" of the truth "went into all the *green* (literally, the *land*;" (*i. e.*, of Palestine, or Israel), "and their words unto the ends of the *oikoumenees*" (not "the world," but the Roman Empire. See Luke ii. 1, where the same word is used). This latter extended proclamation took place in the days of the apostles, and cannot be made to cover the past nor the future of all nations; for in that sense it is manifestly not true.

I have said, and re-affirm it, that "All the families of the earth shall be blessed in Abraham and his seed;" and to accomplish this promised blessing, "Jesus Christ gave himself a ransom for all" men; and the testimony of that fact will be made to all men "in due time;" and till that testimony is made, no man's *final* destiny is settled; for that depends upon his faith or unbelief of that fact when made known to him. Ed.

"What think ye of Christ?"—Matt. xxii. 42.

HUMAN REDEMPTION--No. 17.

BY HENRY DUNN.

ON MODERN THOUGHT.

In all that has been advanced relative to the bearing of the work of Christ on the world at large, it will be observed that I have carefully confined myself to one question,—“What saith the Scriptures?” I have done so advisedly, because I am satisfied that, on the answer given by the Divine oracle to that question, the reception or rejection of the doctrine of an extended future restoration must and *ought* ultimately to depend. I should be sorry, however, for it to be supposed that because I have abstained from those more general considerations which belong to the province of reason and conscience, I deliberately set aside all such testimony as worthless. This is not the case.

I am far indeed from disputing the authority, either in morals or religion, of the reason with which God has endowed us, or of the conscience—that “candle of the Lord”—which shines within us. Scripture itself teaches us a different lesson. For it tells us most distinctly that the same God who has revealed Himself in the Bible reveals Himself also in nature, in providence, and in the heart of man. No mistake can be much greater than that which leads certain devout persons to imagine they exalt Scripture by abasing reason, and magnify the light that comes to us *from without* by denying or attempting to extinguish the light that is *within*. No course can be more perilous than one which brings *the facts of the world* into collision with *the facts of Scripture*, or admits for an instant that conscience and reason—the moral sense, properly so termed—can ever be really and truly in opposition to the Bible, if only conscience be living and healthy, and Scripture be properly understood. To suppose that God has given us faculties which are utterly *untrustworthy*, is to make Him precisely what Christ says He is not,—a Father who, when asked for “bread,” gives “a stone;” or solicited for “a fish,” presents “a serpent.”

The New Testament abounds with instances in which reason is both appealed to, and counted trustworthy. The Pharisees taught that external ceremonies purified the soul before God. But our Lord rebuked His disciples sternly for not at once contradicting and disbelieving the doctrines of these their appointed teachers. And on what ground? On the ground of the clear utterance of *their understandings*,—“Are ye also without understanding, and perceive not that this cannot be?” (Matt. xv. 1—20; Mark vii. 1—23).

When the Baptist preached, all the people, by the light of conscience,—for it could be nothing else,—“counted John as a prophet.” St. Paul prevails, not by contradicting the inner sense, but “by manifestation of the truth commending himself to every man’s conscience in the sight of God” (2 Cor. iv. 2). When our Lord says, in relation to false prophets, “By their fruits shall ye know them,” what can He be supposed to mean, but that the true was to be discerned by that inward sense of right and wrong, of good and evil, given us by our Creator as our light and guide in such matters? And if these things be true in relation to man regarded in his natural condition, how much more true must they be in relation to those of whom it is said, “Ye have an unction from the Holy One, and know all things.” That we are charged to cultivate *childlike submission* is indisputable; but in connection therewith it can assuredly do us no harm to remember another charge,—“Be not children in understanding: howbeit in malice be ye children, but in understanding be men” (1 Cor. xiv. 20).

It is in the light of these considerations that I am disposed to give just that amount of weight, and no more, to the moral argument against the ruin of the race, which, whether we will or not, perpetually forces itself upon our notice. For true as it undoubtedly is, that in searching the Bible the proper question for us to put is not, “What thinkest thou?” but, “How readest thou?” and true also as it may be, that the meaning of Scripture is to be ascertained, not by sentiment but by grammar, it is neither wise nor right to carry this principle so far as to disregard or exclude altogether that Divine instinct which God has Himself implanted in the renewed heart.

“There is a reasonable and Scriptural faith,” says Mr. Goldwin Smith, “which reposes on the wisdom and goodness of God, trusts Him entirely, and believes that everything in the ways of His providence which is now dark will in the end, be made clear.

“But there is also an ecclesiastical faith, neither reasonable nor Scriptural, which consists in wilfully shutting the eye of the mind; in putting force upon the conscience; in receiving insufficient evidence and pretending that it is sufficient; in embracing things unworthy of the Deity, and pretending that they are Divine. Those who practise this ecclesiastical faith, and think it meritorious, tacitly assume that the need of evidence is in an inverse ratio to the importance of the subject: and that while they would be bound to demand full proof before believing that anything of a questionable character came from a

good man, they perform an act of piety in believing without full proof, and sometimes with no proof at all, that things of a questionable character come from God."

The result of handling Divine truth in this way is already beginning to manifest itself in a manner that will one day make the most thoughtless reflect.

It is seen in that *sense of uncertainty* which has come over us, in relation to so many of our religious convictions, and which contrasts so painfully with that perfect conviction which the first Christians had "of the certainty of that **body of facts** which constituted, and in which consisted, their religious belief." It is seen in the absence of that high sense of the *virtue and duty of truthfulness* in our convictions which even heathens honored; in the rarity of that spectacle, said to have been dear to the pagan gods, "where a brave man is seen struggling with facts which are too strong for him, his honesty exposed to temptations to shirk or evade them, yet his honesty conspicuous, and invariably triumphant."

It is seen, perhaps, most of all, among ourselves, in the preference which is now so widely shown by religious persons for that which is vague and indefinite in statement rather than for words that are clear and explicit. Preachers (some, at least) speak thus cloudily, not because they are unable to express themselves clearly, but because they think it most advisable to be vague on what are termed disputed subjects. They wish, if it be possible, to be regarded as, in the main, "sound," and therefore shrink from committing themselves to views, the promulgation of which on various accounts, they deem it expedient to avoid. Hearers like to have it so. And for obvious reasons. So long as a man is allowed to suppose that it is much the same thing whether he believes a given truth, or *something like it*, he is in little danger of being disturbed. Clearly defined statements bring men to the test. The positive obligation to accept or reject, will often occasion *doubt*, and doubt is to most persons irksome; it compels inquiry, and occasions trouble. So the conclusion is a popular one, that to be indefinite is to be *safe*; that in a teacher vagueness is at least a proof of modesty and humility; while clear and definite assertion (unless indeed it be a support of some recognized opinion of a school or party,—in which case the teacher can never be too dogmatic for the disciple) is, however sustained by Scripture, to be shunned as *dangerous*, chiefly because it is so unsettling.

Week after week books issue from the press

on "heaven," and hell, and the world to come, in which the supposed social, intellectual, and even physical life of the departed is set forth in glowing colors, drawn, for the most part, simply from the imagination of the writers, and often without even the affectation of deriving support either from reason, analogy, or any statement of Scripture. All these productions, however numerous or however shallow, are greedily received in quarters where anything like a thoughtful inquiry into the teachings of revelation would be regarded as distasteful, if not perilous. Even so able and sober a writer as Dr. Norman McLeod is not free from this tendency to speculate on subjects which ask only for research. What can be more unsatisfactory from such a man, than to be told almost in the same breath, that while neither Christ nor the Apostles have "given us by one word the slightest ground for hoping that any man who leaves this world an enemy to God, will ever repent and become a friend of God in the next," yet "we may hope that the number of the lost may be, to those who are saved, *fewer far* than the number of those in penal settlements and prisons are to the inhabitants of a well-ordered and Christian kingdom"? And if we ask for the ground, Scriptural or otherwise, on which such hope is to be based, we are simply told (Laura Bridgman's case being regarded as an illustration) that "the living God, who alone knows each man, *may* be denying, in ways beyond our comprehension, with the most lonely savage, whose inmost spirit He even sees, and who is of more awful value in His sight than all the stars of the sky." Dr. McLeod's *imagination* is, that, in some mysterious way, "God can teach that spirit *without the Gospel*, or the ordinary means of grace, so as to bring it under law to God."²

I am aware it may be said, How can a man teach, *definitely*, anything on which his own mind is not quite made up? or be distinct and positive on matters which he believes to be but dimly and partially revealed?

To this objection there is but one answer.

* "Parish Papers," pp. 152, 153. Dr. Guthrie all but avows similar views in *Good Words* (Jan. 1863, p. 3). He thinks it monstrous to suppose that *half* the world will be lost, exclaiming, "If, at the close of the war, Satan retains *half* his kingdom, his head is not crushed." And yet both of these eminent men profess to accept "the Assembly's Larger Catechism," and through it teach *as truth* that the heathen "*cannot* be saved," and that God has "foreordained" all but the elect to eternal ruin (see Questions 13 and 60, with the answers and proofs). It is surely high time that men knew what divines *really believe*, as distinguished from that which they *profess to believe*.

The uncertainty in question is *morbid*; it is the disease of the day, and it has become chronic. Indefiniteness is not a characteristic of Divine revelation. Certainty may on almost all subjects, be reached, if we have but entire confidence in the Divine Record, and will take pains enough to search minutely and fearlessly for *all that it says*. But how can we do so if we are embarrassed at every step by the traditions of centuries, and by the fear of man?

Is it needful to add that vagueness is always accompanied by a disposition to cling with a sort of dogged pertinacity to any view which has been long received and honored among men, rather than to favor calm and serious inquiry into its precise truthfulness? Feeble convictions are commonly accompanied by *adhesive* tendencies in relation to all that is traditional, just as obstinacy is the ordinary characteristic of a mind unable to reason, or distrustful of its ability to come to any satisfactory conclusion. The great Apostle of the Gentiles teaches that believers receive wisdom *that they may know and comprehend* the things that are freely given to them of God, and he denounces the sincerest fervor of spirit as defective, where it does not likewise bring forth fruits in the UNDERSTANDING.

"To the modern mind, explain it as we may, there has come to belong an awful capacity of feeling, and a liability to intensities, both of suffering and of enjoyment (the one as well as the other intellectual, not sensuous), of which the bright, gay, *surface-loving* mind of antiquity seems to have known little or nothing. Then along with this power of feeling, striking, as it does, into the roots of the soul, there are perceptions, and instinctive judgments, of which it must be said that they are altogether *modern* developments of humanity: they are *true* elements of our nature; but they have newly been brought from the subsoil. It is to the slow working of Christianity upon human nature that I attribute nearly the whole of this deeper vitality of the modern mind."

Professor Goldwin Smith has expressed similar convictions to those of Mr. Taylor.

"The condition of mankind," he says, "presses severely upon us in the present day, chiefly *because of the extension of our sympathies* beyond the pale of Christendom to the whole human race; and there arises to countervail, the healing conviction that *the community of mankind is a community indeed*, and that which is given to one member of it is, though as yet we know not how, given to all."

"Why should we think that the way to a solu-

tion of Divine mysteries is inexorably closed, or that our efforts to solve them, if made in the sincerity of our hearts, are offences against God? If the relation between God and man is one of affection, it is quite natural (according to all we know or can imagine of such relations) that our knowledge of the Divine goodness should not be given to us at once, without exertion on our part, or without the interposition of difficulties and contrary appearances at the outset which we may be permitted, in some measure at least, ultimately to pierce through. For it is under these, and not under the opposite conditions, that affection, as we experience it, is best formed, and becomes intense and deep."

Facts of the most mournful kind confront us at every turn, and refuse to be hidden from our eyes. A vast and overwhelming majority of the human race, we all well know, are not, and never have been, believers, either in God or in the Gospel. Myriads have never heard the name of the Redeemer. Myriads more live and die, the victims of the grossest superstitions. Even in our own land, and amid the most favored portions of the community, few, very few comparatively, can, in any intelligible sense, be spoken of as having been "born again," or as having become "new creatures in Christ Jesus."

And amid a strangely confused teaching, relative to the future condition of such persons, a generation is rising around us "earnest and devout in a sense their fathers never were, who, however hopeful they may be as to their own safety, or that of their immediate relatives, can find no peace so long as they are forbidden to cherish hope in relation to the future condition of the human family." It is *among these* that a revived Romanism, carrying with it something like confidence in the saving efficacy of ritual observances, and a sort of half belief in the purifying character of purgatorial flames, carries off many a choice spirit; while thousands more, bewildered by theories of universal salvation, are rapidly embracing one or more of those modern forms of skeptical thought which unlike the infidelity of former days, arise, not so much out of practical ungodliness, as from the pressure of sincere and heartfelt difficulties in relation to the supposed teachings of Divine revelation. Viewing the Gospel as an embodiment of the loving character of their heavenly Father, they cannot hear, *without a shock*, of God "passing by" the majority of His creatures, and (notwithstanding the redeeming work of Christ) abandoning them to eternal ruin. And if, under the influence of this horror, such persons sometimes madly attack revelation itself as false or delusive, we can only

saying that, in such cases, theology wings the shaft that quivers in the heart of Christianity.

ON THE APPARENT CHARACTER OF APOSTOLIC EXPECTATIONS.

In endeavoring to ascertain what was the precise point of view from which the Apostles took their survey of the Church and the world,—of the present and the future of humanity,—it is necessary to bear distinctly in mind both the *truths* they admitted, and the *facts* by which they were surrounded.

The question is—In what aspect did they regard either the world or the Church?

I reply fearlessly, *As a great mystery.* Yet—and here it is they differ so widely from ourselves—not as a *painful* mystery. The mystery was indeed one which had been “kept secret since the world began,” but it was also one which was “now made known to all nations for the obedience of faith” (Rom. xvi. 25, 26). It was a mystery with which Paul had been made acquainted by special revelation (Ephes. iii. 3); and it was one which he regarded as *glorious riches*—“the riches of God’s glory” (Ephes. iii. 16; Col. i. 27); one which, far from bringing over his soul the profound gloom that crushes us as with a darkness that may be felt, was a perennial source of joy and strength.

Nowhere do we find reason to conclude that St. Paul supposed, as we seem to do, that the Gospel has no work to accomplish on the earth beyond the *salvation* of the elect, and the *condemnation* of those who reject its offers of mercy. To me it seems plain that he looked much further; that, while, on the one hand, he regarded the good news of the grace of God as *primarily* intended to “separate a peculiar people,” and to make them “zealous of good works,” he believed that ultimately this same Gospel would *bless the race*; not, indeed, every individual of it, for he always recognizes the eternal ruin of the wilfully impenitent, but the race *as a whole*; and that, consequently, everything a real Christian did and said in the spirit of his Master, tended to prepare multitudes of the unconverted for higher developments in the age to come.

In that great expectation I doubt not he included the heathen generally,—the myriads who have passed away in infancy,—the *hundred millions* of human beings who, in consequence of a defective physical formation, have lived and died incapable of distinguishing right from wrong,—and, in short, *all*, let them be found where they may, who, in consequence of their ignorance or weakness, or from other circumstances known only to God, have not *consciously* rejected Christ:

who, though not conquerors, are yet not devils; sinners and sufferers through temptations, but scarcely conscious agents of evil; men who have too often submitted to evil, who have never resisted it as they ought to have done, yet who are not fairly to be classed with those who love and choose iniquity.

Such and so magnificent, if I read aright, is the view that opens before us of THE MISSION FIELD OF THE CHURCH AFTER THE RESURRECTION.

Let us pause here, for a moment, to contemplate so glorious a termination of the miseries of earth, and the mysteries of Providence. What if it should indeed be so? What if, after all our stumbling, and rebellion, and questionings about Divine sovereignty, it should at length be made manifest that God has but chosen his elect under the Gospel, as he chose Israel of old under the Law, the more wonderfully to “make known to the sons of men his mighty acts, and the glorious majesty of his kingdom” that He who loved his people, and “washed them from their sins in his own blood, and made them kings and priests unto God and his Father,” has done this only to make them, *in other states of existence* as well as in this, “co-workers” with Him in elevating and blessing a multitude so vast, that the mind of man cannot conceive it, nor any human arithmetic calculate its number? What if *then* the words of Christ should find their plain and natural signification—“He that overcometh, and keepeth my works unto the end, to him will I give power over the nations;” and while to one it should be said, “Thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities;” and to another, “Be thou also over five cities;” *these*, and many other promises (then found to be not figuratively but literally true), should establish every word of the living God, and prove all alike to be marked by wisdom and by love? Will it not then be said of us, as it was of the Jews of old, “O slow of heart to believe all that the prophets have spoken?”

BELONGING TO A CHURCH.

BY H. H. DOBNEY.

[Continued from last month.]

A moment’s glance, first, at the relationship to Christ into which the early disciples were drawn, and then at the avowed object of Christ, may possibly show us ground on which we may pitch our tents, and find ourselves still encamped under the wide-spreading branches of the Tree of

Life, on the banks of the river of water of life, clear as crystal, which proceedeth from the throne of God and the Lamb.

The picture we have in the Gospel narrative of Christ and his disciples is a very attractive one. He had drawn them to himself by a personal influence of the most powerful, the most fascinating kind. He used no artifice, made no proposals to them, held out no formal inducements for them to attach themselves to him, unfolded no plan, no "scheme" of operation, laid down no rules, adopted no organization, no form. But as beauty attracts admirers, and power draws to itself adherents, and nobleness wins ready and undemanded homage, and chivalry excites enthusiasm and a pure unselfish disinterested life, which, tacitly rebuking all that is low and mean, and revealing more glorious possibilities than every-day life had ever dared to dream of, appeals to whatever latent goodness and nobility there may be, however smothered; so Christ drew all men's hearts to himself. There was about him that which would now awe them into silent wonder and reverence, not unmixed with fear, and anon they could have kissed the very dust he trod on, out of love which was gradually becoming passion even. Somehow, with him, they felt themselves living in a truer and better world. A higher life thrilled through them. Nobler aims and impulses stirred within them. They were beginning to see things hitherto unseen. God was becoming to them a joy. It was as if a new world were opening to them. They hardly knew themselves. They were being transfigured. Daily life was being lived on a higher level. "More life and fuller" was flowing into them. And how was it all accomplished? They could not tell. "They had been with Jesus;" and, listening to his words, observing his ways, hanging on his voice, yielding to the love-light in his eye, receiving truth into their hearts, feeling the mysterious influence of his spirit, they found themselves becoming rich indeed, with new power in their souls for conquering evil and attaining to righteousness. When on one occasion, he asked them if they would leave him, one impulsively answered for all, "Lord, to whom shall we go? Thou hast the words of eternal life."

And so they kept beside him. A law of moral gravitation drew them. They were delighted; not with a rapturous, tumultuous, wild delight, but with a delight that was deep, calm, holy, healthful, elevating, and strengthening. Somehow, he had kindled within them enthusiasm for himself, which was identical with enthusiasm for God and all righteousness and goodness.

Wrong was falling off and away from them, and right and truth were becoming the natural law of their life. "The kingdom of heaven"—they were beginning to have a glimpse of what it meant. Love to Christ was becoming the one law of their spirit. And that was revealing itself as an all-sufficient law. By and by it became plainer to them. And everything was becoming plain. And it was glorious to be;—glorious to be the creatures and children of God. Glory, honor, immortality—that was their heritage. And it was Christ who had so silently and so beautifully, and almost without their being aware of it at the time; brought them out of darkness into this marvellous light, out of the power of evil into the kingdom of God. O, what could they not do for him? How rapture filling to die for him, to go with him to prison and death. It was not primarily an Enthusiasm for Humanity that He awoke. He went down deeper. He awoke an enthusiasm for himself which at the same time was enthusiasm for the whole will of God, and for every creature of God. But all had been brought about so naturally. There was nothing hard, formal, forced, legal; nothing ceremonial. Christ's life blossomed and diffused its moral fragrance as spontaneously as the rose of Sharon and the lily of the valley. The spiritual light stole into their hearts as the dawn of the dawn, and there shone more and more unto the perfect day. He lived himself in them. And "the life of Jesus was manifest in their mortal flesh."

Thus, and so far as they were concerned, his object with them was gained. Their hearts and wills were won to him. "Lovest thou me?" "Yea, Lord, thou knowest that I love thee." And he was—what? The embodiment of all truth and rightness and love. Was this apostleship, then? No, it was *discipleship*. And Christ's aim was that discipleship of this same type, but better and nobler even, if that be possible, as the ages wore on, should spread abroad, diffuse and propagate itself everywhere. Torch after torch was to be kindled at the same burning and shining light. Christ would be to every man, to every woman, what he was to Peter and John, to Mary of Bethany and her of Magdala. The circle of disciples would go on widening and ever widening, the centre, the living centre, being ever the same. "And he brought him to Jesus," is the historic explanation of all that friend, minister, apostle, can do for the salvation, the ever-deepening and broadening blessedness of any man. It is enough to sit at the feet of a Paul or a John? Those faithful servants would rise up and rend their garments at the thought.

No, Christ loves one soul as truly as another, and each soul has the same need of him, and the divine end is to be attained in the same way by each, viz., by each coming individually to Christ and owning his blessed sway. Thus all are one in Christ, and Christ is all. The absence of the flesh and blood of Jesus is no loss to post apostolic disciples. Rather it is every way a gain. "It is expedient for" them, for the compensation is ample. And there is no difficulty in "strangers scattered throughout Galatia, Cappadocia," or throughout England, France, India, and America, responding heartily to the word, "Whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."

And we gladly accept the testimony of Archbishop Manning to the way in which what we take to be the very pith and marrow of the gospel has been found by the Free Churches of our land. Magnifying of course his own "Church," and deploring the indifference to that mass of what we call priestism and sacramentalism, but which stands to him a "Catholic truth," he nevertheless admits, and it is honorable in him to do so, the reality of our "discipleship." His words are—(having spoken of "the invincible ignorance of Dissenters as a mass," i. e., ignorance of the blessings of the papacy)—"They are far more deprived of what survived of Catholic truth, far more distant from the idea of a church; far more traditionally opposed to it by the prejudice of education; I must add, for the most part, far more simple in their belief in the person and passion of our divine Lord. Their piety is more like the personal service of disciples to a personal master than the Angelican piety, which has always been more dim and distant from this central light of souls."

We do not want to institute comparisons with any class of our fellow Christians. Far from us be the unholy thought! We recoil with horror from joining with any who say (or in their hearts feel), "We are holier than you." But we cheerfully accept this testimony to the fact we chiefly care about, viz., personal discipleship, and loyalty to a personal master—that Master being Christ.

[To be concluded next month.]

In the Incarnation of Christ the death-stricken root of humanity sprouted anew; in His resurrection it bore fruit, and the seed of that fruit, wafted by the wind of the Spirit, shall yet produce a glorious harvest of immortality.—Wm. Maude.

THE DIVINE IMMUTABILITY.

In its vital and immeasurable importance to us as His absolutely dependent creatures, the unchangeableness of the moral character of God is second, only to that moral character itself. It is not enough, it would afford no sufficient ground of confidence and assurance, for us to know that God is holy, unless we knew also that He will *always* be holy; or that He is just, unless we knew that He will *always* be just; or that He good unless we knew that he will *always* be good. If this were not so; if the Divine nature and attributes were not alike unchangeable, all our hopes for time and for eternity might at any moment be destroyed; and the Rock of Ages, in which the Psalmist delighted to put his trust, would become a quicksand in which all promised glories and blessedness might be engulfed and for ever disappear. Hence the unspenkable value and preciousness of the declarations, both repeated and emphatic, contained in Scripture, as to the *immutability* of God's character and purposes. "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed; (Mal. iii. 6). "God is not a man, that He should lie; neither the son of man that He should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numb. xxiii. 19). "The strength of Israel will not lie nor repent; for he is not a man that he should repent" (1 Sam. xv. 29). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17).

But while this essential feature of the Divine character is verbally acknowledged and maintained by Puritan theologians, it must be clear to the unprejudiced mind, that it is nevertheless virtually, denied and made of none effect by the arbitrary and unwarrantable restriction to the present earthly life of the possibility of salvation in the case of all classes of mankind. That 'now' is the *only* 'accepted time,' 'now' the *only* 'day of salvation' is one of the greatest strongholds of Puritanism, and around this stronghold the hostile hosts are gathered before whose combined assault it must speedily fall. On the one side, the attack comes from the great 'Catholic' or Romish party who all hold, in some form, the doctrine of a Purgatory, and on the other side, it is conducted by liberal theologians of various schools of thought from Maurice and Llewellyn Davis, to Dunn and Symonds; being as much opposed to the moral consciousness of the one class as it is to the infallible dogma of the other; while its inherent weakness when once candidly

and fearlessly examined, "whether in the light of Scripture or of reason, ensures its relegation to the class of dismantled and untenable fortresses which are allowed quietly to moulder into decay.

That God is love, and that His love is unchangeable; these are indeed glorious truths, and admitted as such by all who worship Him in spirit and in truth. But their utter incompatibility with the assumption that, in the case of all mankind alike, His gracious offers of salvation and His fatherly willingness to save, are absolutely restricted to this life, can we think be demonstrated to any mind willing to receive the truth on this point. Perhaps the most forcible mode of presenting the actual facts of the case is to make use of an illustrative example. An ordinary worldly man,—not a spiritual believer in the Lord Jesus Christ, not one born again of the incorruptible seed of the Word of God, not a possessor of God's wondrous gift of eternal life,—but yet a useful citizen, a faithful husband, an affectionate father; not more unscrupulous in his business than his most respectable neighbors, free from vice in its grosser forms, and assuredly not such an one as consciously and willfully "tramples under foot the Son of God, and counts the blood of the covenant an unholy thing, and does despite to the spirit of grace." Such a man, let us suppose, leaves his home in the morning apparently in his usual health and strength. Were it Sunday morning, and did he enter some place of Christian worship, he would if the Gospel was faithfully preached, hear of the love of God, of Christ's infinite power and willingness to *save him*, and be exhorted to believe the gracious message, to accept the priceless gifts of pardon and peace so freely offered, to come and take of the water of life freely. But, as we will suppose, it is not Sunday morning, and instead of attending Christian worship, his intention is to proceed to his place of business. He must catch the omnibus, and—yes!—there it is passing the end of the street. He shouts—he hastens towards it—as if struck down by an invisible hand he reels, falls; and within a few moments is taken up—*dead!* Unsuspected by others, unknown even to himself, disease had attacked his heart, and this momentary excitement and exertion was sufficient to occasion his "sudden" death. The thing happens every day; there is something doubtless a little startling but nothing at all extraordinary about it. But [in the resurrection from the dead] who shall describe, if popular Puritan theology be true, the unspeakably awful change which has befallen him! Alas, my brother! But an hour ago [as it were] and God was both able, and willing to save thee;

but an hour ago, glory and immortality might have been thine if thou wouldst but accept them; but an hour ago, and the invitations, expostulations and entreaties of infinite love were impudently addressed to thee. Now God is neither able nor willing to rescue thee from the fearful pit of destruction; *now* there is no place for repentance found for thee, though thou shouldst seek it earnestly with tears; *now* the voice of Divine tenderness is for ever lost amid the thunders of Almighty vengeance: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Surely we may call to the heavens above and to the earth to explain this awful mystery. What is the tremendous change? Wherein does it consist? It must—for no fourth supposition is conceivable—either be in God, or in the man himself, or in respect to the circumstances in which death has placed him. Let us look a little closely at each of these suppositions.

(1.) *Can the change be in God?* Let us consider seriously what this supposition would involve; and also how, on such supposition, the unchangeableness of God's character can be maintained or vindicated. If we say that no change whatever can take place in the moral and spiritual condition of the dead, after the moment of death has passed; then, in the case of all those who are supposed to be consigned to eternal misery without hope or possibility of salvation, it means that God has suddenly, arbitrarily, and unmercifully adopted a law in His treatment of them, which is in absolute contradiction with the law to which they have hitherto been subjected. Not only is "the form of His visage changed against them," but the essential elements of His character have undergone a baneful transformation. He desired to save, but now He is determined to condemn; He was wholly love to them, but now He is altogether and eternally hatred; He was one God to the living, but now He is another to the dead; nay, rather, He has ceased to be God to them at all, for since "God is love," if to any being He should cease to be love, to that being He would cease to be God. But blessed be His name, this *cannot* be: "I am Jehovah, I change not." "With the Father of lights is no variableness, neither shadow of turning." Having loved His human children in this life He must continue to love them in the next life also; willing their salvation now, He must needs will it while they have any being. Day and night may fail to exhibit their established alternations, the grateful succession of the seasons may cease, the sun may grow dark in the firmament; yea, the heavens themselves may vanish away like smoke, and the earth wax old as

doth a garment, and they that dwell therein die like an insect;" but the purpose, the will, the love, and the character of Jehovah are as immutable as His being; He can as soon cease to be as change.

"While all things change, He changes not;
He ne'er forgets, though oft forgot;
His love, unchangeably the same,
Is as enduring as His name."

(2) *Is the change then in the man himself?* If we compare the moral and spiritual nature of man, as we may not unfairly do, to a piece of delicate mechanism, such as a watch or a musical box; which may sustain injury to a certain extent, and yet admit of repair and renovation, but if the injury be of a more-extensive and serious character, is altogether ruined and rendered useless so far as its original intention was concerned; then the analogy may suggest that such may also be the case with man's moral and spiritual nature. That this may be so we are certainly not disposed to call in question; on the contrary, we are profoundly convinced that in certain cases, which nevertheless we entertain the hope will ultimately prove to be comparatively very few, such must be the direful result. This irreparable moral ruin and spiritual death (by which we understand the final extinction of the spiritual element) will, as we believe, only be attained in most cases in a future stage of existence; though there is a dreadful possibility of its being reached, even in this life. But what assignable ground of reason have we for concluding that in the case of *all* who die unsaved, either in heathen or in so-called Christian lands, this awful stage of utter moral deterioration and spiritual death is invariably coincident with the moment of physical death? All the ascertainable facts of the case tend directly to negative so monstrous an assumption. Character is the one possession, and it may be either a blessing or a curse, which a man carries with him out of this life, as its result and fruit, into the next stage of his existence; and if all our means of forming a judgment are not hopelessly inadequate,—if all the moral phenomena be not utterly deceptive and unreal,—even unsaved men are undoubtedly overtaken by death in every conceivable stage of moral improvement or deterioration, from the virtue and sincerity, the amiability and benevolence which, as in the case of the young Jewish ruler, is "not far from the kingdom of God," to the brutal ferocity, or still worse, the Satanic malignity and love of evil, in which it may truly be said that hell potentially exists already.

Moreover, if there is one thing certain about character it is this,—that it is a thing of *gradual*

and slow formation. For any character to attain *at a bound* its utmost development in the direction either of good or evil, would be as unnatural, as manifestly contrary to all the laws which unquestionably govern its development now, as it would be for the cedar or the oak to attain their maturity of growth and their grand trunks to exhibit those concentric circles by which their age is indicated, the moment after they had been planted. "We are born," it has been well said, "with passions, but not with habits; and the history of our life is the record of the formation of these habits—that is, of that permanency of character of which we are destitute when we are born. This is true of every human being, whether the character thus formed is good or bad. There are often, indeed, sudden changes in the lives of men, when a decided step is taken in one direction or another, either for good or for evil; but such steps are totally distinct from the actual transformation of the whole nature into any permanent condition of perfection or debasement."

Perhaps it is through a misconception of the true character of the most essential and vital of such changes—we mean that affected by regeneration—that popular theology has come to adopt its strange dogmatic conclusion concerning the change resulting from a passage from the visible to the invisible world. But even regeneration is only the planting of a seed whose fruit must ripen in the sun of heaven: the bestowal of a Divine principle of growth governed by the same law of gradual development as all natural growth. By regeneration we are indeed enabled to behold as in a glass the glory of the Lord, yet not at once are we "changed into the same image," but only "from glory to glory." By regeneration our feet are set upon the upward road whose goal is heaven, yet not at once do we reach the pearly gates, but proceed slowly and painfully "from halting-place to halting-place" till each "appears before God in Zion." And it must especially be borne in mind, that in the case of the unrenowned man there occurs no corresponding moral revolution. There is and can be no moral deprivation at all analogous to this spiritual endowment, and therefore, though there are doubtless turning-points, crises, sharp and sudden moral declensions, the gradual operation of the laws which normally govern the formation of character are, in the case of the unsaved, less liable to interruption, and its sudden complete transformation rendered still less conceivable. No; the fundamental and instantaneous change cannot be in the man himself; to suppose this would be to suppose as extraordinary a violation of God's moral laws, as to suppose the change to

be in God Himself would be an utter subversion of His moral character.

We slowly ripen or decay,

For long the fruit is small and green;

Nor see we, while it spreads below,

Corruption where the worm hath been.

(3.) To come, then, to the last supposition.—for beyond this, as we have said, none appears conceivable,—Is the change which renders the man who up to the moment of death was admittedly in a salvable state, the moment after it has occurred utterly irredeemable, due to the circumstances in which by that physical event he finds himself placed? So far as we are in a position to form any judgment, and as a matter of course still assuming the continued conscious existence of the *Ego*, the very reverse would seem to be the case. The circumstances are presumably more favorable, not less so. The school may, indeed, be a lower one, but it will be one where the lessons are more easily learnt and much more difficult to evade. *We shall see things as they really are*—ourselves and our sins among the number. Every now and then we have a glimpse of such perceptions while on earth. Times come to all of us when the passions by some casual influence or some sobering shock, have been wholly lulled to rest, when all disordered emotions have drunk repose

“From the cool cisterns of the midnight air,”

and when for a few brief and ineffectual instants, the temptations which have led us astray, the pleasures for which we have bartered away the future, the desires for which we have sacrificed our peace, appear to us in their wretched folly and miserable meanness. From our feelings then we may form a faint imagination of what our feelings will be hereafter, when this occasional and imperfect glimpse shall have become a perpetual flood of light, irradiating all the darkest places of our earthly pathway, piercing through all veils, scattering all delusions, burning up all sophistries; when the sensual man, all desires and appetites now utterly extinct, shall stand amazed and horror-struck at the low promptings to which he once yielded himself up in such ignominious slavery, and shall shrink in loathing and shame from the neglected image of his own animal brutality; when the hard, grasping, sordid man, come now into a world where wealth can purchase nothing, where gold has no splendor and luxury no meaning, shall be almost unable to comprehend how he could ever have so valued such unreal goods; when the malignant, the passionate, and the cruel man, everything which called forth his vices now swept away with the former existence, shall appear to himself as he appeared to others

upon earth, shall hate himself as others hated him on earth. We shall see, judge, feel about all things there perfectly and constantly as we saw, judged, and felt about them partially in our rare, better, and sanner moments here. We shall think that we must have been mad, if we did not too well know that we had been wilful. Every urgent appetite, every boiling passion, every evil ambition, which obscured and confused our reason here, will have been burnt away in the valley of the shadow of death; nothing will intervene between us and the truth.

This representation does not seem to us a mere ideal sketch; there are not wanting some intimations in Scripture which lend it countenance; and if it be at all an approximation to the truth, then certainly we have here every needful element not only of a penal, but of a purgatorial state, a severe but salutary discipline, by which many even among those who on earth enjoyed something deserving the name of a *probation* (and with the masses of mankind it is clearly otherwise), will be led to light, repentance, and salvation. But let it even be supposed that our representations of the probable circumstances of the soul are far from the truth; let it be assumed that all our speculations as to the character of the unseen state are wholly erroneous; still we know,—and herein is a ground of immovable confidence,—those circumstances whatever their actual complexion may be, will be absolutely and entirely the appointment of that Almighty Father, who is essentially *Love*, and whose character is as unchangeable as His being. They cannot, therefore, be such as are inconsistent with His gracious disposition towards the sinner, or opposed to the sinner's truest and best interests under his existing conditions. And thus we find at the end, as we did at the beginning that the *Divine Immutability* is the Rock upon which our highest and brightest hopes for humanity may be securely built.

To all this, however, it may be, and will doubtless be replied,—“But the Scriptures teach us that there neither is nor can be any forgiveness after death.” That libraries of Protestant Theology teach this; that thousands of Evangelical preachers teach it; that hymns sung by millions teach it; we know very well. But *where do the Scriptures teach it?* Not certainly in that foolishly misquoted and perverted passage in the obscure book of Ecclesiastes (xi. 3, 4), on which the *Conservative Speaker's Commentary* says,—“There is nothing in this passage to indicate that the common application of the image of the fallen tree to the state of departed souls was in the mind of the inspired writer.” Not in the ex-

hortation of our Lord to His disciples: "Strive to enter in through the narrow door; for many I say unto you, will seek to enter in, and shall not be able, when once the master of the house is risen up and shut to the door" (Luke xiii. 24, 25); where plainly from the context the door *into the Kingdom* and not the door of salvation is spoken of. Not in St. Paul's declaration that—"Now is a well accepted time; now is a day of salvation" (2 Cor. vi. 2); which is a quotation from Isaiah xlix. 8 (*Sept.*), and is there spoken to the Messiah, the servant of Jehovah. Nor yet in Rev. xxii. 11, where we have words addressed, not to the dead, but to those still in the flesh, by way at once of warning and consolation; the meaning plainly being, as Moses Stuart observes: "Be it that persecutors and vile men shall continue without remission for a while longer their oppressive and debasing practices; yet, let not the righteous be shaken in his constancy, nor the holy man cease in any measure from the pursuit of sanctification, for 'I come quickly' to recompense every man according to the nature of his work."

Are there any other and more decisive passages? If so, let them be adduced, and we promise to give them a candid consideration. Meanwhile "our hope" shall pass through the gates of death, and with humble confidence enter the dark world of Hades, whose keys, we rejoice to know, hangs at the great Redeemer's girdle.—*Selected.*

THE LITTLE HORN.

THE TEN KINGS AND THE ONE KING.

BY H. BRITAIN.

(Concluded.)

Is the Papacy the king "speaking great things," or, has the Papacy had power over *all* kindreds, and tongues, and nations? If it is, then its speech and power must have been a *constant* and *unbroken* one *from its commencement to its conclusion*, or through the whole 1260 years. And the saints must have been overcome, or in its hands, for the whole of the time also. There must be no break in the period, for the Scriptures makes none. Let us examine one of the proofs given to support the allegation of the power of the Papacy. To Pope Gregory VII., or Hildebrand, is ascribed the bringing to maturity the Papacy. Henry II., Emperor of Germany, had to do penance to him at Canosa A. D. 1077. And Gregory supported Randolph, of Bavaria, elected Emperor by the Saxon in opposition to Henry II. in A. D. 1077. This is true

enough. But mark the sequel. Henry IV. successfully opposed Randolph, and Randolph was slain in battle A. D. 1080. Italy was invaded by Henry IV. in A. D. 1081, and Clement III., Archbishop of Ravenna, was nominated pope by him. In A. D. 1083, Clement crowned Henry Emperor. In A. D. 1084 Rome was taken by Henry IV., and Gregory VII. had to flee to Salerno, and died there, an exile from Rome, in A. D. 1085. This is a strange proof of power, continuous and unbroken, of the Papacy. History presents also the following aspects in *disproof* of the power of the Papacy. In A. D. 711 Roderic king of the Visigoths in Spain, was slain by the Saracens, or Mohammedans. These Saracens founded a kingdom which lasted till A. D. 1492. This kingdom was on the Old Roman territory, and should have been subject to the Papacy, if it was the little horn. But it was not. Can year-day expositors account for this? Of a similar character are the following:

The Eastern Empire, founded A. D. 395, lasted till A. D. 1453.

The Ottoman Empire, founded A. D. 1453 exists at the present time.

The Greek Church has been *independent* of the Romish See ever since A. D. 800.

In A. D. 1059, the dispute as to ecclesiastical investiture commenced between the Papacy and the Emperors of Germany. A. D. 1073, Gregory VII. revived it. Henry IV., before mentioned, had to do penance. Gregory VII. was deposed by his sons in A. D. 1105, on pretence of siding with the then Pope. But Henry V. after obtaining the crown, turned against the Pope, and resisted several attempts made by successive Popes to claim authority. And in A. D. 1122, the Pope had to concede, that his election "should be made in the presence of the emperor or his commissaries, and that ecclesiastics should receive their temporalities by the sceptre."

When Luther burnt the Pope's Bull, in A. D. 1520, was that a proof of the *all* pervading power of the Papacy? Who was the Pope or the head of the Papacy during the following *interregnums*? Twenty month's vacancy after the death of Celestine in A. D. 1241; two years, after the death of Clement, in A. D. 1268; and eleven months, after the death of Benedict, in A. D. 1304? Who, also, was the little horn, if the Papacy is this horn, when there were two Popes in existence at once? No support can be found in historical accounts for the continuous and unbroken power of the Papacy from A. D. 608-608 to the present time. The one king is to "speak great words against the Most High," or "blasphemy." Is this a peculiar characteristic of the Papacy? We

have first to consider what the year-day expositors call blasphemy. Blasphemy is not, it is said, direct antagonism against God, vented in words and reproaches against him, but consists as much in pretending to know God and his laws in word, while, at the same time, His truth and teaching is completely ignored. If this were a peculiar feature confined to the Papacy, it would be a good reason for considering the Papacy the little horn. But it is not. This feature is as much a characteristic of the "ists," "ians," and "isms," which assault the Papacy, as the Papacy itself. If, then, this feature of the Papacy proves it to be the little horn, it proves, also, that the other sects are the little horn. We have hitherto, in the series of articles which have appeared from time to time, not noticed, in any way, the vision of John, described in Rev. xvii. The woman upon whose forehead the name is written "Mystery, Babylon the Great," is said, also, to be the Papacy seated in Rome, as it is. Here, however, there is a serious mistake made. If the reader will carefully peruse the eighteenth chapter of the Revelation he will see that the Babylon therein described is a city famous for its wealth, luxury and commerce. And it is in the height of its splendor and richness that *it is judged*. If Rome, or the Papacy, be this Babylon, it will have to alter very much from its present low position among the commercial and rich cities of the earth, before it will be judged as one of them; or, be equal to the city described by the apostle John. *When it is proved that Rome does equal the prophetic description, then will be time to consider its claims to be considered the Babylon of the prophecy.*

Before concluding this paper, we would earnestly ask the reader to sift for themselves the statement of the year-day expositors. On the one hand, they have the teachings of Scripture and impartial history; on the other, expositions of a theoretical kind of the Scriptures and partial history, or rather garbled history. The choice will be an easy one to the lovers of the truth, for its own sake. However fallible human teaching may be, which is not based upon the literal teaching of the Scriptures, still the word of God remaineth sure and steadfast; for, saith not the Anointed, "Heaven and earth shall pass away, but my word shall not pass away?" We, at the present time, live amidst much trouble from "wars and rumors of wars," and commercial distress. But so have other disciples in previous ages. Wars, and rumors of wars, persecution and distress have prevailed, causing them to look for the speedy manifestation of Christ, to destroy those whom they thought to be the anti-

christ. It is for us to profit by their mistakes. The sign given to us is clear and distinct. Happen what may, until we see ten kings appear on the old Roman Empire territory, we know that the antichrist will not appear. Let us avoid sensationalism, and hold fast to the sure word of prophecy, as unto a light shining in a dark place. Knowing this, that holy men of old spoke not from self-will or knowledge, but as they were moved by the Holy Spirit. Spiritualism, rationalism, and Roman Catholicism, are paving the way slowly but surely, for the appearance of the antichrist. "Hold fast to the faith," must be our cry, lest we be shipwrecked. For it is written, When the Son of man cometh shall he find faith on the earth?

We conclude this paper by asking particular attention to a characteristic of the king, or the beast, which, generally speaking, is ignored by the year-day expositors. No proof has ever been given that the Papacy has this characteristic feature. And yet, it is so prominent a one, that its absence would be decisive against any king being the little horn, even if all other features were present. History may be referred to again and again, but no proof of its possession will be obtained. In short, no evidence can be given from the past, or the present, to prove that the Papacy ever was in such a position, as the little horn has to be, namely, that in which "ALL WHO DWELL on the earth shall worship him." So soon as the disciples of Christ perceive a king receiving worship, even such worship as God only should receive, he will know that is *the* antichrist. Then it will be his duty to resist his claims unto death, for the penalty and reward are clearly set before us—"And I saw the lives (or persons) of those who had been beheaded because of the testimony of Jesus, and because of the word of God—even those who did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; and they lived and reigned with the CHRIST the thousand years." Birmingham, Eng., 57 Bradford St.

A REPLY TO REV. H. CONSTABLE.

THE ABOVE ISSUE IF HIS THEORY BE CORRECT.

Did I accept Mr. Constable's view, I must admit that man, when he has died the common death, or "departed this life," as we commonly express ourselves, has become extinct. Body and soul, he has passed out of being. Yet only for a time. Earth's *believers* till resurrection to eternal life—earth's *unbelievers* till resurrection to eternal punishment, i. e., death in the fires of

Gehenna. I must also admit, that according to the condition in which every man leaves this earth, so is his fate irrevocably determined.

Believers.—What is, and has ever been, their proportion to unbelievers? Hundreds to millions—exceptions to the rule. The rule is, the whole world, less a comparatively few exceptions, has been unbelieving for its entire existence. And there seems no likelihood of matters mending in this respect; indeed, we may speak decidedly: "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

Our Father—God—it follows, created man foreknowing, and even foretelling, this disastrous issue! But how can I believe that the masses of mankind are thus designed for destruction, and also believe that "God is Love?"

"Oh, but man has free will, and it is his own and not God's fault when destruction overtakes him."

This, however, can at most only apply where the alternative has been fairly placed before men. Here in this age, even in these its closing days, actually three parts of our race are ignorant of the Gospel message! For six thousand years the masses of mankind have been passing away from hence—unredeemed!

Very true, it may be said; but "ignorant good men among the heathen, regenerate by the Spirit, but little instructed in truth, will be saved with all the good men who were born of the same spirit under the full light of revelation." So says the Rev. Edward White, who, I submit with all due respect, so far preaches, not Christ's but "another gospel."

Mr. White's teaching amounts to this: "The ignorant good heathen," to whom Christ's Gospel was never preached, are to be saved by a different arrangement; by grace, indeed, but not through faith in Christ. If that be so, better that we too had remained heathen. Christ need never have died, salvation being a possibility apart from faith in him as our substitute. Mr. White's "ignorant good heathen" are evidently to be saved by their meritorious works: and why might not our case have been similarly met; and "the offense of the cross" avoided? This, however, is wide of the mark. Although Mr. White is "a certain man," and although he has thus confidently drawn "a bow at a venture," yet has his arrow missed. According to Peter and Paul, whose inspired authority Mr. White will be the first to admit, "there is none other name under heaven given among men whereby we must be saved" (Acts iv. 10-12). "Other foundation can no man lay than that is laid, which is Jesus

Christ" (1 Cor. iii. 11). The heathen, therefore, must be saved through faith in Jesus Christ, or not at all.

I know not if Mr. Constable shares Mr. White's view, but as Scripture gives no hope for any man apart from faith in Christ, I will assume that he does not. Refusing it altogether, how does he stand? Like another Moses when plaguing the Egyptians with darkness, for he invokes over the entire world one deepening, unrelieved, and hopeless night.

"God is Love" (1 John iv. 8); yet, if Mr. Constable be in the right, He knew that the ultimate end of men in the mass would be destruction, before He created them. Nevertheless He created them. Are these things reconcilable? I may accept the declaration "God is Love" as indisputably true, because revealed in Holy Scripture; but how, taking my stand beside Mr. Constable, how am I to greet the gracious revelation with that responsive overflow of gratitude and confidence which comes only by way of realization? If Mr. Constable correctly foreshadows the Divine intention, God's world of men will eventually have been given over to death and the devil! In the face of this, what avails it that "God is Love" be true to me and a comparatively few other? My whole heart craves to apply it universally, not partially. And was it not intended to be so applied?

Mr. Constable's theory is very positive upon many points which the Scriptures avoid deciding; it actually commits the Divine Being to the extermination of the whole human family, saving the favored exceptions; for he dogmatically asserts—and I nowhere gather that he excepts the heathen—that there is no hope for any man who has not here been saved. But did Christ die to save the exceptions? Is "*Man a Tragedy*," what is being played out in the presence of weeping angels and exulting fiends? Is the creation of man in the Divine image defeated, in its issues, by the invincible forces of "the prince of the power of the air?" Has he so ruined God's plans as to render necessary the total destruction of nearly the whole of mankind? Or, worse still, has he so zealously worked in furtherance of God's plans as to bring about this fore-determined consummation? Was it God's plan in choosing a family out of mankind to create for destruction the enormous remainder? Again I say, by Mr. Constable's theory, the Divine Being is shut up to one course of action, which if taken would seem to demonstrate the creation of man a gigantic mistake; his permitted procreation a wanton cruelty; his redemption the most complete and lamentable failure.

Again: by Mr. Constable's theory, God will not only destroy his human family, but He will do so *twice over*! He will restore to life countless multitudes in order that these multitudes may, in fire and brimstone torments, be a second time deprived of life! Can this be true?

Mr. Constable scorns the puerilities of the Platonists, as he is pleased to style those who adopt views opposed to his own; but really his Saturn-like picture of the Deity suggests that he himself has been as much indebted for his theory to heathen mythology as to the Scriptures.

But Mr. Constable would doubtless try to shift the awful *onus* here from himself. I can imagine him saying, "This is God's Word, not mine; and 'O man, who art thou that repliest against God' (Rom. ix. 20)? 'Shall not the Judge of all the earth do right?' (Gen. xviii. 25)?" Unquestionably He will; but are we quite sure that this repulsive-looking theory of Mr. Constable's is God's Word?

I think there are good grounds for holding the theory to be, I will not say false, but not proven. I admit a human bias against it, but it arises simply from my longing to appreciate God as love,—whose "tender mercies are over all his works" (Psa. cxlv. 9). May God pardon me if I am up in arms against his truth! I would not be; but I cannot at present subscribe to this hideous scheme, which seems to me only better than the scheme of eternal torment in that it substitutes a less punishment, affecting nearly all mankind, for a greater.

Mr. Constable says,—“Life is, according to our theory, that condition in which alone choice can be made of the resurrection to everlasting life or shame: death merely sets its seal upon the choice that each man has made in life: it frees the believer from any possibility of falling, and shuts out the wicked man from any possibility of salvation.”

Also: “This life is the period during which eternal life may be secured, and made our own. . . . ‘Now is the accepted time; now is the day of salvation.’ A man dies, he continues through the whole state of death, and rises up to judgment.”

And again: “Practically and appreciably by him, the moment the sinner lies down and sleeps, that moment he wakes and rises up to stand before the judgment seat of Christ, and hear his sentence to the unquenchable fire of hell.”

And again: “If life eternal is to be brought to the myriads of China, of India, and of Japan, the Christian missionary must hasten now.”

And again: “The servant of Christ will have no field of labor hereafter among those who have not been saved.”

And again: “This life is seen to stand upon the very threshold of the next. The twilight of

of its departure is at once succeeded by eternal day, or the sentence to eternal night.”

And once more: “Of course we hold the souls of the wicked will die eternally in the punishment of hell.”

Surely Mr. Constable oversteps all prudence in thus pledging God to the utter destruction of the great multitude of the unsaved of the present and all past dispensations; thus fatally settling a matter the Bible has not settled; thus peremptorily denying my right to hope that salvation may reach more than the comparatively few. He has written a cold, clever, cruel book, and the calm, business-like way in which he argues for the agonizing deaths in hell fire of nearly all the human family, is to me something inexpensibly shocking. He will forgive me for saying this; I hold him infinitely better than his book; but I do wonder how *he* could have written it!—*Selected.*

NOTE.—Let it be observed that in support of these harsh dogmatic assertions of the unscriptural dogma that this life is the only period during which eternal life may be secured, Mr. Constable finds it convenient to quote, and that incorrectly, *one* passage of Scripture, 2 Cor. vi. 2. In this passage, however, neither the words quoted from Isaiah, nor the added words of the Apostle, assert that *now* is *the (only)* accepted time; now *the (only)* day of salvation.” The correct reading of the passage is,—“For he says (Isa. xlix. 8, *Sept.*) I heard thee in *an* accepted time, and in *a* day of salvation did I succor thee: behold! now (also) is *a* well accepted time; behold! now is *a* day of salvation.”

THE CHRISTIAN RACE.

“Looking unto Jesus.”—HEB. xii. 1—13.

Under the similitude of men running in a race we are here advised by the apostle Paul to lay aside every incumbrance, and the sin which does so easily beset us, to run with patience, “Looking unto Jesus, the author and finisher of our faith.” This common sense advice is given also by Peter (1st Epis. i. 13), “Gird up the loins of your mind and hope to the end.” We run for *life*, and we should run unincumbered.

The sin which most easily besets us,—the parent sin it may be called,—is that ever-recurring desire to do our own will rather than the will of God. We know that our own ways are not as God's ways, nor his thoughts as our thoughts, yet, despite of this conviction, and it may be of experience also, we are constantly beset with this sin, springing not so much from obstinacy as from pride, ignorance, or self-sufficiency. It is

natural to like our own way; but this way unless it is also God's—which can be learned chiefly from his word—is sure to lead us into evil. Self-conceit has the effect of obscuring the designs of God, and rendering us oblivious both of his promises and threatenings: it weakens us for his service, so that we run without spirit: it is more over, subversive of that faith by which we have "fled away from the corruption that is in the world" (2 Pet. i. 4). As seekers after immortality we must, then, have no will but God's will.

"Lay aside every weight." One heavy clog upon our movements consists of the cares and anxieties of life, and one pressing form of these is the necessity of providing for the future wants of ourselves and families. Well as we know theoretically, and perhaps experimentally, that God is the preserver of his people, and that he is always at hand, so that we need be careful for nothing, yet will a natural instinct, or distrust of God, or perhaps custom and bad example, draw us aside after what the world calls the "main chance"—in other words, *Mammon*. Somehow or other we contrive, like Martha, to be careful and troubled about many things. We see daily proofs of the truth of the Lord's saying, "The children of this world are wiser in their generation than the children of light," and we should endeavor to imitate these wise ones so far as to strive with our whole soul and strength, in order to the attainment of the "true riches," which we profess to seek after. Not that it is wrong to have a little forethought and provide for one's own; but an over-anxiety and carefulness, a half repressed wish and thought, that all things around us shall remain stable and secure, tend grievously to confine our energies to this perishing state, and constitute the "weight" which we are to cast aside. They create doubts in the mind, which, like exhalations, render our way obscure, and hide from our eyes the "sun of righteousness," to whom we should look.

Another "weight," which impedes us in our course, is the undue indulgence of our appetites—that is, excess in eating, drinking, and slumbering. This weight adjusts itself so nicely to our natural strength that we are scarcely conscious of its existence. But we all carry it more or less. The indulgence of these appetites tend to foster a dull sluggish habit of body and mind, whereby our energies are cramped, our conceptions rendered poor and fruitless, and the hope set before us is obscured. By intemperance in any shape, the thoughts are forced into a worldly fleshly channel; soon the inert spirit finds pleasure in the ignoble ease of captivity—captiv-

ity to sin! Temperance in all things best preserves the vigor of the man, and will help to keep him in the best possible condition for hearing and understanding what is the will of God. "He who strives for the mastery is temperate in all things" (1 Cor. ix. 25).

We are also fearfully obstructed in our Christian course by the improper exercise of our passions. He is strong who has them under due control: "he who has no rule over his spirit is like a city without bars or gates." As for the man "who is hasty in his spirit," the melancholy truth appears on the page of Scripture, "there is more hope of a fool than of him." What self-condemnation! What misery! What remorse! do many suffer through yielding to envy, anger, or malice. What burning blushes of shame will mantle the cheek of many, when they bring to recollection some past actions of their history, when their passions led sober reason captive. If it were possible, would they not restore, at almost any price, the time now gone forever, that their course might be amended? The indulgence of the passions darkens and perplexes a man's way, and too often leaves him in such a position that he must either renounce the hope of immortality, or recommence the Christian race with diminished strength and hope. O what tyrants these passions become!—Is the reader one of their slaves?

There is yet another weight—a burdensome one no doubt—one, however, that must be laid aside.—It is this: Impatience at the vexations we meet with at every turn in this changeful world; or rather, it is a want of due submission to the divine operation and oversight. Could we get rid of this weight, we would esteem others light in comparison and easily parted with. But we must lay it aside and become patient, watchful and prayerful. "Patience and perseverance are twin sisters. It is here that Paul, after having cited a cloud of witnesses, who were all eminent examples of suffering patience, quits the line of direct precept and points to Jesus: Heb. xii. 1. He says, verse 3, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." He tells them, moreover, that their troubles are intended as chastisements, and are proofs of the love of their heavenly Father. Now, as we know that "all things work together for good to those who love God," it will be our wisdom to look upon such things as cause grief and vexation—which tend to abate pride and self-love,—to expose our ignorance to our own eyes,—as being only the gentle and merciful dealings of our great parent. "No chastise-

ment for the present seemeth to be joyous, but grievous; nevertheless afterward, it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (verse 11). If, then, we should be visited with the undeserved scorn or ridicule of our fellows, or with the loss of worldly goods; if sickness should attack and waste our frames, making us desire death rather than life; if through calumny old friends turn cold and forsake us; or if beloved relatives are untimely removed from our side;—if any events such as these do come upon us, undoubtedly we must grieve; not to do so would indicate an unnatural and unamiable disposition, alien from the spirit of Christ, who wept over both the griefs and the follies of men; but we ought to learn cheerful obedience to God's pleasure and arrangements; trusting that, with infinite wisdom and goodness, he knows better than ourselves what is good and profitable for us. He was a shrewd observer who made the road to heaven pass through the valley of humiliation.

If the trials and crosses of this life are received—as they too often are—in a repining spirit, as if we were hardly used, then, indeed, our discontent and impatience, as before stated, become a weight, threatening to stop us entirely in our onward progress. We must consider, *first*, that we are chastised in a measure, as medicine is very carefully dealt out by a skillful physician; and, *secondly*, that we are so constituted, that affliction has a direct tendency to bring into exercise the virtues which most adorn the doctrine of Christ, and make man pleasing to God—namely, patience, perseverance, hope, joy, peace, confidence, and love. There are few of our readers, probably, but can call to mind some illustration of the wholesome effects of this divine discipline, and can bear witness that out of deep suffering and sorrow there has been brought forth the quickly sympathizing spirit, ever seeking to pour into the wounded breast the wine and oil of consolation. And of such we may affirm, the spirit has been tamed and taught by adversity—rendered sensibly alive to the claims of all who stand in need of its ministrations.

In a cheerful submission to the events of God's providence, and in a patient endurance of all that his chastening and fatherly hand may inflict upon us, Jesus, the only begotten of the Father, is our exemplar. "Looking unto Jesus" will bear us up and on in every trial.

As the Captain of our Salvation, it was necessary that he should be perfected in the school of obedience; Heb. x. 7. Hence he passed through the deep waters of affliction. He became a scoff and a jest! Brutal and unfeeling men surround-

ed and mocked him. As it is written, "They compassed me about with words of hatred, and fought against me without a cause. For my love they are mine enemies. I am poor and needy, and my heart is wounded within me: my knees are weak through fasting, and my flesh faileth of fatness. I became also a reproach unto them." "Reproach hath broken my heart." Jesus bore uncomplainingly a mighty load of grief, keeping in view "the joy that was set before him;" to attain which joy, and that he might be fitted for his Headship, he was subjected to this trying ordeal.—*Selected.*

CHRISTIAN LOVE.

The gracious feeling of charity, or love, delights itself in God, and in the happiness of man. It is opposed to selfishness, which leads a person to make an idol of himself, and withhold supreme reverence from his Creator; to exclude all sympathy with his fellow-beings, and often to treat them with positive injustice and cruelty. To the absence of love for God we are authorized by Revelation to trace all blasphemy, impiety, and idolatry existing on earth; and to the absence of all love for man we are warranted by the same authority, to trace envy, avarice, malignity, and oppression in its thousand forms. The gospel of Jesus is the grand antagonist of this baneful selfishness; it inculcates and inspires affection for God and man. Love is the very essence of his religion. A selfish Christian is a pure contradiction. A Christian cannot be destitute of love for God and his fellow-creature. When living christianity is thus synonymous with love we need not wonder that *charity* is so often inculcated in the sacred volume, and so highly extolled. Looking up to God, who himself is love, the inspired writers with one voice exclaim, "O love the Lord all ye his saints." Looking abroad on the Christian world, the inspired servants of the Redeemer proclaim these exhortations,— "Above all things have fervent charity," or love, "among yourselves." "Seeing you have purified your souls," or yourselves, "in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently;" and the great command of our Master is, that we should "love our neighbors as ourselves;" be good Samaritans, as he taught us in his parable.

"The fruit of the Spirit is love." They who are in Jesus have his spirit, and brotherly kindness and charity are among the beautiful and heavenly products of grace. Unless we live in love we are unpardoned,—we are not of God.

Man-love springs up side by side with the love of God in the heart. Whoever loves God, and this affection is wrought in us by understanding his love for us as it is manifested especially in Jesus, is constrained to feel kindly toward his brother. The benevolence of the gospel, is the product of the gospel. It is a love to man for God's sake; he is its spring, its support, and its glory is its aim.

A fine illustration of this truth is given by Mr. Moffat, in his work on Africa, in the case of an Africaner, whose life he records. Before his conversion, he was alike the enemy of God and man; fierce, savage, revengeful, and bloody, his name was terror, and like the lion of his native wilds, he roamed about only to plunder and destroy. But when the doctrine of the Cross melted his heart, there was a blessed transformation speedily accomplished. The lion became the lamb,—no more plundering, no more slaughter; the doctrine that moved him to love the merciful Jehovah, filled his bosom with benevolence to man. Having been born into the family of heaven, he loved the brethren with especial affection; the yearning of pure and holy philanthropy characterized his being. Oh! happy change; when will the world be filled with hearts like his?

As soon as we discover that a wrong has been done us, we naturally feel angry, and this feeling if not crushed, will rise into revenge, and be manifested probably in some forms of retaliation in our power. We see this process exemplified in the inferior animals, when an injury has been inflicted by any of their number? and their Creator has actually endowed them with weapons, so to speak, by which to defend themselves, and chastise their enemies. The serpent has a sting, the bull horns, the tiger has claws, and in their case, in consequence of their constitution, the inflicting of an injury and an effort at revenge, are purely instinctive and simultaneous. In savage life, and in some men who are supposed to be civilized, there is a striking and sad resemblance to the inferior creatures around them; they boil with rage, utter their wrath in horrid and often fiendish imprecations, they glory in returning the wrong in an aggravated form. Even though we may have no resemblance to these excessively wicked men, we all experience, at least for the moment, a desire, it may be feeble, yet still the desire is felt, to punish the person who willingly affords us pain. Now this feeling of resentment, and particularly if allowed to assume the form of revenge, is peculiarly abhorrent from the genius of Christianity. We are to forgive our enemies; to love them, to pray for them that

despitefully use us and persecute us. We are to imitate our Master's example, who pardoned even the man who denied him with oaths; who, when on the cross, prayed for his murderers.

Love in the heart will expel all anger and malice, and terminate all evil speaking. Love cheers the home; love irradiates and tranquilizes the church. It is of divine power, and he that dwelleth in love dwelleth in God and God in him. Heaven is the home, the temple of love; and in proportion as we love, we know the sympathies, the joys, and even the sublime sorrows of that distant shore.—*Selected.*

THE RESURRECTION.

HOW DID JESUS AND PAUL PROVE IT?

"The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And God said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

The above language Jesus referred to when he said, "As touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Mark xii. 26). By reading the third, fourth, fifth, and sixth chapters of Exodus, you will see there is nothing said about a resurrection, only in the promises God made to Abraham, Isaac, and Jacob. God made promise to them that can never be fulfilled, unless He raises them up from the dead. And with this idea Jesus silenced the Sadducees on the subject of the resurrection. In Gen. xvii. 5, God says to Abram, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Paul quotes this in Rom. iv. 17, saying, "I have made thee a father of many nations, before Him whom he believed, even God, who gives life to the dead, and called those things which be not, as though they were." God has made many promises to the fathers, Israel, and the nations, that can never be fulfilled unless He raises them up from dead. Then, all the promises that have not had a fulfilment in the past will be fulfilled in the future.

Abraham staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. Therefore, it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him, that raised up Jesus our Lord from the dead.

W. H. WHITMAN.

Galesburg, Ill., Box 1080.

THE LOVE OF TRUTH.

Too many attach little importance to investigations which do not at once produce *obvious* results. They think very little of any evils the effects of which are not immediate and direct. Such persons naturally enough complain of us. They cry constantly "Cease to meddle with things that are doubtful. Devote your energies to the extension of truths universally recognized as all important. Think and act with others. Avoid individuality. Be content to war against evils respecting the malignity of which there is no dispute. That which is not *obviously* good or bad cannot be of any real importance."

It is persons of this class we seek to benefit when we ask our readers, if they come in contact with such, to bid them consider that the *indirect* results; that thinking with the crowd is scarcely less dangerous than acting with the crowd; that it is but a pitiful ground of confidence to fall back upon, when we say "the many are on our side."

There can be no question whatever that Truth is generally in the minority; that its pursuit with any intensity is regarded by most men as folly; that passionate regard for it is generally considered as alike dangerous and unpractical. It is forgotten that the welfare of the many is inseparable from the labors of the few: that, as Prof. Jowett has admirably expressed it, "Truth is to the world what holiness of life is to the individual,—to man collectively, the source of justice, peace, and good." The very poorest and most ignorant are in this case as much interested as others; for "the healthy tone of religion among the poor depends upon freedom of thought and inquiry among the educated."

We readily grant that the course we are pursuing—that of investigating subjects which have long been regarded as settled, can never be popular. Men do not like to be told that their prejudices are as injurious to them in the study of theology as their passions; and they know but

too well,—whether ministers or laymen,—that if they would be greatly esteemed among men they must accept the prevailing opinions of the religious world and reflect these back upon their admirers with all the force and beauty they may be able to command.

We feel, however, increasingly convinced that there are men amongst us of nobler stamp,—and we trust are increasing in number,—to whom the good opinion even of the best is of little moment when compared with obedience to the Master, and it is to these that the work chiefly needing to be done in our day emphatically belongs. Of such it has been said, and can never be too often repeated, that he who bears a part in the unbiased search after truth, may feel a confidence which no popular caresses or religious sympathy can inspire, that he has by Divine help been enabled to plant his foot somewhere beyond the waves of time. He may depart hence before the natural term, worn out with intellectual toil; regarded with suspicions by many of his contemporaries; yet not without a sure hope that *the love of truth* which men of saintly lives often seem to slight, is nevertheless accepted of God.—HENRY DUNN.

REMARKS ON SEVERAL TEXTS.

BY HELEN ROBERTSON.

Romans ix. 3, reads, "I could wish myself accursed from Christ for my brethren," etc. In closing the eighth chapter, Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Then immediately to any, "I could wish myself accursed from Christ," seems a contradiction. The original does not require that translation. True, the preposition *apo* is often translated *from*, but it also means, for, on account of, with. So we may read, "I could wish myself accursed *with* Christ; or, on account of Christ." How was Christ accursed? It is written, "Cursed is every one that hangeth on a tree." Paul could wish himself accursed, in the eyes of the law, as Christ was, for his kinsman according to the flesh.

One more verse. Rom. xi. 11, reads, "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles," etc. God forbid, seems to imply they cannot fall; and the very next expression, they have fallen. How is it

The two falls in this verse are from different words in the Greek. The first is *pensti*, from *pipto*, and means to fall, to fall down dead, to fall in ruins, to become null and void. The second is *paratomati*, meaning a fall, & transgression, a casual fault. Translating it thus it would read, Have they stumbled that they should become null and void? God forbid: but rather through their fall, or casual fault, salvation is come to the Gentiles, etc. Fall in the next verse is *paraptoma*. The same word as the second one in the 11th verse.

"SANCTIFICATION."—Much is being said and written, in some quarters, on the above subject. It is a most important topic; one about which great mistakes have been made and not a few ship-wrecks by professors of it, as well as of those who have been taught they may be justified but not sanctified; and that sanctification is a "second blessing," attained instantaneously by an act of faith. This idea, to my mind, is a dangerous and deceitful one. It leads to the conclusion that God justifies a believing soul—i. e., accepts and approves him—while that soul has not consecrated himself wholly to the Lord. If he is not sanctified wholly to the service of God, has not the Lord something "against" him? Hear what the Saviour saith to the Church of Ephesus, "I have somewhat against thee because thou hast left thy *first love*" (Rev. ii. 4). This language shows that in that first love He had nothing against them; and He did not tell them they must seek for a "second blessing," or sanctification, but, "Remember from whence thou art fallen, and repent, and do thy *first works*" (Rev. ii. 5). In their "first love," then, they must have been possessed of the sanctification which God demands or requires as a present qualification for acceptance.

That this state may and will be improved by trial and experience, is true. But that this is done, to perfection, in any one instance of Christian experience, is not to be proved from the Bible, and is a dangerous assumption. That it may and does at some stages of our experience have a more visible manifestation, to ourselves and others, is true. But generally, this is from the discovery of some truth not previously known or perceived: for, it is by the truth that Christians are sanctified. Jesus prayed for his followers, "Sanctify them through *Thy truth*: Thy word is truth" (John xvii. 17). It is by the discovery of new truth or the more perfect

knowledge of truths but partially known before, that sanctification is carried on, under the influence of the Holy Spirit. Ed.

EXCEEDING ABUNDANTLY.—The Rev. Dr. Merle D'Aubigne tells how the riches of Divine grace reached his heart:

"We were studying the Epistle to the Ephesians, and got to the end of the third chapter. When we read the last two verses, 'Now unto him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory,' etc., this expression fell upon my soul like a revelation from God. He can do by his power, I said to myself, above all we ask, above all even that we think—nay, exceeding abundantly above all! A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I rose in that inn-room at Kiel, I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own efforts were of no avail; that Christ is able to do all by his power that worketh in us; and habitual attitude of my soul was to lie at the foot of the cross, crying to him, 'Here I am, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt even do exceeding abundantly above all that I ask.'"

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river. Then I could comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.'"

COMFORT.

Tho' love be bought and honor sold,
The sunset keeps its glow of gold,
And round the rosy mountains cold,
The white clouds hover, fold on fold.

Tho' over-ripe the nations rot,
Tho' right be dead and faith forgot,
Tho' one dull cloud the heavens may blot,
The tender leaf decayeth not.

Tho' all the world lie sunk in ill,
The bounteous autumns mellow still,
By virgin and by sea-worn hill,
The constant waters ebb and fill.

From out the throng and stress of lies,
From out the painful noise and sighs,
One voice of comfort seems to rise:
"It is the meaner part that dies."

—*Songs of Two Worlds.*

LETTERS AND EXTRACTS.

FROM JOHN ALDERSON.

BRO. STORRS: I, for the first time, attempt to write you a line. I have been a close reader of your publications for the last five years, and must say, fully endorse your views as set forth in the BIBLE EXAMINER. I cannot express my gratitude to you for the help you have given me in understanding the Bible. The great veil which tradition and early education had thrown over the truth has been raised. I am now able to appreciate the great truth that "God is love," just and merciful, in a light that has no comparison with the former notions. My mother is a subscriber to your magazine. We prize it much. There are only three of us in this section who hold the doctrine as set forth in it.

Three years ago we were arraigned before the church, of which we were members, charged with circulating tracts and advocating doctrines which they considered hazardous to the cause of Christianity. We asked the liberty to explain some of our views to them; which was not granted, but we were given our choice not to hand out your tracts nor talk of the doctrine they contain, or else be expelled from that body. We thought the muzzle was too grievous to be borne. We are alone, surrounded by different creeds and sects. All of them fight our doctrines with a great deal of earnestness, and look on us as not being worthy the respect of Christian people. All this has no tendency to weaken our faith, but we feel we can endure any amount of ridicule for the cause of truth.

We wish very much that some one of our faith would visit us, as we never saw any of them face to face. We are situated on the East Tenn. and Va. R. R., 50 miles East of Knoxville.
Bull's Gap, E. Tenn., Feb., 1875.

REMARKS BY THE EDITOR.

It gives me great pleasure to hear from the son of MRS. JANE ALDERSON, and to know that he stands with his mother, firmly, notwithstanding

all the reproach they have to endure. She has been a paying subscriber to the EXAMINER ever since its revival, four years ago. It is truly cheering to know there are those who love the glorious theme on which this Magazine dwells, viz., "The vindication of the Divine character and government;" showing that God's ways are equal and that "His tender mercies are over all His works.

Fear not, dear friends, though you are but "three" in number. Jesus has said, "Where two or three are gathered together in my name there am I in the midst of them" (Matt. xviii. 20). Blessed assurance. What need two or three to fear with Jesus with them? Do not think you are few or weak. There were but "three," in all Nebuchadnezzar's hosts, gathered together before his great image, who would hazard their lives by refusing to worship with the multitude and venture the wrath of the king with a blazing fiery furnace before them. O what fools they were thought to be! How much despised and set at naught! But soon the tide turned; and they and their God came to honor, and the king's rage against them was turned to wonder and admiration. The form of the "fourth" was there, but not seen till the fire attempted to devour them, but failed of its power. God will have a tried people; and when they are tried, and stand firm, "they shall come forth as gold," and their enemies shall do them homage, as did Nebuchadnezzar and his proud hosts to the three children of Israel who would not worship his god.

Stand firm, then, till the way opens for greater enlargement, which will take place, "in due time,"—God's time, which He keeps in "His own power." Our labors or sufferings will not be in vain, even though our present life should end before the fruit appears. The glory will be revealed, and we shall see it here or hereafter "in the ages to come." Thank the Lord and take courage. East Tennessee is not out of "the world" to which Christ commanded the Gospel to be preached; and in "due time" it will be heard by every "family," as God promised Abraham it should be.

FROM ELDER JOHN T. DIXON.

BRO. STORRS: Through the liberality of Bro. T. Ford, of Concord, N. H., I have received the BIBLE EXAMINER for a year or more past, and will say, what I never have said in relation to any other periodical,—I never have perused a journal on Bible topics which has so fully solved some difficult questions as yours has! O how I do often thank God for the light—yes, real light,

not an *ignis-fatuus*,—which, you or others are shedding forth from the pages of the precious word of God.

Your opponents may cry, "Old age"—"dotage," etc., etc., but they cannot, as the old mother church would do, destroy the Bible, nor stifle investigation. I have often wished you were twenty years younger, but still I have no fears; if you sleep before Jesus comes there will be others raised up on whom the "mantle will fall." God will have the precious truths proclaimed, and His character as a God of *love* vindicated; and *all* who have never heard of Jesus, the Divine Seed, which was to bless all the nations of the earth, and to be "testified to all in due time," shall have *their* opportunity to hear the message of grace and be saved if they will.

I have babes sleeping in the dust, who were not old enough to believe, who will come up in the resurrection of the unjust (or, unjustified), i. e., not having been *justified* by *faith*, as they were incapable of that exercise, but will then have that privilege. That makes God's ways equal; and if they then reject Christ, they must be "hurt of the second death;" and then I can say, "Amen." But I cannot say "Amen" for them to continue dead forever, much more to be forever in the theological, or papal hell of torments because unbaptized, or out of the "true church," so called. Neither can I believe that all infants are saved simply because they die infants: if so, it seems to me that it should not be considered murder to kill them when born, when we see, the great majority go astray almost from their birth, and when grown to adults walk in the broad road to death. If saved because they were infants, then Herod in slaying the children of Bethlehem did more to people the kingdom than many popular revival preachers, when we remember how many of their converts backslide. And the destroying of the first-born of Egypt, so far as they were infants, was a positive blessing, instead of a curse: while poor Israel lingers on to have hecatombs of their carcasses fall in the wilderness, including even Moses who was not permitted, because of one transgression, to enter Canaan.

"God, who is rich in mercy, for the great love wherewith He hath loved us," will, "in the ages to come, show the riches of His grace in His kindness towards us through Jesus Christ." Then infants, though "conceived in sin," with all who have never heard the Gospel, will have their opportunity. No stone goes into the spiritual temple until fully cut and polished. If they do not then submit to the chiseling, such will perish.

I as well as yourself, have had some not very pleasant experiences, as I have tried to preach the Gospel of grace, as I understand it. I have found some Adventists, and more than one church (with noble exceptions among them) quite as bigoted and hateful, yea, more so, than the church (Baptist) from which I separated when I first embraced the doctrine of the nonimmortality of man, and the advent near. But it is not worth mentioning when we think of the glory to be revealed and the compensation in the soon coming age.

There are more preachers than you are aware of among us who believe you have the truth; but they lack faith and trust in God to enable them to speak out fearlessly. Pray for them, that they may by Divine aid "break every yoke" and stand *free* in Christ. Thank the Lord I am not bound by any creed or society of human invention; and before I will submit to the will of man, or man-made organizations, and deny the convictions of my own heart, I will beg my bread! No: I shall not have to beg! I can work with my hands, and do work and love to; so I can stand free in Christ, by his help. O what rest and peace in that position! I do not write to churches to let me come and preach to them, and then turn my sails to catch their peculiar breeze so as to be supported by them. The Lord save us from "going greedily after the error of Baalam for reward."

I presume you noticed certain items of a late Conference Report of Adventists in New Hampshire! Poor old Rome has some very foolish children! Well, I have nothing but pity for such, and pray earnestly that God may keep me free from such bigotry and intolerance. Like Abraham to Lot, I say, "Let there be no strife;" there is room enough for all to work.

Go on, Bro. Storrs, in your heaven appointed work. O, it is so refreshing to look away from Conferences and Councils, and the anathemas of narrow souled bigotry and the selfishness of poor short-sighted mortals to the undeveloped glories of those coming ages where every true man of God, of real worth, will be correctly understood; where the counterfeit will be detected and gradually pass away like the dross from fine gold in the refiner's crucible. We then can afford to wait and "be patient unto the coming of the Lord."

I remember the exchange of thought on this glorious theme with our venerable Bro. Willard, of Haddonfield, N. J., when I met him in Boston. I see he speaks out his feelings in your Magazine at times. I hope he may be permitted thus to speak in some other periodicals; but I

ear he will not. I send him my Christian fraternal greeting through the EXAMINER. God bless him and his dear family, where I once enjoyed a very pleasant visit. I also send greeting to our aged Bro. Blain, and all others in this country and in England who are daring to speak out plainly and boldly, by pen and word, the truth, the whole truth and nothing but the truth as it is in Jesus.

Rocky Brook, R. L., February, 1875.

REMARKS BY THE EDITOR.

It is a matter of thanksgiving that God is raising up some men who are willing to have their "names cast out as evil" for the truths sake. Ministers too often are the last to embrace unpopular truth; and, when convinced of such truth, fear to proclaim it, because of the reproach attending it, or the want of support to which they may be subjected by an open avowal of it. How much excuse there may be for such a course I do not pretend to judge; but certain it is that they will "suffer loss" here or in "the ages to come." How near it comes to being "ashamed of Christ and his words," He alone can judge.

Bro. Dixon refers to an "Advent Conference" which recently passed "Resolutions" in which it condemned the introduction of the doctrine of "the ages to come" among the people, as it "caused division." Out of their own mouths they are condemned; for they have been "causing divisions" among churches, by their advent doctrines, for years. But in vain will they send out their "Bulls," for God has the men who will proclaim their convictions of truth in spite of all such Conferences or Councils. They may as well stand before the Falls of Niagara and "Resolve" its waters shall cease to roll on. Their efforts to stop the truth concerning "the ages to come" will be as powerless. To my certain knowledge, three or four Preachers have come out boldly on this subject within a few short months past; and more will soon get courage to do so; and the impediments intended to prevent its progress will ultimate in its greater power as it progresses; and the cob-web Resolutions will be carried away as with a flood.

FROM ELDER JOHN FOORE.

Bro. STORRS: After a long study, I have come to the conclusion that you are right: that the promise to Abraham was, that in him and his seed all families of the earth should be blessed. (Gen. xii. 3.) This was the first promise to him; and that promise was on this wise; if he would leave his country and his father's house.

The next promise was made after he had

offered up his son Isaac, (Gen. xxii. 16, -18.) Because Abraham had not withheld his son, God swore, with an oath, that "in blessing I will bless thee; and in thy seed shall all nations of the earth be blessed."

Again: God confirmed the promise to Isaac, saying, "I will perform the oath which I swear to Abraham thy father . . . and in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 1-5). And again, the promise was renewed to Jacob as follows, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). "Christ" being "that seed" of Abraham, (Gal. iii. 16), Paul here declares that fact. Peter declares, to the Jews, the same promise made to Abraham, saying to them, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts iii. 25).

Thus we have all kindreds, and all families to be blessed through Abraham and his Seed, — Christ being that Seed. How are all nations, all kindreds, and all families to be blessed through that Seed when millions have gone to their resting places and have never heard of Abraham and his Seed? "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 4-6).

Again, little children sin not; but if we sin we have an Advocate with the Father, even Christ the righteous, who made a "propitiation for our sins, and not for ours only, but for the sins of the whole world" (1 John ii. 1, 2). [More hereafter].

Galesburg, Kansas, Feb., 1875.

NOTE BY EDITOR.—Bro. FOORE, in a private note, speaks of the distress likely to come on the people in that region from scarcity occasioned by bugs, grasshoppers, and drouth the past summer, and says, "children are suffering for the want of clothing and food, and some starving to death." He also speaks of the good our tracts are doing, and wants more, but cannot pay for them. I have sent some, but want of funds prevent sending as many as I would. Who will help both in regard to clothing, food, and tracts? Let all do what they can in either case. I have hundreds of odd numbers of the EXAMINERS, of several volumes to send if I can pay postage.

FROM ABRAHAM PENNELL.

Bro. STORRS: A person who has shed off enough of his traditional teaching to sit down at the feet of Jesus, to learn of him knows some-

thing of its power. While the person who has not done this is deceived, and also deceives himself. He is like a man going along a road beset with difficulties and obstructions and does not know where it leads to, or where it will land him; and yet he thinks he knows it all. Try to convince him that he is on the wrong road, he does not want to argue that question; his mind is made up.

Ask him if he has read the sign-boards along the way? No! he has as much reading as he can attend to without that; and, moreover, he does not believe in "materialism"—"a board cannot talk." Thus he travels on. He would not change the road any way, because that would be an impeachment of his knowledge, it would also indicate his weakness and instability; and if he should change, he would become unpopular, if he should be fortunate, enough to escape being turned out of the synagogue! "How can ye believe which receive honor one of another, and seek not the honor that comes from God only?"

This seems to be the condition of the mass who make any pretention to religion: and if there was no escape it would be lamentable indeed. The trouble seems to be they are in bondage and they do not realize it. They are in darkness and close their eyes to the light; sick and refuse the only remedy to cure. It appears as though people took pains to see how little of the truth and power of the Gospel they could get along with; instead of seeking the truth, and launching out into the wide and deep ocean of God's love in Christ Jesus.

Who that has got clear of the accumulation of heathen rubbish and false doctrine piled on to a pure Gospel, does not feel that he is a free man? He knows something of the difference between the true and counterfeit. I have had some experience in these things. I am not writing here—say nor theory alone. But the time is coming when it will not do to "put darkness for light, and light for darkness."

Honcoy, N. Y., Feb., 1875.

FROM H. YOUNG.

"Forasmuch then as the children are partakers of flesh and blood, He also likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage."—Heb. ii. 14, 15.

What are we to understand here by the saying—"the devil had the power of death?" It is certain the writer means to say that Christ, the second Adam, took the nature of the children

of the first Adam so as to become subject to death, that dying and rising again He might destroy him which had the power of death: then our question is, What has or had the power of death? and we answer—The nature He took,—the flesh and blood of which He took part. And was not this nature He took destroyed by His death and resurrection? Surely it was; for this is said to be the reason why He took it, that through death He might destroy it, i. e., the flesh and blood He took; in which flesh was sin and death.

The devil, then, here named is put for evil—for sin—and as sin and evil is found only in the flesh, so when the flesh is destroyed the evil and sin in it is also destroyed: even so,—and thus is solved the mystery of the devil—the evil, or *d'evil*,—sin in the flesh, making necessary the death of said flesh: and the flesh and all the works of the flesh are so destroyed as to leave those who were once subject to it and its evils, and so subject to the fear of death till such time as they are delivered from this fear by a perfect understanding of this necessity. I say, when a complete destruction of all these is effected man will be left free from the fear of sin, evil, and death, which is the result of these; because when all these are destroyed, and no worse place is found for them, those once under their power will live to die no more.

Now, will any one please show me, by Scripture proof, by unshaken argument, which one of the race of Adam, who has been under the power of death just because he was a partaker of flesh and blood, is *not included* in the redemption, through which man triumphs over all this fear of evil, and sin, and death? because he shall, in the end, triumph over them *in fact*. Tell me which one of our race is not included in this grand scheme?

Pittsfield, N. H., 1875.

FROM ELD. C. W. LOW.

Bro. Stronns: Permit me to present a few thoughts, which, of course, will be at your disposal.

A banker, quite an intelligent man, met me in the street and said, "Elder, do you believe really and honestly that *faith* in the Lord Jesus Christ—so called—is absolutely necessary in order to be saved?" I said, Yes.

"Well, then," said he, "don't you see that *that* is the smallest thing that was ever gotten up, on a big scale?" Said he, "That is a scale or plan that produces, or effects, or accomplishes the *least* of anything of the kind that was ever devised under the broad heavens. To think

that a God of power and wisdom should devise a plan like that, when more than half of the race never heard of Christ, and a large majority of those that do hear of him will not accept him!" "Why," said he, "You might call it a complete failure, and say that all are lost and let that be the end of the matter."

I said to him, that it would be nearly a failure, if God's purpose to save the race were confined to this age or dispensation. There is an age to come in which they will have a chance or opportunity to be saved. "Ah," said he, "Then you are going to give them another chance for life beyond this, are you?" No! said I. Your chance and mine is now. If we fail to improve the opportunity we now have, we are lost. But all that never heard of Christ in this life, that had no opportunity here to believe in him, will have it in an age to come.

I am glad that salvation is free. I am glad that Christ died for all. I am glad that God is not "willing that any should perish, but that all should come to the knowledge of the truth." And if he be "no respecter of persons"—all will have an opportunity to obtain that knowledge, either here or hereafter. One mortal sinner, made of the same dust, in the sight of God, is of as much value as another; and if he saves one here, and another hereafter, it is nobody's business but his own, from the fact, no one is wronged or injured by it. And the one saved here, and the one saved there are both equally blessed and happy throughout the ages. But by such salvation the salvation here and there the grace and mercy of God is more fully and clearly seen.

Fredonia, N. Y., January, 1845.

ABRAHAM SILARRICK, DARIEN CITY, N. Y., writes: I send you five dollars to pay for my EXAMINER; the remainder to help you to send to the poor so they can read the good things which the word of God teaches concerning our hope of the future: that Christ is coming to destroy the works of the devil, and to bring "great joy to all people;" to save the world—not to destroy it,—coming to bring back again our friends from death to reign with Him on the earth, restored to its Eden state. This will be a great contrast compared with the hope taught in these days, that Christ died only for a few and all others to be tormented eternally; we will not say "in fire," for that would be enough to make all people hate God. I have been about 55 years endeavoring to serve God, and always tried to follow the light as it appeared to shine before me, and have been happy and blessed of God in so doing. But the blessing I felt from time to time, was only joy in the present; it did not give me any as to the hope of the future like that I now possess.

Dr. F. BROWN, Athol Depot, Mass., writes: This morning it came into my mind how much God has been doing for poor me, the past year, by you and Bro. Blain's labors. It was Bro.

Blain who sent me, about a year ago, your paper and a few tracts, which opened my eyes. I could not believe, for the past two years, that the unfulfilled prophecies were given under such conditions that they never should or could be realized. I see it now, and my heart is full of joy, or thanks for these glorious God-honoring and His character vindicating views entrusted to us. God bless you, and give you and Bro. Blain means enough to spread the truth.

NOTE BY THE EDITOR.—The joy, peace, and love brought to every heart that embraces the faith of "the ages to come" is inexpressible. This comes to me from all writers who enter firmly into the belief. For one, I never knew the fullness of these graces before as I have since I became fully established in this faith. THE LORD BE PRAISED.

S. S. CALL, Hesper, Iowa, writes: It is astonishing to see to what an extent prejudice and preconceived opinions sway men's minds. Some places, where I attend meetings, with Advents, they will not grant any liberty, for fear I will speak of the goodness of God. They seem to be afraid to represent God as a God of Love. The single eye will not do. It seems they must present his wrath, and the terrible destruction that will accompany Christ's return to this earth. I tell them, that does not sound like Gospel. It certainly is not "glad tidings to all people;" neither can I see how any Christian man or woman, can pray for the Kingdom to come in that way. How could they look, on such a scene, and sing, "glory to God in the highest?" They could not finish the last sentence, "Peace on earth, and good will to men." But I will not dwell on inconsistencies; suffice it to say, they are easily seen and pointed out; this is what troubles them; i. e., the Scriptures we bring to prove the ages to come. I am endeavoring to do what little I can, both in season and out of season.

PHOTOGRAPHS.—M. C. HARRIMAN, WARNER, N. H., will furnish PHOTOGRAPHS (Card size), of Dr. LEASK, Editor of "The Rainbow," and of Rev. H. H. DORNEY, Maidstone, England, also, of Archbishop WHATELY, free of postage on the receipt of 25 cents for each. They are very finely executed. I presume he will furnish them large size, in India Ink, at his usual charge for such work, viz., \$4 per copy. Each of these Photographs have been copied from English ones. He will also furnish that of the EDITOR of this Magazine at the same rates. If any person has a photograph that they wish copied into either of the above sizes they can depend upon the work done to their satisfaction. Try him and see. I have proved him in the matter.

GEO. STORRS.

Bro. G. B. STACY, Amelia C. H., Va., wishes me to say, that his article on Baptism, published in the Bible Examiner "Extra," last summer, "can be had at a small cost."

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York City, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO FEB. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Dr. B. B. Schenck, Mary Kinsman, E. Wolcott, Eliza S. Wescott, Dr. F. Broom, G. B. Stacy by Geo. W. Young, Geo. Davis, Amos Sanford, E. Owen for E. S. Diman, S. S. Call, Mrs. M. A. Battersby, G. B. Stacy, H. B. Dickerson, Edward Archer, J. T. Dixon, Mrs. T. W. Haskell (The money did reach me), Abraham Sharek, S. W. Hoyt, Ambr. Rondthaler, S. Butty, W. H. Maule, C. W. Low (all right), Mrs. R. Brinkerhoof, H. Young (2), Dr. E. Perkins, E. C. Curtis, Charles Angle, W. F. Fancstock, Edward Turner, Eld. Jacob Bluin for J. Loton and others, H. Brittain, Robert Kerr, John Coombe, Eld. J. Parry, Eld. J. Lewis, Miss Emily Page (Thank you), J. B. Eggleston, John Foore, Helen Robertson, Dr. R. Willard, Mrs. W. W. Webster, Howard Carter, Mrs. J. P. Perkins, D. B. Salter, R. L. Partridge, B. E. Merrick.

PARCELS SENT TO FEB. 25.

Dr. Neison I. Willard, B. E. Merrick, J. B. Eggleston (Bound Exr.), Eld. John Foore, Mrs. Mary Kinsman, Geo. Davis, S. S. Call, H. B. Dickinson, Mrs. F. W. Haskell, James Battersby, Eld. C. G. Allen (2 par.), Isaac Ferguson, O. L. Smith, C. W. Lyndall, Freeman Gladding, John Coombe (by Exp.) E. C. Curtis, G. W. Smith, Edward Turner, W. F. Fancstock (2 par.), Robt. Kerr, Miss Emily Page, Mrs. C. J. Camp, Walter Stickney, L. L. Johnson, Henry Stone.

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P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of \$1 each for the volume. Please try it. Some already are taking 25 copies.

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GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry. GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, APRIL, 1875.

All Communications should be addressed to No. 72 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

THE LORD'S SUPPER :

OR, CHRISTIAN PASSOVER.

The Lord's Supper, or, Christian Passover, is not a priestly institution; though that class of men, generally, claim to be the only authorized administrators; yet, as I believe, with no Scriptural authority for their assumption. Like the Passover, which Jesus celebrated the night before He suffered, it is a personal, or at most a family concern. Any Christian family is competent to celebrate the Lord's Supper without a priest's assistance; or, an individual *alone* may do it, if separated from a family. Join with Christian brethren and sisters if convenient; but such association is unnecessary to the validity of the Supper, if necessary, many Christians must be wholly deprived of it from their circumstances. If, then, you are isolated, "keep the feast" alone not doubting you will have Christ with you, and feel that He is your "passover."

As to the time of doing it, I am satisfied the anniversary of our Lord's death is the true and only proper time; but let every one act as seems proper to themselves. I am satisfied, also, that the first or second full-moon after the Spring equinox is the true anniversary. Certainty as to which full-moon perhaps cannot be arrived at: but either may be used according to your judgment in the matter.

The Lord's Supper will be celebrated at my residence, 72 Hicks Street, Brooklyn, N. Y., on the evening of the 19th of April, commencing at 8 o'clock. Any friend of Jesus will be welcome to be with us.

ED.

EDITOR'S NOTES.

TO OUR FRIENDS.—More than half of the present volume has now been issued. It is essential that those who intend to aid its continuance, financially, should remit as early as possible.

POST OFFICE CHANGES.—"Unstable as water, thou shalt not excel," said Jacob of Reuben. So one may say of our Postal Laws. It is difficult to keep the run of what is to be paid on matter deposited in the Post Office; for we hardly get settled how much and how it is to be paid before some new law goes into effect and all is confusion again. By a recent law, all transient matter, such as books, pamphlets, magazines, newspapers, proof sheets, printed cards, maps, handbills, etc., must now be pre-paid one cent for

each "*one ounce* or fraction of ounce." This makes the postage just *double* what it has heretofore been: but the wise lawmakers in Congress, have voted themselves a renewal of the old "Franking privilege." Well, a stable government is not far off; and "a King shall reign and prosper, and execute judgment and justice in the earth" (Jer. xxiii. 5). Let all persons mailing matters of the above description be careful to see it is fully pre-paid, otherwise it will not be forwarded and your matter and labor are both lost.

PAMPHLETS.—I have been unable for some time past to supply calls for a few of my pamphlets. I can now furnish any of those advertised on the last page of this Magazine: which please see. Do not send for any not named there, as I have no means of supplying them.

Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 13.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound*; which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

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BIBLE EXAMINER, Volume xviii., is *bound* and ready to be sent to purchasers. It is put up in neat plain binding at \$2.25; also, in morocco, with plain gilt finishing, at \$3.25; sent in both cases free of postage. Persons wishing either please let me know. If not prepared to pay now I will reserve them a copy a reasonable length of time.

He who cannot forgive others breaks the bridge over which he himself must pass.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, APRIL, 1875.

No. 7.

CORRUPTING THE WORD OF GOD.

Some time since a good brother, who thought to do God service, made an effort to do away with the idea that there is mercy in store for such as die in unavoidable ignorance of God and Christ, and he fixed on Matt. xiii. 48, "Cast the bad away." He concluded his remarks as follows:

"Faith says, on the authority of the Judge, they will cast the 'bad away.' 'They shall be as though they had not been.' Of course, these classes cannot be put through another process, anyhow, with a view to their restoration. No, no. Other texts teach other points of truth; but nothing can deny this, and leave the least foundation for faith in the Bible as the word of God. For they 'cast the bad away.' If the good are to be gathered home and be the children of the kingdom, so surely the angel harvesters will 'cast the bad away.'"

The above writer *assumes* what he should have proved, but has not, viz., That the "bad" in the text are so bad that they shall be utterly destroyed, and hopelessly so: and that these bad are of the same class as those spoken of in the text, who "shall be as though they had not been;" and that these last named are destroyed in his sense of that term.

Not one of these items has he proved; and the fact can be made plain to candid minds, that he has "corrupted the word of God" by his assumptions; not indeed intentionally, but by inattention and the force of previous opinions.

1. The bad in Matt. xiii. 48 are those "gathered" in the Gospel net. The other text is spoken of "the heathen;" of course, not in the "net" spoken of. To combine two such classes together, as if they were one and the same, is not "rightly dividing the word of truth;" not to say "handling" it "deceitfully." On the text in Obadiah 16, I can now only say that the destruction of their nationalities is what is spoken of, and not, necessarily, of their personalities.

2. Leaving that subject, let the inquiry be as to the sense of the text, "cast the bad away." It has been shown, in the EXAMINER heretofore that the bad spoken of are such as have been gathered in the Gospel net; it therefore has noth-

ing to do with others. Thus the subject is at once narrowed to a small compass: it relates to those who have heard the Gospel and have been drawn into its net: in other words, it relates to professors of the religion of Jesus Christ, or the Gospel of "the kingdom of heaven." It is to that our Lord compares "the net." Let us then keep within the subject. In Matt. xiii. there are seven parables; of which the parable of the net is the last. In them all our Lord is speaking of those, and those *only*, who hear the news of "the kingdom of heaven;" for He says, in them, "The kingdom of heaven is like," etc. Who, then, has any right to apply His language to the millions on millions who never have heard that good news? Is it not "corrupting the word of God" to do so? It certainly seems so: how far guilt is involved in such a course, God will judge, and not man.

3. The next inquiry is, Who are "the bad" spoken of in this parable? It is manifest, they are such as have been "gathered" in the net; or, *professed* Christians. Outside of them the text does not allow us to travel in search of those doomed to be "cast away." This point is so clear that it needs no arguing to a candid mind.

4. Now the question is, What is it to be bad? Is it not to misimprove the gifts and grace bestowed upon us? Men by taking on them the name of Christ, profess to become subject to Him in all things. He calls them to walk in the "Narrow way," to "take My yoke upon you and learn of Me." By the Gospel of "the kingdom of heaven" He is preparing a *Bride* for himself; and none can come to that honor who are not Christ-like—in perfect harmony with the Bridegroom. Others, whatever their professions may be, and how much soever they may have said, "Lord, Lord," are "bad;" that is, unfit to be of the Bride: they are "cast away" from that high honor; they correspond with the man who "had not on a wedding garment" (Matt. xxii. 11). In that case, the "servants had gathered together both bad and good"—all that come must put on a wedding garment; but one man had neglected this, though he was among the "gathered" by the "servants." He was addressed not as an *enemy*, but as a

without man's aid, or the aid of any of the four Gentile monarchies, or their fragmentary governments, and in spite of their opposition in the latter times. Small in its first appearance, but it was a stone taken out of the ancient Royalty, kingdom, or mountain of Israel; and it was that, to whom God had promised to give the "diadem and crown" which had been taken from "the high" mountain, or kingdom of Israel; but the four earth-born monarchies were first to complete their rule, and show how perfectly incapable the best of them were to govern the world, and give peace and prosperity to the earth. Nor was this the only reason why there was a delay in the re-establishment of the kingdom which had been overturned. A body of associate rulers were to be prepared, to be united with the "King" who would "reign and prosper, and execute judgment and justice in the earth" (Jer. xxiii. 5). When that number of associates is completed, or made up, then is the time for the Stone power to commence the smiting process, which is to ultimate in the entire demolition of the earth-born governments, symbolized by the image upon the feet—the last, or subdivisions of the fourth body of rulers on the earth. The smiting process, it is not likely, is instantaneous, or all completed at once. It may be partially accomplished before the full manifestation of the chief Ruler and his associates. That point is the crisis, when all the "corrupters of the earth" by their unholy rule, will be cut off and rooted out of the earth; and they being all "broken to pieces," will disappear, as "the chaff which the wind driveth away."

"The mountain of the house of the Lord" is to be re-established on a permanent basis, under imperial rulers, so that the kingdom "shall not be left to other people," nor ever pass away. This fact is often referred to in the Bible. The Lord saith, "It shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Isa. ii. 2). Here is the "stone" exalted into "a great mountain and filled the whole earth" (Dan. ii. 35). The "dominion is from the river [Euphrates], to the ends of the earth."

Micah bears the same testimony that Isaiah ii. does, and in nearly the same words. (See chap. iv. 1, and onward.) Isaiah, speaking in the name of the Lord, utters nearly the same language of Dan. ii. where, speaking of the people of Jacob, the following language occurs—"thou Israel, my servant Jacob, whom I have chosen . . . fear thou not; for I am with thee . . . Be-

hold all they that were incensed against thee shall be ashamed . . . thou shalt seek them and shall not find them . . . they that war against thee shall be as nothing . . . for I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee . . . I will make thee a new sharp threshing instrument" (the stone cut out of the mountain) "having teeth; thou shalt thresh the mountains" (the Gentile monarchies, or the rulers symbolized by the image, Dan. ii.) and "beat them small, and shall make the hills" (the subdivisions of the last kingdom of Dan. ii.) "chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them" (Isa. xli. 8-10). All this is a perfect parallel to the description of the smiting, Dan. ii.

The return of the kingdom to Israel's King is thus spoken of, Zech. viii. 3, "Thus saith the Lord, I am returned to Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." Here is the "great mountain," Dan. ii. 35, and it will "fill the whole earth," making but one empire for all the inhabitants thereof. Here comes in, in its fulness, the prophecy of Isa. xxv. 6-8, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, and wine on the lees well refined: and he will destroy in this mountain (under this government) the face of the covering cast over all people, (which has so long kept them in the bondage of superstition, bigotry, traditions, and will-worship), and the veil that is spread over all nations (by the claims and acts of "lords over God's heritage," both civil and ecclesiastical.) He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, (Ruler) we have waited for him," etc. Read to the end of the chapter. Here again is the Stone, now become a mountain, filling the whole earth.

Another figure is employed in Isa. xi. "A rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . with righteousness shall he judge the poor . . . he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins; and faithfulness the girdle of his reins . . . 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 the sea."

Here is the same result as in Dan. ii. and here

the mountain kingdom is established over all the earth. The "rod," or "stone" has attained to universal dominion and displaced every vestige of the image kingdoms, and the Mountain kingdom, or body of rulers, succeeds to universal empire over all the earth. In that day, "The moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). It is that time God will "set my King upon my holy hill of Zion;" and the "kings and judges of the earth," who have refused submission to him, and have persecuted those he was preparing to "reign with him," will be "broken with a rod of iron," and "dashed to pieces like a potter's vessel" (Psa. ii.).

Here, again, we have the same result as in Dan. ii. 35, 45. The same events are symbolized in Rev. vi. 12-17, and xi. 15-19; also xix. 11-21; which, please read.

Some further remarks on the stone, to determine beyond a doubt who, or what is intended by it in Dan. ii. may be of use. The Lord said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation," etc. (Isa. xxviii. 16, and onward.) "The stone which the builders refused is become the head stone of the corner; this is the Lord's doing." etc. (Psa. cxviii. 22). This stone, not only the Jewish builders of government refused, but it has been refused by all the image governments of earth; and they have sought by every possible means to destroy it, either by utterly rejecting it, or only tolerating it when its principles were corrupted, or its professed adherents compromised its claims with the claims of the earth-born image worshippers.

This last text, (Psa. cxviii.) our Lord Jesus applies to himself, Matt. xxi. 45; and Peter said, Acts iv. 2, speaking of Christ "raised from the dead"—"This is the stone which was set at nought of you builders;" and Paul quotes the text Isa. xxviii. 16, and applies in like manner, Rom. ix. 32, 33. Our Lord Jesus saith, "On whomsoever this stone shall fall it will grind him to powder" (Luke xx. 18); thus fully representing the breaking in pieces of the image governments, as stated Dan. ii. 34, 35, 44, 45.

But a remarkable testimony is given of this stone-power, in Gen. xlix. 24, speaking of Jacob, it is said, "From thence is the Shepherd, the Stone of Israel." There can be no doubt this prophetic utterance related to the then future "Shiloh," or Messiah. He is first presented as a Shepherd, to care for, protect, and provide for his flock. Then he is the "Stone of Israel," in

due time to break in pieces the oppressive image dynasties, and destroy them from off the earth, the saint's inheritance; because God has determined that "The kingdom and dominion, and the greatness of the kingdom under the whole heaven (not above it), shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 27).

This is the kingdom which "the God of heaven shall set up, which shall never be destroyed," and which "shall stand forever;" sweeping away all other rule on earth (Dan. ii. 44).

As to the exact means God will employ to bring this kingdom to its full maturity, so as to fill the whole earth, I do not know; and there has been sufficient speculation about it to make "the wise" more cautious in views on the subject. That the work will be accomplished in God's own good time, and by such means as He shall choose, we need not doubt. Because we cannot fathom the whole programme, we need not be disquieted or doubt the perfect fulfilment of all that God has spoken; for His word will "not return void, but will accomplish that which He" hath spoken.

Let us, then, wait for developments. Faith accepts the testimony God has given; and where the means to accomplish may seem inadequate and unlikely to bring about the end specified, we may rest assured that infinite wisdom and power is at no loss to fulfil all that God hath spoken. Here let our faith rest, keeping our eyes open to see the salvation of God. Ed.

THE STATE OF THE DEAD.

Some of our English friends seem to be puzzling themselves and one another on the above subject, and the *pros* and *cons* are very much in earnest in the matter. They, doubtless, understand the necessity of their much disputation in relation to it. Happily for us, in this country, that subject was pretty well settled before the present discussion on "the ages to come" commenced. Few, comparatively, among us, who are believers in the second personal advent of our Redeemer, accept the idea that *dead* men are *alive*. Such an idea, we, most of us, think would make a resurrection an absurdity and an impossibility. The general tenor of the Scriptures takes cognizance only of the present and the resurrection life. That a few texts may be strained to uphold the opposite idea is true, and so a few can be made to sustain inherent immortality; but the general scope of the Bible is at

variance with both, and makes a future life and immortality to depend on the redemptive work of Jesus Christ. But for His death and resurrection there would be no future life for any child of the first Adam; and but for a spiritual union with Him by faith there would be no immortality to any man.

All resurrection from the dead—whether of saint or sinner—is of grace, through the redemption there is in Christ Jesus, the second Adam. The first Adam brought death on the entire race; "As by the offence of one" (the first Adam) "judgment came upon all men to condemnation" to death; "even so by the righteousness of one" (the second Adam) "the free gift came upon all men unto justification of life" (Rom. v. 18). The Apostle adds, "For as by one man's disobedience *the many*" (i. e., "the all men") "were made" (or, accounted) "sinners, so by the obedience of one shall *the many* be made" (accounted) "righteous," so that no man can be holden in death by the first Adam's offence; the life lost by him is to be restored to all men irrespective of the character of the individual; but in that restoration immortality is conferred only on such as have been previously brought into a spiritual union with the LIFE-GIVER, the second Adam. Death is "abolished," annulled, (2 Tim. i. 10). "abrogated," so that no man can be held in it; all shall "come forth" (John v. 28). And all resurrection is of grace; it is a "free gift;" none are raised in a hopeless state, —or simply to die "the second death;" but "The face of the covering cast over all people, and the vail spread over all nations," God will then "destroy," and "death He will swallow up in victory" (Isa. xxv. 7, 8).

Thousands, millions on millions have gone down in death in unavoidable ignorance of "the only true God and Jesus Christ." These, of course, have never had a probation for eternal life; the veil has covered them, and it was impossible for them to exercise *faith* the only condition on which eternal life can be secured. This "work of faith" no man can work without the light of the knowledge of the true God and Jesus the anointed Redeemer. Such knowledge cannot be obtained in the death state, nor the work of faith be performed there; for, "There is NO WORK, no device, nor KNOWLEDGE, nor wisdom, in the grave" (Heb., *Sheol*—the state of the dead) "whither thou goest" (Ecc. ix. 10). "The dead praise not the Lord, neither any that go down into silence" (Psa. xv. 17). "For

Sheol cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth" (Isa. xxxviii. 18). Here the testimony of three kings of Israel—David, Solomon, and Hezekiah—agree that knowledge and work are both impossible in the death state, or in *sheol*. The effort to escape this conclusion, is based on the assumption that the "Old Testament saints had not so clear views of that state as we have." But an apostle tells us those "Holy men of God, in old time, spake as they were moved by the Holy Ghost" (2 Pet. i. 21). This being true, no inference drawn from the New Testament can set aside the plain testimony of the Old Testament saints without impeaching their inspiration and Peter's also.

I say, "no inference drawn from the New Testament; because there is not one plain testimony in it that literal dead men are in a conscious state—that they have knowledge or can perform any work good or bad: all is inference in that direction; and that inference, so far as believed, makes the resurrection a fancy, because it makes it impossible; for if a man as man, is not dead, then as man there cannot be a resurrection. The prevalence of the idea that the dead are in a conscious state has well nigh destroyed all faith in the resurrection. On this subject of the resurrection Dr. ADAM CLARKE speaks as follows:

"The doctrine of the resurrection appears to have been thought of much more consequence among primitive Christians than now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it. So apostles preached; and so primitive Christians believed: so we preach, and so our hearers believe. There is not a doctrine of the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."—*Practical Notes* or 1 Cor. xv. Did Dr. Clarke know the cause of this defection from primitive teaching and faith? Perhaps not; but it is easily seen, viz., The inherent immortality of the soul, and its necessary accompaniment—conscious state of the dead. They are twin doctrines: they stand or fall together: by rejecting one, you virtually reject both. Ed.

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If every man would reform himself the world's reformation would be accomplished.

CHILDISHNESS IN RELIGION.

"And Jesus called a little child unto Him, and set him in the midst of them, and said—Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 2, 3.

"That we be no longer children, tossed as waves and carried about by every wind of teaching, in the sleight of men, in craftiness that leadeth to the system of error; but being followers of truth in love, may grow up into Him in all things, which is the head, even Christ."—Eph. iv. 14, 15, ALFORD'S Translation.

BETWEEN these words of the Master and of the disciple there is no real discrepancy, for while the former exhorts to childlikeness, the latter expostulates against childishness. And need it be said that childlikeness and childishness are very different and even opposite characteristics. It is childlike to be teachable, for example, but it is childish to be "carried about by every wind of teaching." It is childlike to manifest in our words and conduct "the harmlessness of the dove,"—thus "in malice being children;" but it is childish not to possess something of the "prudence of the serpent"—so "in understanding being men." It is childlike to have strong faith, but it is childish to allow our faith to be shaken by imaginary dangers. Peter was childlike when on the lake of Galilee he said, "Lord, if it be thou, bid me come unto thee on the water;" but he was childish when, "seeing the wind boisterous, he was afraid, and beginning to sink, cried, saying, Lord, save me" (Matt. xiv. 28-30). The Lord ever delights in the childlikeness of His people, but He only bears with their childishness.

The day in which we live seems to us to exhibit an increasing and portentous prevalence of religious childishness; and that this is no hasty or uncharitable conclusion will, we think, appear very clearly, if we contrast some of the more marked indications of this spiritual immaturity, with some of the most prominent phases of modern Christian experience.

(1) One very distinguishing feature of religious childishness is EXTERNALISM,—by which we mean the craving for and independence upon outward aids for the maintenance of the spiritual life, or the awakening of religious emotions not necessarily spiritual at all. Sacerdotalism with all its arrogant claims, sacramentalism in its magical efficacy, sacred symbolism, the supposed sanctity of special places, things, and times, splendid or theatrical ceremonial,—these

are at once the toils and the toys of religious childhood; the toils in which by the "craft and subtily of men" it is caught and held in bondage, and the toys with which it amuses itself after the manner of children. The man who cannot persuade himself of the Divine forgiveness, unless he receive the assurance thereof from a priest; the man who cannot realize the presence of Christ, unless it be supposed to be localized in a morsel of bread which the eye can see and the hand hold; the man who cannot pray as fervently in the open field or in his own quiet chamber as in the solemn temple or before the uplifted crucifix; the man whose devotion must be stimulated by priestly vestments, and clustered lights, and chanted psalms, and smoking incense,—this man may be a Christian, but assuredly he has not advanced beyond the stage of spiritual childhood. For since "Faith is the substance of things hoped for, the evidence of things not seen;" and seeing that as believers we are called upon to "walk by faith, not by sight;" it must surely follow that just in the measure in which we are emancipated from the need and desire for all that is external, sensuous, and visible; have we attained to spiritual manhood, and inherited the blessing pronounced by Christ Himself upon those "who have not seen and yet have believed."

Very instructive, in this aspect, is the contrast presented by Judaism and Christianity. The former, as divinely adapted to the needs of spiritual childhood, was a religion of rite, ceremony, and sacrifice. Its blood-stained altars, and white-robed priests, and symbolic temple furniture, were but the pictures and models by which God condescended to teach His little children, and, as by a schoolmaster, lead them to Christ. But Christianity, as divinely intended for the development of spiritual manhood, knows nothing, essentially, of ritual or sacrament, beyond its simple initial rite, and commemorative feast. Its sacrifices are those of the broken and contrite spirit, of praise and thanksgiving; its priesthood one common to all who share the unction of the Holy One; its only earthly temple the renewed heart, and its Shekinah the indwelling life and light of the Spirit of the Lord.

A relapse, therefore, from the spirituality of Christ's religion to the externalism of the earlier economy, and an exaltation of its "weak and beggarly elements" such as we now see in the great Ritualistic movement amongst ourselves, would be, in itself, a striking and sufficient con-

firmation of our conclusion as to the extensive prevalence in the present day of religious childishness.

(2) But again; REVIVALISM may, we apprehend, be regarded as another indication of religious childishness. In thus characterizing it we would consider it, however, not so much as a means of influencing, awakening, and bringing under the power of the Gospel the ignorant, thoughtless, and vicious,—though even so the physical excitement, crude and partial presentation of Divine truth, use of terrorism as among the most powerful and constraining motives, and what we must venture to call the spiritual indecency very generally associated with it, are, we think, elements of weakness and mischief, probably inseparable, yet greatly to be deprecated,—but rather as a supposed periodical necessity for the quickening of religious sensibility and recovery from spiritual declension, in the case of those considered to be already in possession of the Divine life. Thus regarded, not only does the very use of the term "revival" necessarily imply previous weakness, immaturity, or decay, but the influence of such a season of spiritual agitation and stimulation is not only too commonly of a very temporary character, but its after effects oftentimes exhibit a painful and instructive analogy to those produced by the excessive use of stimulants upon the bodily health,—as inducing an induration of the conscience, and an increased and even hopeless insensibility to all spiritual influences whatever.

The action of Revivalism is essentially abnormal, spasmodic, and violent; like that of the lightning, the tempest, and the earthquake. But not thus are the mightiest and most potent forces of the spiritual, as of the natural world found to work; they are calm, constant, and without noise or commotion. The amount of real power exerted by the thunder-storm or the earthquake, though they strike terror through a neighborhood or destroy a city, is as nothing compared with that of the sweet and noiseless sunrise which bathes a hemisphere in its splendor, quickens the vegetation of a continent, and while calling "man to his work and to his labor," awakens the feathered choristers of the heavens, and warms the cattle upon a thousands hills. It was not,—to use the old but ever available Scripture illustration,—in the "great and strong wind," though it "rent the mountains and break the rocks in pieces;" nor in the "earthquake,"

though in its awful grasp the solid earth reeled like a drunkard; nor in the "fire," though before its scorching breath the forests withered, and the hills smoked-as with sacrificial offerings; but in the "still small voice," that the prophet recognized the most convincing intimation of the power and presence of the Almighty. And even so, it is not the Revival—though it sweep over a nation or convulse a city—but to the Divine and unfailing energy, constant and effectual at all times, and in all places, of Him who in His risen and glorified humanity is the life-giving Spirit; that we must ever mainly look for the bestowal and increase of that Divine life which is the Father's gift in Him.

Let it not be said that we would deny or ignore the genuine and blessed results of modern revivalistic movements,—for that after all deductions have been made there do remain such, we hold to be unquestionable,—but while thankfully appreciating these, we cannot close our eyes to the true character of such movements in general. It is not simply, as has been truly said, that "the religion so produced is self-conscious, dogmatic, and swift to speak." That "revival converts are so often disputatious, harsh in judgment, ungenial in temper," and sadly wanting in the peculiarly Christian graces of modesty, gentleness, and self-distrust. But that the type of Christian character thus produced and perpetuated is essentially immature and childish. It may be accepted as an axiom that an age of "revivals" is not an age of sound and robust Christianity, and hence their frequent recurrence at the present time affords to our mind no dubious evidence that it is a time of much religious childishness.

(3) Another very reliable evidence of the religious childishness of which we speak is TRADITIONALISM,—by which we mean a blind and unreasoning adherence to certain doctrines or opinions, not because we have carefully and candidly examined into their evidence and been persuaded of their truth;—thus complying with the apostolic injunction to "prove all things and hold fast that which is good,"—but simply because they are embodied in the creed or catechism of our sect, were believed by our fathers, or have been in times past professed by ourselves; to say nothing of such meaner and baser motives as the fear of endangering our reputation for orthodoxy, considerations of worldly interest, or unwillingness to own ourselves mistaken,—since these would call for the application of a severer term than childishness.

Now, between, "traditionalism," thus defined, and the "externalism" of which we have already spoken, there exists a closer and more real connection than some of the most zealous maintainers of the former would be at all disposed to admit. Nevertheless, it is a fact that a merely traditional theory of the Atonement, for instance, may be to us nothing better than a material crucifix; or a superstitious bibliolatry than the worship of the host; and that while we regard with complacent scorn the idols of the senses, we may ourselves bow as slavishly before the idols of the mind.

It should ever be remembered,—for the fact is most important,—that there are in the world dead religions as truly as there are dead languages; and that one of the most conclusive proofs that Christianity is not to be classed among such, is found in its undiminished power to adapt itself to the varied needs, increasing knowledge, and deepened moral consciousness of men. The tree clothes itself afresh each returning summer with new foliage, but it is not this year precisely what it was,—in form and development,—last year, and still less what it was ten years ago. It has grown; it has adapted itself to the prevailing influences of wind and climate to which it has been subjected; it exhibits unmistakable indications of greater age and fuller maturity; and this power of growth, this adaptability to circumstances, this advancing maturity, are the infallible evidences of its life. Lacking these, it might confidently be pronounced to be dead. And just so is it with Christianity, or rather with the Divine and ever-living truth of Christianity. For as Dean Alford has well said, "Christianity is one thing—the Gospel, or the Christian revelation is another. The Gospel, or Christian revelation, is, as to its great truths, always the same. It has been given us once for all in the life and sayings of our Divine Master, and of those whom He specially authorized. It is the foundation. It is, in one word which includes all, Jesus Christ Himself,—other foundation than whom none can lay. But *Christianity* is the building raised upon that foundation; and this may, and indeed must be, very variously constructed. Not only will it vary in worth of material and in power of endurance, according to St. Paul's well-known illustration; but it also will and must vary according to difference of times, climates, national temperaments and habits; nor less so according to the prevalence at this or that time to certain

currents of thought, and inquiry." For in relation to theological thought, as well to social economy, are the words of the great poet true,

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

Christ is one,— "the same yesterday, to-day, and for-ever;" but Christianity, which is the manifestation of His Divine truth in our frail and mutable humanity, is like the "tree of life," of which we read in the book of Revelation, which not only "bare twelve manner of fruits," but "*yielded its fruit every month*,"—affording to every age, as to every individual soul, its needful and appropriate spiritual nourishment.

Alas, alas! that religion which should, ideally, be the illumination of the loftiest ranges of human intellect by the brightening dawn of a Divine inspiration; too often proves itself, practically, the clouding of the calm heights of reason, and the obscuration of that Divine light, by the glare and smoke of the fires of human passion, fear, and fanaticism kindled in lower regions. Alas, alas! that when we ought to have attained to the strength and maturity of Christian manhood, we should continue so commonly to exhibit the weakness and frowardness of religious childishness.

(4.) Another form of religious childishness, and it is the last to which we shall now refer, is found in THEOLOGICAL PANIC. "The Church is in danger!" "The Bible is in danger!" "Christianity is in danger!" How often have such cries as these been heard: how often are they still heard amongst us. But have those most ready to utter them ever reflected that they are in fact not nearly so much the expression of their zeal for Divine truth, as the evidence of the weakness and childishness of their own faith therein? What! the Church in danger, when Christ has said that He "will build it upon a rock, and the gates of hell shall not prevail against it?" What! the Bible in danger, when Christ has said, "Heaven and earth shall pass away, but My words shall not pass away." What! Christianity in danger, when Christ has said, "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand."

And yet, let but a needed reform be commenced, and the cowardly cry,— "The Church is in danger,"—is at once raised by those whose worldly interests may perchance be affected.

Let but a new scientific theory be broached, and Christians shudder lest the foundations of their faith should be shaken. Many examples in proof that this no overdrawn picture might be adduced. One, and that among the most recent, may suffice. Some months ago an eminent physician, who had on a previous occasion fluttered the theological nursery, wrote an essay advocating, on sanitary and economical grounds, "Cremation," or the burning of dead bodies instead of burial. How this suggestion, should it ever be acted upon, could really affect any article of the Christian faith it was not easy to see; but the dislike and even horror with which it was regarded in some religious quarters, indicated a lurking suspicion that it was somehow inimical to religion; and this fear was openly avowed when a bishop of the Established Church—and he not the least distinguished of his mitred brethren—preached a sermon recently in Westminster Abbey, in which, while indignantly denouncing cremation, he expressed his conviction that "the very first fruits of its adoption would be to undermine the faith of mankind in the doctrine of the resurrection of the body, and so bring about a most disastrous social revolution, the end of which it was not easy to foretell."

Surely such an exhibition of religious childishness as this would be ludicrous if it were not lamentable. Well may a writer in the *Spectator* say: "If this be so,—and we are not sure that there may not be something natural in the Bishop's alarm,—it is the severest reflection on the superficiality and poverty of Christian faith which can be well imagined. Surely by this time at least, Christianity should have ceased to be dependent on the mere atmosphere of social usage for one of its cardinal faiths, should be able to dispense with any form of burial sincerely believed on good grounds to be hurtful to the health of the living generation, and should be found equal to moulding the new form, whatever it may be, so as to represent with equal distinctness the old faith. If it cannot do this, it must have lost all its living hold on the heart of society, and itself need a regenerating change. It is, no doubt, perfectly true that just as the human body itself sometimes moulders away without any change in its outward aspect, till at a touch or a breath of air it suddenly crumbles into dust, so a great faith will manage to keep up all its old dignity and majesty of appearance till some trifling disturbance tests its reality, and you find it suddenly vanishing beneath a

touch. But surely that is not so now with the Christian faith, and it is hardly a sign of an earnest individual faith in Dr. Wordsworth himself to teach so strenuously that it may be so."

In nothing, however, is religious childishness more characteristically displayed than in its inability to distinguish between the relative importance of the dangers, real or imaginary, which excite its apprehension. As a child is terrified by every barking dog and strange object, while it neither knows nor cares that the atmosphere through which it is passing is laden with the miasma of a deadly pestilence; so does religious childhood amuse itself with its toys, cling to its dead and almost putrefying dogmas, and become panic-stricken in regard to questions which, whatever may be their importance, touch not the essential facts of Christianity, while it seems scarcely to be aware that at the same time the great mission of the Redeemer, the possibility of any Divine revelation; yea, the very personal existence of God, are being widely called in question. And the evil of all this is immeasurably increased by the fact that,—speaking not ourselves as alarmists, but simply as echoing the deep convictions of the most sagacious statesmen, the most far-sighted thinkers, and the most deeply-taught Christians,—we seem certainly to be approaching a great spiritual conflict in which such religious childishness will be a disastrous and even fatal weakness; in which, indeed, nothing can avail us but a manly Christianity, girding itself with the whole armor of God, "strong in the Lord and in the power of His might," and realizing afresh that now, as of old, "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldly rulers of this present darkness, against wicked spirits in high places."—WILLIAM MAUDE, Ed. of *Our Hope*.

THE COMING KINGDOM.

BY W. H. SPENCER.

As Abrahamic children, and heirs with him to an inheritance incorruptible and undefiled, and that fadeth not away, we look for a divinely-established kingdom to supplant all rule and authority in the present sin-cursed world.

As modern professedly orthodox Christians have spiritualized Abraham's inheritance into an ethereal immaterial home "beyond the bounds of time and space," so they have also spiritualized the Divine promise of the establishment of

a just and righteous government in the earth to be a kingdom in the hearts of believers.

To the true child of God nothing appears more antagonistic to the obvious import of God's word on the subject, or more subversive of the divine plan of redemption, than the idea that the promised kingdom, which is to supplant all earthly governments, is a kingdom in the hearts of believers. To the candid Bible student it is only necessary to point out the fact that the promised kingdom is not now in existence, nor has yet at any time appeared. Instead of appearing during our Lord's life and ministry, "The Nobleman was to go into a far country," and receive the kingdom and then return; and having given his servants gifts to trade with during his absence, he said, "Occupy till I come" (Luke xix. 11-14).

In the model of Christian prayers,—a model from the divine lips of the Master,—we are taught to pray, "Thy kingdom come" that His "will may be done in the earth as it is in heaven." None can consistently pray for a thing to come which already exists, hence, Christ, does not enjoin us to pray for the kingdom to be established in the hearts of his believers. Again when the kingdom does come God's will is to be done on earth as it is done in heaven. His will is to be done supremely and universally. All antagonism to it will cease to exist. This indeed will be the condition of the world when Abraham and the heirs according to the promise inherit the earth; when "the meek shall inherit the earth, and delight themselves in the abundance of peace."

Daniel, Israel's favored prophet, saw this Divinely-promised kingdom in vision symbolized by a "stone." In explaining Nebuchadnezzar's wonderful dream to him (Dan. ii.) which had baffled the skill of all the astrologers and wise men of Babylon, he says to him: "Thou sawest till that a stone was cut out without hands which smote the image upon the feet that were of iron and clay, and brake them to pieces." And the prophet adds: "In the days of these kings (i. e. the kings symbolized by iron and clay) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 34, 44).

Two facts, in these words of Daniel must not be overlooked, *First*, That this kingdom, when set up is indestructible in its nature; it "shall stand for ever." And, second, it is to supplant all other kingdoms by absorbing them, or consume them, as expressed in the prophetic language. This will appear from other considerations.

Of the *universality* of this kingdom it is said: "He (Christ, the King) shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him, all nation 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." Without extending these quotations, as might easily be done, this testimony is sufficient to confirm this idea that the consumption of the kingdoms of this world as described by Daniel, is not their *destruction*, but their subjection to Him who shall be King over all the earth. To show the universal obedience to him by all governments, it is said that all kings shall fall down before Him, and all nations shall serve Him.

To the *indestructibility* and consequent eternal duration of the promised kingdom, we have already referred and for further confirmation needs but brief mention of the testimony which supports it. Daniel declares "His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

When Gabriel announced to Mary the birth of the Messiah he said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke i. 32, 33). No comment we might offer could possibly make the truth we are contending for more prominent than these Divine testimonies; and they are but a tithe of what might be adduced.

The phrases "kingdom of Israel," "kingdom of God," and "kingdom of heaven," are used in the Bible interchangeably. (See 1 Chron. xxviii. 4, 5; xxix. 23; Matt. viii. 11, 12; Luke xiii. 28, 29.) This theocracy has been overthrown (Ez. xxi. 25-27), and will continue in this overturned condition until "the times of restitution," when He will come whose right it is to reign, and when this rightful heir to David's throne returns from heaven, he will rebuild the tabernacle of David which has fallen down, and establish his rule upon Mount Zion.

As we thus see that the establishment of a Divine and universal government upon earth is a matter of Christian expectation, the question very naturally arises, When will the kingdom come? We are tired of man's rule, and are anxious for God's to begin. We are tired and sick of tyranny, injustice, and political corruption, and long for God's righteous government to be established to secure to us universal peace and national purity. But this government will not

come until Christ the King comes. That long looked for and blessed era of peace, purity and righteousness will not begin until the times of the Gentiles are terminated by the return of Jesus from heaven, and the times of restitution commence. Hence, the *tokens* of the coming of Christ are also the tokens of the coming of the kingdom. The two are inseparable. God has not taught us to pray daily for the kingdom to come, and left us in complete uncertainty of the time of its coming so that we cannot tell whether it is near at hand or far in the future. Lights of prophetic truth stand out brilliantly on the horizon of time, affording us unmistakable and trustworthy reckonings. And the clarion notes ring out from every quarter by God's faithful watchmen: "Behold the kingdom of God is at hand." The pellucid glimmerings of the Sun of Righteousness are already breaking through the gloom of earth's corruption. Truly we may not be mistaken. Various lines of prophecy find a converging point in our times. The four great monarchies of earth have had their rise and fall; and now we see the last and divided state of Gentile monarchy, composed of elements like iron and clay which cannot be mingled, awaiting final consumption by the Stone kingdom, soon to be established in enduring power and righteousness. And there is daily fulfilled before our eyes all the fearful forms of iniquity foretold to occur in the last days (see 1 Tim. iv.; 2 Tim. iii.) As one of God's watchmen expresses it: "Crimes that our fathers knew not of are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is a shame even to speak of those things that are done of them in secret." Drunkenness staggers along our streets. Blasphemy pours itself forth, till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow man, in fiendish hatred, or more fiendish love of gain; none spared; the parent slaying his children, and the child his parent, the husband the wife, the wife the husband; no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. Oh, what a cry of innocent blood, blood which a righteous God will yet avenge!"

But for the fact that all these harrowing pictures of the great immorality of our times show the fulfilment of the Divine predictions regarding the last days, and hence afford conclusive evidence that the kingdom of God is at hand the outlook would be gloomy in the extreme.

Rochester, N. Y.

BELONGING TO A CHURCH.

BY H. H. DOBNEY.

[Continued from last month.]

And now how shall we state in a word the object that Christ (or God in Christ) has in securing men as disciples? Various scripture writers put it variously; but, (to say the same thing in other and every day words,) is it not—to make us good and, at last, perfectly good? Understanding thereby intelligent goodness, "feeling educated up to the dignity of principle," and that righteousness is the back-bone of all true goodness. We may sometimes prefer to speak of "holiness," of "righteousness;" "Be ye holy, for I am holy;" "the kingdom of heaven is righteousness, joy, and peace in the Holy Spirit." The Father would fain have his children bear his own likeness, and Christ be the "first-born among many brethren." We are thankful for the Gospel "with variations," but the key note is ever the same. Perfect goodness is the white light which results from the harmonious proportion of what the analytical prism shows as various colored rays. In other words, goodness is the synthesis of all moral qualities. In one relation it reveals itself as righteousness; in another aspect, as holiness; here, as patience, forbearance, compassion; there, as anger and opposition. For many reasons, among which the chief is that the relation to persons is paramount. Love is the favorite word with Wisdom. Then, "God is Love." And as Christ was the Life made manifest, what would he declare to be the Alpha and Omega of (for want of a better word) religion? "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the First and Great commandment. And the Second is like unto it: Thou shalt love thy neighbor as thyself." So speaks the Master. And he adds a comment: "On these two commandments hang all the law and the prophets." Let us open our hearts to this breath of heaven. As we yield to it the sun of righteousness arises on our souls, with all that is balmy and healing and gladdening and invigorating in his beams.

"The laws and the prophets" would stand in those days for "the scriptures," "the volume of revelation," so far as it was then written. When the book at length gradually received its still nobler additions, and, ultimately assumed the permanent form in which it blesses the world to-day, would not the Master's word be still as true for the Christian as it had ever been for the Jew? Do not, i. e., the Gospels and Epistles,

quite as really and as much as the law and the prophets, "hang on these two commandments," which, in reality, melt into one? That is, again, has the whole blessed book any higher or other function than to be a means—one means—in the hand of Him who is ever working, of bringing men to God, who is Love, that all men may love Him as their Father, and one another as brethren? that, ultimately, all that is exaggerated or false in individuality, all selfishness, the mere self-life, should be absorbed, swallowed up and lost in a glorious world of love and light; and men redeemed from the many Protean forms of evil, at last stand faultless before God—the divine ideal realized—ready, after so many marvellous a history, hand in hand with him who loved him and gave himself for him, to enter on a new cycle of blissful activity and manifold blessedness for which he was created;—is not this the consummation that is revealed to us? And then is not Bible, Providence, everything that God employs, a means to this end? Was it not for this, ultimately, that a long series of prophets heralded the coming of Christ? that the cradle of Bethlehem, and the cross of Calvary, and the borrowed and forsaken tomb of Joseph of Arimathea, with all that lies between, are divinely made the *omphalos* and radiating centre of the life of humanity? Take the sublimest act of divine condescension and love, take the Incarnation of the word, the manifestation of God in Christ, and was not this a means to an end? And what was the end but that there might be a new moral creation, a new world, "a new heavens, and a new earth wherein dwelleth righteousness,"—"a multitude which no man can number" redeemed to love, holiness and heaven? in other words, that God's universe might be flooded with the sunshine of goodness: goodness, i. e., of course, of every type, masculine as well as feminine; creature goodness reflecting the divine goodness, manifold, rich, strong, glorious.

In the degree in which any religious, or quasi-religious, institutions really help towards this end, they are good; in the degree in which they fail of it or hinder it, bad. Test the machinery by the object for which it is invented. Men are not for the sake of churches, but churches for the sake of men. That word of Christ's, "man was not made for the sabbath, but the sabbath was instituted for the sake of man," covers a great deal of ground. Too often the end is forgotten, lost sight of, in punctilious care for what is, at best, the means. Not unfrequently the end even is utterly sacrificed to the means. The chemist has a certain test for gold; surely there

is a satisfactory test for churches. And this cannot be a theological one; still less an ecclesiastical one; how much less a numerical or statistical one. If the kingdom of heaven is best promoted by one of many churches being selected by the state for numberless preferential advantages; if priestly pretensions fostered, and state-endowments and honors provided for all who will profess certain creeds and pray certain prayers, with social disadvantages for all whose consciences forbid; I say, if this is the very wisest and best means that can be devised for bringing us all to love God with all our heart and our neighbor as ourselves, methinks it is a pity that so many fail to see it. And, on the other hand, if this, that, or the other disputable point of doctrine, or ordinance or mode of worship, is to be made a ground of separation, and for gathering together little knots of men, glorifying themselves, not on what is catholic, what is eternally good and true, but on what is distinctive, sectarian, denominational; I say, if this be that divine thing which could almost bring down to our English land the chorus of exulting angels who once made night musical over the plains of Bethlehem, why, again, it is a thousand pities that an increasing number of us who would fain be devout and reverent and loving and good, not only fail to see it, but are getting more and more blind to the beauty of sectarianism and impatient at its presence.

What remains then? I submit, a gladder, more single-eyed and loyal-hearted recognition of the end; such a calmly glad adoption of that, as the one thing needful, as will consciously or unconsciously govern, as by a divine instinct, the choice of the rejection of the various means that are offered. The gathering of individuals into "Churches" is at best but a *means*, not an *end* in itself.

THE UNDESIRABLENESS OF DEATH.

"Too precious in the eyes of Jehovah.

Are his saints, to give them up to death."

—Boothroyd's Translation. PSALMS CXVI. 15.

I. DEATH is the capital punishment for sin. It is also sin's wages. (Rom. vi. 23.) Hence, it is the divinely inflicted penalty for what God hates. Death entered by man's rebellion. (Rom. v. 12, 17.) It is the huge shadow cast over all life. Judged by its origin how can death be lovely? Judged by its ghastly mysteriousness how can it be desirable? Judged by its relation to sin, how can it be a blessing? Were death desirable would not the good who are named in the Scriptures have longed for it? Most certainly

they would. Again and again we should have been told how they longed to die; how valueless is our mortal life. But they did not long for death. They never clothed death with blessedness. They never fell in love with the destroyer. They never spoke nor wrote rapturously in detail of what they would do, or be, or enjoy when they were dead. On the contrary, they yearned to live. To the Hebrew mind, death was a mighty dishonor. It was associated with all that is dreadful, dark, hateful, and sorrowful. The living dog's estate was deemed happier than that of the dead lion. (Eccles. ix. 4.) So all Bible history of human feeling represents the ancient view of death. All men coveted life. To live was regarded as the highest, chiefest good.

II. Thus testified patriarchs, prophets, and every class of men. Unquestionably, the sentence of death fell on the cars of the first human pair like a knell. (Gen. iii. 17.) With what strange emotions of grief and horror they must have gazed on the face of dead Abel. (Gen. iv. 8.) Jacob spoke mournfully of his going down into the grave. (Gen. xxxvii. 35.) Moses would fain tarry longer among the living. (Deut. iii. 25.) Job used the most sorrowful language respecting death, and appeared to see only gloom and darkness in the grave. (Job. x. 21, 22.) David exulted when rescued from disease and the tomb. (Psa. cxvi.) Hezekiah wept and pleaded for dear life. (Isa. xxxviii. 2, 3.) Both these servants of God could endure chastisement, but abhorred to die. Jeremiah without doubt, denominates the grave the land of the enemy. (Jer. xxxi. 15; Matt. ii. 18.) The mother's in Israel refused to be comforted when their little ones were slain; their labors seemed to be utterly lost to maternal love. "Thou shalt die and not live," was one of the most terrible messages ever brought to a king's ears by a prophet's lips. (Isa. xxxviii. 1.) All souls dreaded "the terrors of death." Indeed, Bildad uttered the general sentiment of the people when he termed death "the king of terrors." (Job xviii. 14.) It was regarded as a great privilege when Enoch and Elijah were not suffered "to see death." (Heb. xi. 5.) To be put to death was the most sweeping, exterminating anathema of the Hebrew law. It extinguished all hope. Death was a gloomy tyrant, an insatiate devouring monster. The only hope was that ultimately God would "swallow up death in victory." (Isa. xxv. 8; 1 Cor. xv. 54.) And God assured us that he would do this. With a shout of triumph, Hosea announced the end of death's reign as one day sure to come. (Hosa. xiii. 14.) Death and the grave shall be plagued and destroyed. So much for the old

view. All men had one voice concerning the common foe.

III. There is not a single eulogy of death to be found in the Holy Scriptures. No one spoke of it with desire. In a single case, one of a human experience of tenfold misery, the victim, in whom all love of life was destroyed by his sufferings, coveted to die. (Job. xiv. 13.) It constitutes the one exception. But no one spoke rapturously of dying; all spoke deplorably; all evaded the summons as long as they could, and he who lived the longest was deemed most blest. Long life, even in mortality, was esteemed a gracious favor from God's hand. Early decease was mourned, old age was venerated. Death was hated by good and bad alike. And there is no hint that to love death is a special grace; on the contrary, the Holy Spirit allowed and sanctioned the universal detestation, as if God himself hated the hateful thing. This life-long fear of death we are told subjected all men to a perpetual vassalage from which the Lord of life came to deliver the unhappy race. (Heb. ii. 14, 15.)

IV. To live to see Christ was Simeon's yearning desire. (Luke ii. 28-30.) Christ on the cross nullified the bitter power of death. The cross destroyed the believer's slavish fear of death. (Heb. ii. 14, 15.) Nevertheless, death continues to reign, and Christianity never teaches us to love it. "Save us from dying, rescue our dead from the tomb," was the ceaseless cry of Israel in the Saviour's ears. Mary and Martha chided the Lord for permitting their brother to die. (Jno. xi. 21.) Lazarus sprang joyously from the open sepulchre at the Saviour's call. The widow of Nain (Luke vii. 11-15), and the ruler Jairus (Mark v. 41, 42), thankfully, and with gladness, kissed their risen dead. John was evidently envied by the eleven apostles when it was supposed that he should not taste death, but wait the Master's return. (Jno. xxi. 22, 23.) Peter heard his decease announced in sadness. He never referred to it in terms of longing desire. With Jeremiah, the apostle calls death the enemy of the church. (1 Cor. xv. 26.) And the plain English of his teaching is, "I do not desire to die; I wish to live and see Jesus come back from heaven; I groan in myself for full redemption at the resurrection day." (Rom. viii. 23.) And instead of death being a blessing, we are told it was of God's mercy that Epaphroditus was saved from dying. (Phil. ii. 27.)

V. Jesus himself, the perfect, sinless one, did not covet to die. He did not dote on the cross, he "endured the cross." (Heb. xii. 2.) Made under the law, in common with all men before him he feared death. The Father's love banished

that fear; the Father's power while it kept him not from dying, yet saved him from perpetual death. Dying in gloom and darkness most profound and terrible, his song of comfort was, I shall rise and live again. Shrinking from contact with the destroying enemy, he was assured by the hope in which his flesh reposed, and consoled by the divine promise, "Thou wilt not leave my soul (or me) in hades." (Psa. xvi. 10; Acts ii. 31.) He conquered death; not by pushing it away from him, but by rising from under its power. And the glory of our Lord's present life on the eternal throne is, that "death hath no more dominion over him." (Rom. vi. 9.) His grandest assumption of individual power is, when he triumphantly exclaims, "I am he that liveth and was dead: I am alive forevermore; I have the keys of hades and of death." (Rev. i. 18.) It is the shout of a mighty conqueror.

VI. Thus Jesus, the Holy Spirit, patriarchs, prophets, apostles, utter one voice, tell one thing. It is a vehement hatred of death. It is the one world-wide curse that invaded man's Eden, and that shall one day be swept for ever away. Luther ever coupled death along with the devil. Baxter wrote death was penal, and it was not characteristic of Christians to desire to die. He boldly expressed his undisguised abhorrence and fear of death. He yearned to survive to behold the last advent and never die. Irving styles death an unloved enemy, "the capital curse of God." Anderson calls it "man's mortal curse." Chalmers describes it as being "a condition of unnatural violence." All living beings flee death's loathsome embrace. Every one feels, every one knows that "All that a man hath will he give for his life." (Job ii. 4.) Life, life, life is the universal longing cry. And so the divine words of promise, "There shall be no more death" (Rev. xxi. 4), constitute one of the grandest, gladdest announcements found in the sacred volume. It is a sublime psalm of victory sounded in advance. It predicts the epoch of all life. In the eternal kingdom, writes Dr. Cumming, "all life shall live, and all death shall die." Yes, death, in company with the vilest enemies of God and the Church, is chased out of the world and flung into the lake of fire. Death dies in Gehenna. (Rev. xx. 14.) This is the last of death. Amen.

VII. Finally: there is one thing that is desirable. One event in which centres all the hopes of the church, and around which clusters all the good of the mighty future. And that is the second coming in majesty and glory of our Lord Jesus Christ. To live and see it is a characteristic of the holy. In the words of Pollock it has been the "day long wished for by the good,"

ever since Patmos echoed to the yearning prayer of John. "Come, Lord Jesus, come quickly." (Rev. xxii. 30.) No Christian who understands Christ's doctrine will dread that day. Luther's "Let him come with his last judgment!" and Doddridge's "Let that day come with all its horrors," find an echo in a million of hearts. Barnabas, Ignatius, Polycarp, Tertullian, Cyprian, Cyril, Jerome, Augustine, Tyndale, Bradford, Latimer, Ridley, Piscator, Knox, Melancthon, Bullinger, Brightman, Cradock, Milton, Alleine, Rutherford, Viucent, Bunyan, Henry, the Mathers, the Wesleys, Watts, and a thousand other eminent saints, desired to live till the coming of that day, and Richard Baxter spoke for them all, when he wrote, "The thought of the coming of the Lord is most joyful to me." We can never be reconciled to death. We can be to the Lord. Death is hateful; but our Lord and his appearing are to be loved. It is not merely an expectation of his appearing that secures the crown. The crown is for those who love his appearing. (2 Tim. iv. 8.) It is a crown of immortal life. Love his coming. Be ready for it. So doing, you will live with the Lord throughout the endless ages to come. D. T. T.

—Selected.

THE MINISTRY OF ANGELS

Ours was surely a beautiful world and one of great promise, at that time, "when the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7); and God himself pronounced it "very good" (Gen. i. 31). Whilst we think of the riches, beauty, and innocence of the world which then was, we are tempted to ask, What was the cause of joy in those morning stars and sons of God? In the earth they could see a specimen of the Creator's handiwork, sufficient to call forth their highest admiration and give them more exalted ideas of His unlimited wisdom—a delightful home well fitted to be the abode of God's children. But the sight of the material world, beautiful though it was, could not of itself have been productive of joy in the true sense of the term. In that noble pair who were the crowning masterpiece of creation, the heavenly hosts could discern the likely beginning of a race of intelligent and holy beings not unlike themselves, with whom they could hold sweet intercourse, and who, in common with them, would most lovingly adore the one Father in heaven and on earth.

Was it in such a contemplation as this that they sang together, and shouted for joy? Humanly speaking, such joy would doubtless have

been premature. Among the mental deficiencies of men are those of sufficient forethought and foresight, guiding and controlling the faculty of anticipation. Now supposing the sons of God had not the inspiration of prophecy, yet, living in the light of God's countenance, they would not be without those powers of mind so necessary to man's well-being. Left then to their own thoughts of that guileless pair in the garden of Eden, living in ignorance of "the knowledge of good and evil," but yet liable to partake of its bitter experience at any moment, what was there to rejoice the hearts of celestial beings? They could not be oblivious or ignorant of possibilities: and if not, we may be sure the purposes of the allwise and beneficent Father would not be unknown in his family: and the history of those purposes would at least show clearly the awful contingencies to which the whole creation was liable. Why then did the morning stars sing together, and the sons of God actually *shout* for joy, when the world had yet to show itself worthy of its Creator? My conclusion is that the cause of their joy was the light of prophetic knowledge—as much as afterwards at the birth (Luke i. 13, 14) of the "Heir of all things," who, notwithstanding, became a "man of sorrows, and acquainted with grief."

It was the will of God that the end of this world should far transcend its beginning in glory. And even if there had been no sin, we may safely conclude that the present ages would have been instrumental in leading to the ages of eternal and unconditional life; when the tree of life in the garden of Eden would have become the absolute property of all. Speaking of this end and consummation in our blessed Redeemer, the epistle to the Hebrews refers to some old prophecies, namely (chap. i. 6), "Let all the angels of God worship him:" (ver. 8) "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom," etc.: (chap. ii. 7, 8) "Thou crownest him with glory and honor, and didst set him over the works of thy hands." In connection with our world, if God has declared "the end from the beginning, and from ancient times the things that are not yet done" (Isa. xli. 10), the praises of angels must always have anticipated "the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power" (Heb. i. 3).

We cannot read much of the Scriptures without being struck with the great amount of knowledge regarding the future which the angels possess, and with how very much they are concerned in the affairs of current and future history. The

law, prophets, and apostles testify that the angels are not only the faithful friends of man and much interested in his welfare, but also worthy of knowing and carrying out in many respects, the love of God in his plan of redemption. (Gen. xxii. 15-18; Acts vii. 53; Dan. viii. 13, etc.; xii. 1, etc.; Luke i. 26; ii. 9; xv. 7, 10, and others.)

Peter could well affirm that "the sufferings of Christ and the glory that should follow" were among the things which "the angels desire to look into" (1 Pet. i. 11, 12). Meantime, "they are all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 15). And the time is coming "when the Lord Jesus shall be revealed from heaven with his mighty angels" to perform his acts of mercy and righteous indignation. (2 Thess. i. 7, 8; Matt. xiii. 41; xxiv. 31.) And one great honor which awaits God's tried and faithful children is, that Jesus shall confess them as his before the Father and before the holy angels. (Matt. x. 32; Luke xii. 8; Mark viii. 38, etc.)

That those heavenly beings have pleasure in the finished work of our Saviour, and that they love him with a love which is free from any spark of jealousy, is most manifest. If "he verily was foreordained before the foundation of the world" (1 Pet. i. 20), what greater joy could the angels have than in contemplating the inestimable beauty of this world with its mighty Lord and Redeemer in the company of his chosen disciples purified in their Master's sufferings, and whom he has purchased with his own blood. The triumph of good over evil is truly a glorious victory and one of joy.

That God should pronounce the fair world he had just made "very good," that the morning stars and sons of God should rejoice over it as a home of blessed destiny; and yet that Satan, by corrupting its innocence and marring its beauty, should thereby cause God to abandon it to utter annihilation by fire, notwithstanding his redeeming love, is an unworthy reflection on the Divine wisdom. "Thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else . . . Look unto me, and be ye saved, all the ends of the earth" (Isa. xiv. 18, 22). The joyful songs of the angels will not have been in vain. On the other hand, the latter glory of the earth is clearly enough, *not* the result of Satan's overthrow—the very reverse being implied in the presence of the Tree of Life in paradise. Besides our assurance that God is not the author of sin, I think we may infer that sin and evil were not

matters of so-called predestination from the fact that the saints were chosen to life eternal *before*, whereas the "Lamb was slain" *from* "the foundation of the world." (Eph. i. 4; Titus i. 2, and Rev. xiii. 8; see also Heb. ix. 26.) The joy of the angels therefore looks to the destruction of sin, and the decreed and final state of perfection.

But in viewing the world as a home of eternal bliss, the sons of God could not be indifferent to the awful picture of disaster, suffering, and death, ready to be revealed. And neither they were, as their love for the human race has sufficiently shown. Their apparent silence on the matter will be explained if we consider the bearing of evil on our present life and future salvation; a few thoughts on which are all that need be given here. We read that "no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby" (Heb. xii. 11). Many passages to the same effect point out the purifying influences of affliction. Our bonds of affection and love are thereby materially strengthened. So are our acknowledgment of God as the author of all blessings (appreciated most when a loss has been felt) our complete dependence on him at all times, and our loving submission and resignation to his will at whatever cost. These are valuable lessons of experience which the uncertainties of life and the ravages of time are continually thrusting before us.

The sorrows of a Christian may be other than those common to man. If we take up our cross and follow Jesus, we may come into collision with our neighbor and be hated and tormented by those whom we would seek to befriend. Our consolation in these circumstances, is that "Captain of our salvation" was made perfect through like sufferings, and so shall we. Though present afflictions are hard to bear, they shall eventually prove the greatest source of joy. (Rom. viii. 17.) In every variety of trouble, the language of Paul will apply—"Our *light* affliction, which is but for a moment, worketh for us far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) At the worst, it is really but as the bruising of a heel compared with the fatal bruising of the head (Gen. iii. 15), as time will prove.

In all the vicissitudes of life, the love and ministry of angels appear to me important and suggestive. "We that are strong ought to bear the infirmities of the weak." When a poor man is weary with his burden, it is no small comfort to have the cheering encouragement of one who can discern ahead the light of the desired haven

of rest. An invalid likes to feel, as it were, the freshness and vigor of a strong man who can rejoice in a patient's pleasures and give the help of his strong arm. At other times, when the presence of such an one would not be acceptable, for he cannot sympathize with afflictions he has never felt or tended, suffering nature finds comfort and hope in the gentle voice and hand of age and tried experience. How thankful should we be to our God of compassion and tenderness, that the mighty angels of his choice are to us "ministering spirits." Sinful, unclean, and poverty-stricken though we may be, how blessed to know that the angels are interested in us, and will rejoice over even "one sinner that repenteth, more than over ninety and nine just persons who need no repentance." (Luke xv. 10.) In our hours of depression and sadness, when we feel as if no man or angel, of himself could help us, in the exceeding riches of God's grace we have an High Priest who can be "touched with the feeling of our infirmities," having himself passed through like trials. Angels ministered to Jesus, as they now do to his disciples. (Matt. iv. 11; Luke xxii. 43.) But the "fellow-feeling" which led him to death, found no sympathetic response from the world. To that love which was never quenched, may we ever respond.

When we pray "Thy will be done on earth as it is in heaven," we form our conception of heaven from the holiness and perfect obedience manifested by our Saviour; but what we know of angels tends to enlarge and confirm our knowledge respecting the unity of God's family. For example, their devotion and love towards Christ and his flock are altogether free from envious jealousy or pride—so strong indeed is it. What are we that we should be called the *sons of God* even as they, and that the *only begotten* Son of God should call us *his brethren*" (Heb. ii. 11); and yet the angels are filled with joy at the prospect! They are kind to us meanwhile, and we have evidence that their actions are no passive obedience to the will of God. O how full of becoming dignity does their innocence and goodness appear to us, and how delightful to contemplate! "Behold how good and pleasant it is for brethren to dwell together in unity! The Lord Jesus, of whom the whole family in heaven and earth is named," exhorted his disciples to love one another. "By this shall all men know that we are his disciples, if we love one another." Diversities of character and abilities, or of knowledge, should not lead to ruinous divisions, but to "diversities of operation" (1 Cor. xii. 6), necessary to produce a building harmonious in all its parts and "fitly framed together." A

consistent manifestation of the Divine love will commend itself to the notice of reasonable men. See with what unaffected simplicity the angels work. As far as we can judge, they do not fear the apparent obscurity and insignificance of their services to God and men, *provided* they glorify God. Even as we perceive the goodness and wisdom of God in his messengers, the world should behold the grace and truth of Jesus Christ in those who serve him.

In appreciating, among other blessings of old standing, the joy and love of angels, let us strive, in the love of Christ, to be worthy of their distinguished society and of that hearty welcome they will give to all the saints; and to anticipate that time when the will of the Father shall be done on earth as it is done in heaven; when Messiah's kingdom shall proclaim, "Glory to God in the highest, peace on earth, good will toward men."

GEO. B. FINDLAY.

—*The Rainbow.*

THE COMING CONFLICT.

The interpretation of unfulfilled prophecy in the light of current events, is among the most perilous enterprises on which the student of the prophetic page can embark, and rash ill-judged attempts in that direction have, perhaps, done more to prejudice the whole subject in the minds of many devout and intelligent Christians than anything else that could be mentioned. Nevertheless, "the signs of the times" can never be safely disregarded; it can never be right wholly to ignore them; nor will they be overlooked by him who, as good old John Newton said, "reads the newspaper to see what his Father is doing in the world." "God is in history" as truly as in prophecy; in point of fact, the one is continually passing into the other. God is in your life, reader, and in mine,—Oh! that we did but realize it more fully!—as really as He was in the life of Abraham, of Daniel, or of Paul. God is working *now* in our world as mightily as He did in the days of Noah, of Moses, and of Cyrus; and to the same righteous ends,—the deliverance of His people and the destruction of His enemies. We may be permitted, then, without attempting to indicate the definitive fulfilment of any particular prophecies, and still less to determine the day and the hour of that *sublime event* which is at once the birth and consummation of prophecy, of history, and even of creation; to look calmly around us, and mark soberly yet carefully the aspect which Europe at this moment politically and ecclesiastically presents.

We trust we shall not be regarded as trespass-

ing on the domain of party politics,—with which in the pages of "OUR HOME" we have assuredly nothing to do,—if we frankly confess that we have never been among those who regard the Present Minister of England as a great statesman. But at the same time, no one who has attentively watched his extraordinary career can doubt his possession of a marvellous faculty of forecasting. With a prescience which almost amounts to an instinct, Mr. Disraeli is as sensitive to the pressure of public opinion as a barometer is to the meteorological influences. Whether this prescience of his is as trustworthy when extended to the wider area of Europe, as it is with the kingdom in which he has always lived and about whose secret springs of action he knows so much, is a question which time alone can decide. But it is much in his favor in this respect, that he is pre-eminently cosmopolitan,—not so much an Englishman as a Jew. Now we are not alarmists,—most strongly do we deprecate the sensational school of prophecy,—but nevertheless the remarkable words uttered by the present Premier in his speech at Glasgow on November 22nd, 1873, as well as similar ones on several other occasions, have seemed to us worthy of attentive consideration. On the occasion referred to Mr. Disraeli said:—

"There is another point to which I wish to draw your attention, namely, *the contest commencing in Europe between the spiritual and temporal power.* Gentlemen, I look upon it as very grave, as pregnant with circumstances which will greatly embarrass Europe. A religious sentiment is often very generally taken advantage of by political causes which use it as a pretext; and there is much going on in Europe at the present moment which, it appears to me, may occasion us soon much anxiety in this respect, that I myself look upon as the greatest danger to civilization, if, in the struggle that is taking place between faith and free thought, the respective interests should only be represented by the Papacy and the Red-Republicans. I may say that *we have before us the prospect of struggles—perhaps of wars and anarchy, ultimately—caused by the great question that is now rising in Europe,* and it will not easily be in the power of England entirely to withdraw itself from such circumstances. . . . The position of England is one which is indicated, if dangers arise, of holding a middle course upon these matters. It may be open to England again to take a stand upon the Reformation, which 300 years ago was the source of our greatness and our glory—and it may be our proud destiny to guard civilization alike from the withering blasts of atheism and from the simoom of sacerdotal usurpation. These things may be far off, but *we live in a rapid age, and my apprehension is that they are nearer than some suppose.*"

Well, time has passed on. That which seemed

a mere rhetorical extravagance a year ago, has become a dark shadow which is hovering over Europe, something like the death-mist of the cholera when it creeps over the Ural mountains and stretches westward its awful pall. Even as we write (November, 1874) Mr. Disraeli's great political rival, Mr. Gladstone, has given to the world *his* opinion, in a pamphlet the importance of which can hardly be overrated. Speaking of that "constant fire of denunciations and complaints" kept up by the Papacy, with which we are all familiar, Mr. Gladstone says:—

"When the tone of these denunciations and complaints is compared with the language of the authorized and favored Papal organs, in the press, and of the Ultramontane party (now the sole legitimate party of the Latin church) throughout Europe, it leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue by the road of force, upon the arrival of any favorable opportunity, their favorite project of re-erecting the terrestrial throne of the Pope, even if it can only be re-erected on the ashes of the city and amidst the whitening bones of the people. It is difficult to conceive or contemplate the effects of such an endeavor, but the existence at this day of the policy, even in bare idea, is itself a portentous evil. I do not hesitate to say that it is an incentive to general disturbance, a premium upon European wars. It is in my opinion, not sanguine only, but almost ridiculous, to imagine that such a project could eventually succeed; but it is difficult to overestimate the effect which it might produce in generating and exasperating strife."

Having listened to these warnings, then, we look abroad upon Europe,—And what do we see? Nothing very definite, perhaps, but abundantly sufficient to justify the apprehensions expressed and to furnish food for grave reflection. There is certainly a gathering of dark and ominous clouds, a density of the atmosphere, and a consciousness as of potent though unseen agencies at work, which cause men to pause and look forward anxiously, even as the Indian traveler in the night time peers into the unknown jungle path, lest a wild beast should be lurking there and spring out upon him.

In the first place, assuredly very remarkable, and most significant to the student of prophecy, is the ecclesiastical and religious turn which public affairs have taken throughout Europe. In Germany, in France, in Switzerland, in Belgium, in Spain, it is the same; and even in England ecclesiastical and religious questions are quite the most "burning" questions of the day. The air is filled with the din of theological strife—men *must think* about religion, no matter how little influence it may have on their heart and

life. Again, we cannot but perceive that Europe is rapidly being transformed into a vast armed camp. When the German Landsturm Bill becomes law, the German forces, without the second class of the Landsturm, which may not be organized for the present, will amount, it is said, to nearly two million of men. The Prussian army, when its present military system is developed, will approach three millions. France has already, at least on paper, a total of about one million. Giving the other Powers, then, an aggregate of only two millions of men, we reach the conclusion that within a few years the armies of Europe will muster some *eight millions of men* trained with the most consummate skill, and armed with the most destructive weapons of war the world has ever seen.

For what are these mighty hosts being gathered? Is it, as Mr. Disraeli anticipated, for a life and death struggle between Ultramontanism and Infidelity? Shall we say that, so far as the continent of Europe is concerned, "Prince Bismarck has proclaimed war on behalf of Protestantism against the Papal assumption of infallibility, and that the hosts on either side of this internecine war are gradually separating themselves to prepare for the Armageddon which is speedily to follow?" Time will show; far be it from us to assume the prophet's mantle; but we cannot shut our eyes to great facts such as we have mentioned, nor yet to many smaller but scarcely less significant ones which it would take long to enumerate. Suffice it to say that numberless indications combine to assure us that Europe is even now in the throes of a new and fundamental religious revolution. A revolution which this time is not instigated by monks and priests, tired of the chicanery of superstition in which they have been brought up, but by rulers and peoples. For many years past a storm,—we believe the final one,—has been darkening over that blood-stained and apostate Church of which Lord Macaulay predicted that it might be flourishing in more than its pristine state, at the other side of the world, when a traveler from New Zealand should be sitting on a broken edge of London Bridge sketching the ruins of St. Paul's. France drifted into scepticism three-quarters of a century ago; Italy has become a great and united State, and proclaimed itself in theory and in fact superior to the Papal power; Austria has torn its concordat to pieces; in Spain the struggle, really instigated by Ultramontanism, has gone against that party; and lastly, Germany, in its own "blood and iron" way, has placed its heavy foot not only on the neck of Ultramontanism, but

upon that of Papal authority of whatever kind. What shall be the end of these things?

In this brief paper our object is simply to indicate tendencies, not to predict or verify events. But we cannot conclude it without quoting a single passage from the Book of Revelation, leaving the reader to draw from it, and from the preceding remarks, what conclusion he may please: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons, working miracles, which go forth unto the kings of the whole world, to gather them to the war of the great day of God Almighty" (Rev. xiv. 13, 14).—WM. MAUDE, *Editor of Our Hope.*

INTRODUCTION TO THE GOSPEL BY JOHN.

BY N. H. PALMER.

Forasmuch as many had taken in hand to set forth an orderly declaration of the historic facts in the life of Jesus Christ, it seemed good to the apostle John, at a later period in the history of the Church, also to record many things—many of the Master's miracles and discourses not noted by others, that the Church might have a perfect exhibition of the Christiana religion.

Previous, however, to his entering into a detail of the facts and events of Christ's ministry he carries us back to the source of all things, to the profoundest regions,—regions altogether divine, and points us to the original and first cause—to the divine Power that originated all things. John i. 1—5. He here calls us to contemplate life in its most universal aspect: to trace it from its fountal source to its visible manifestations in creation. As Moses, in his history of the creation goes to the beginning and origin of all being and life, so the beloved disciple, full of the Spirit's inspiration, calls us back to the same point of departure: "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."

There is an assumption in this inspired lingual formula, of the eternal existence of the personal God, in the abstract unity of His essence, with a positive affirmation of the concrete relationship of the Word (*Logos*), with a specific reaffirmation of the eternity of this relationship.

The person of whom this is affirmed is Jesus, the Christ, the Revealer of God. For as man

reveals himself in language discovering his sentiments and designs by the intervention of words or speech, so God makes known his character, attributes, purposes and laws by Jesus, His Son. We know nothing of the Father but as the Son has revealed his purposes. In the first promise to the sinning pair; in the tender of the covenant to Abraham; at the burning bush; in the giving of the Law when wrapped in a mantle of cloud and fire the Lord spoke to Israel in thunder tones; and in the mission of all the Prophets, "God was in Christ reconciling the world to himself."

Having assured us that the Word existed eternally in the association of the Godhead the apostle affirms His active agency in the production of all things:—"All things were made by Him, and without Him was not anything made that was made." This is expressed more at large by Paul in Col. i. 16, 17. The apostle John afterward penned this utterance: He is "the beginning of the creation of God" (Rev. iii. 14.) He is not himself a part of creation, but he is the inceptive source from whom all things date their beginning. Afterwards John saw him seated on a glorious throne, and the Elders worshipped him, saying—"Thou hast created all things, and for thy pleasure they are, and were created" (Rev. iv. 11).

As the Word is the fountain of being, so is he also the spring of life: "In him was life." In his eternal relation as the Word (*Logos*) he has an original, undervived life; "He has life in himself." *He is "the Prince of Life."*

The sum of the divine testimony is this:—Jesus, the Word, the Revealer of God, is eternal and divine; he is the Creator of all things; the essential condition of all tangible being, and fountain of all life. Life in its most universal aspect,—in its profoundest depths, and original idea existed in the Word as its fountain, inception and beginning.

The inspired apostle, John evidently contemplates the Man Christ Jesus in three distinct conditions. 1. In his antecedent relation as the Word (*Logos*). 2. His incarnation as the Son of God, though a man; and 3. His glorified state as the Lord of life and glory.

In Jesus Christ as the Word he seeks and finds the origin and explanation of that divine power that works in the saints,—a solution of the real nature and origin of a divine life in man. All life has its inception in the personal Word—the manifested God. "In him was life:" its manifestations, derivations, and inflections are infinitely varied in mode and character, but the highest and divinest derived life, of which we

have any knowledge, is exemplified in the regeneration, or new creation of redeemed men in this life, to be perfected in a glorified state in the ages to come.

The historic facts of the life of Jesus the Christ afford an exemplification of the process by which this divine life was manifested to the world and reaches men as individuals and as a society. The nature of life itself transcends our powers. All we can affirm is that it is an efficient power underlying all its manifestations. This hidden law had its primal being in the Word, and in his pre-existent relation as such he is the source of all *natural life*, vegetable, animal, and spirit; and the natural life of man.

We will now very briefly consider the historic process of this new life.

In order that the Son of God might be a spiritual Saviour, "the Word was made flesh and dwelt among us," "full of grace and truth." He was "made of a woman," made "under the law" to take out of the law them that were under its "curse." As all men in natural conditions were appointed to die, He likewise took part in the same, and was crucified, dead, and buried. But having life in himself, and having the power to lay it down and take it again, it was impossible that he should be holden of death. He therefore saw no corruption but was raised from the dead the third day, exalted to the right hand of power, and is alive again forevermore.

In consequence of His resurrection he has introduced into the world a new humanity, and become a second Adam or head of the races of men; and as a quickening spirit he is the author of a new life. To be in him is to stand in the power of a divine life.

Spiritual life in man is then a divine vitality derived from Christ as a crucified and risen Saviour. That Jesus might be a Saviour in the Christian sense it behooved him to suffer, die, and be buried, and rise from the dead, and be glorified.

Paul affirms, "We preach Christ crucified," and only as crucified, "the power and wisdom of God." "God forbid that I should glory save in the cross of our Lord Jesus Christ;" the cross a symbol of his sacrificial death, by which he became the author of eternal salvation.

[To be concluded next month.]

THE TWO COVENANTS.

BY HELEN ROBERTSON.

"This is my covenant unto them, when I shall take away their sins."—Rom. xi. 27.

The first covenant God gave to ancient Israel as natural men, in their sins, with their carnal hearts; and they *could not* keep it. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed *can be*. So then they that are in the flesh cannot please God." "The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned."

The same law holds good with Jew and Gentile. They have both proved that there is none righteous. God can not do any more with the Gentiles than he could with rebellious Israel, until He, individually, takes away their sins, creates a clean heart within them, and writes his law of love upon those hearts: not with ink, but with the Spirit of the living God. Thus they are introduced into the Christ, and begin a new life: henceforth not to walk as other Gentiles in the vanity of their minds.

Judah and Israel are God's peculiar covenant people; and yet they have never had the advantage of this glorious *new* covenant that was to be made particularly with them; but have been "shut up," *by God*, "in unbelief." Is it to remain so? Are they never to have the benefit of all this glory at all? Yes, He is yet to have mercy upon all: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah. After those days, saith the Lord, I will put my law in their inward parts; and write it in their hearts: and I will be their God and they shall be my people." This new covenant is promised *to Israel and Judah* in the Old Testament, (see Jer. xxxi. 31-34), and fully repeated to the same Israel and Judah in the epistle to the Hebrews; which epistle we believe is particularly to that people.

Isaiah also speaks of the time when "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Also, of the covenant and the spirit that are to be given them and the words which are not to "depart out of their mouth, nor out of the mouth of their seed, nor of their seed's seed, saith the Lord, from henceforth even forever." Here are men in the flesh with children and children's children, many generations. What could be plainer! "thus saith the Lord" attached to it, too. Then is said to them (to whom?—to Jacob, dwelling in Zion when the Redeemer comes to it.) "Arise, shine: for thy light is come." Who has come? The Redeemer, their Messiah has set his feet upon the Mount of Olives, and the glory of the Lord is risen upon them. "For, behold, the darkness shall cover the earth, and gross darkness the pro-

ple: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx.)

We conclude from reading the *sure* word of prophecy,—*sure*, and therefore unconditional,—that the new covenant will not by any means be done with when Jesus comes. True, the church, the people taken out of all nations for his name, is now enjoying its blessings, but the full glory is coming after the Redeemer comes.

It might seem strange, at first thought, that God would make a covenant with Israel knowing they could not keep it. God knew it, but they did not; so He took that wonderful method to teach them their own weakness, and prepare them finally to receive Him who "is the end of law for righteousness to every one that believeth."

The Lord help us all to learn of that meek and lowly One, and so find rest in him, and finally be saved through him in his blessed kingdom.

A FEW THOUGHTS.

BY M. C. HARRIMAN.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."
—John xvi. 33.

This and many other similar texts teach us, it is our lot to be afflicted in some way in this present life; and it is necessary for our well being, and glory hereafter to be tried during this present time, and to overcome, that we may be found worthy to reign with Christ, therefore it is not for us to try or expect to evade severe chastenings now; but because we must receive the rod, it does not (thank the good Lord) prevent us having many seasons of rejoicing; and I, in my humble place, have of late had a glad portion dealt out to me. I never could believe in the God-dishonoring doctrine of endless misery. But once, being ignorant of God's word, had nothing substantial with which to refute such an infamous theory, neither had I any particular disposition to do so; my friends believed it, and I cared but little about it, and therefore was willing to be rid of it the easiest possible way.

At last I was shown by a few, whom I had reason to respect, what seemed to me to be a better, or at least a more reasonable plan; more in harmony with a God who called himself "Love." I was led to examine quite thoroughly and became convinced of its justice and mercy, and therefore accepted it as truth; and it was a great help for a few years.

In searching the Scriptures I accepted the doctrine of the soon coming of our Master, and was quite interested in time in 1866 and 67. But during all this time I had been much interested in many of the prophecies not usually well explained. I knew that some carried them on into a future age. It was all dark to me, but light came; slowly unfolded its bright wings; and as it came it left with me the genial influence of more love; love, not only for myself and a few friends, but a growing love for all. "Christ died for all." "While we were yet in sin, Christ died." Blessed; this is not selfish; this shows no partiality. "To be testified in due time to all." Glorious; can this be the God of whom I have heard such report in many years gone past? It is the God of the *Bible*, however much misrepresented; a God of *love*; for his plan includes all.

At length Bro. Storrs published his "Vindication" in full. Bro. Blain's "Hope for our Race," was sent me. The EXAMINER came laden with glad tidings. What a glorious flood of light! "Old things had passed away, and be hold all things had become new" to me! The Bible was a new book; the plan of salvation a new plan; no man to be lost unless by his own choice, after having a knowledge of the truth. This was grand and glorious; this was joy then.

But to return to those who gave me the first lesson of no life out of Christ: They remained in the light they then had; one, at least, of the number strongly, if not bitterly, opposed the doctrines I believed to be true. Time passed on. At last one was convinced in part, and did not shrink from the cross of acknowledgement. Then another came forward with an offering. Finally, the third, like the spring of a leopard, sent a message to acknowledge past error, and advocate present truth. *God's due time had come.* It may have taken long to tell it; but this is my late cause of rejoicing. It indeed cheers the heart to see old friends, from whom we have been parted for years, accept the truth we love so much.

However poor, unprofitable or mean we may feel, the Lord has some joy in store for us even here: therefore let the little ones take courage, for we know not what an instrument we may be in his hands to carry light to some honest heart. And that all the honest ones will sooner or later, in God's own good time, see, understand, and accept this glorious light, I have no doubt.

And as they come, let us rejoice; and the angels in heaven will rejoice. Soon may we all together rejoice, for God is good.

Warner, N. H., March, 1875.

AN INQUIRY: OUR ENGLISH FRIENDS.

A friend asks me, "What do you make of Constable's remark on page 200 of 'Our Hope,' that, 'If we connect the resurrection of the wicked with redemption as its source, we will find it extremely difficult, if not absolutely impossible, to deny Origen's theory of universal restoration?'"

I have never read the article from which this extract is taken; hence so far as I say anything it must all relate to this quotation in its isolated state. It will therefore in no sense be a review. Any resurrection of the dead—saints or wicked—most assuredly has its "source" in the "redemption" by Christ: for, "By man came death, by man also came the resurrection of the dead" (1 Cor. xv. 21). Again: "For if through the offence of one, (*oi polloi*) the many be dead, much more the grace of God, and the gift of grace, which is by one man. Jesus Christ, hath abounded unto the many" (Rom. v. 15). Dr. Bloomfield, in his critical Notes on the New Testament, edited by the late Prof. Stuart, of the Theo. Institution, Andover, Mass., says, on this text, "The Apostle observes, that if God's justice, in the infliction of punishment, was *general* in its effects, much more has his goodness been *general* in freely bestowing mercies through the Gospel:" and he adds,—"oi polloi:" not many; but "the many i. e., all mankind."

How it is possible for any one to show a resurrection of any dead ones, except through the "redemption" by Christ, "as its source," it will be "extremely difficult, if not absolutely impossible" to accomplish. Christ says, "I am the resurrection and the life" (John xi. 25). Again He says, "I have the keys of hell (*hades*) and of death" (Rev. i. 18). How then is any human being to come out of death's dominion except through the redemption by Christ? God has given his Son "power over all flesh;" and "the Father judgeth no man, but hath committed all judgment unto the Son." If, then, all men are to be raised from the dead, *that* is in the redemptive plan, and in that plan Christ is the executive officer or Agent. He affirms, "All that are in the graves shall hear his voice, and shall come forth." If the *law* holds men in death, it must be *grace* that delivers them, if delivered at all. But to say, men are delivered from death, by grace, for no other purpose than to be judged and to die the second death, it will be found "extremely difficult, if not absolutely impossible" to prove, to say nothing of the absurdity of grace being concerned in such an abomination.

Let the fact be admitted that all resurrection is of grace, and another fact also to be granted, that there is no such thing as a resurrection unavoidably followed by a second death, and there is no occasion to affirm that "Origen's theory of universal restoration" must be accepted as true. But even that theory is far more honorable to God and his government than those theories which consign the mass of the race to death without a resurrection, or raising them from death simply to destroy them in the lake of fire, because, by unavoidable ignorance of "the only true God and Jesus Christ," they are not believers, or had never exercised *faith* in the Father and Son, of whom they had never heard, or only heard of in a false and repulsive light, calculated to inspire dread and hatred rather than confidence and love.

Let our English friends admit the glorious truth, that "Christ gave himself a ransom for all" men, "to be testified in due time" (God's own time) to all men, and that due time having come to only a few in this and the ages past, and understand that God's redemptive plan cannot be carried out without the resurrection, not only of the saints, but, of all who have died without that knowledge by which alone they could obtain an endless life, and they will not fail to see that the unrenewed or wicked dead must have a revival from the dead, in some of "the ages to come," or God's counsel and plan is defeated; for, He has "made known unto us the mystery of his will, according to his good pleasure which He hath purposed in himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him" (Eph. i. 9, 10.) Ed.

FREE AGENCY.

BY ELDER JACOB BLAIN.

BRO. STORRS: I propose to send to the EXAMINER, from time to time, short remarks on various subjects which I find in reading many different works. I have become convinced that the *nature and purpose* of our Maker in endowing us (and likely all created moral beings) with free agency, is not fully understood by most Christians, and so I send a few remarks I find on that subject.

A reviewer of Dr. Cowles, who is an orthodox writer, makes the following criticism on his work on the Peutatuch:

Dr. Cowles says, "The history of Joseph shows how skillfully and how mightily God manages the wicked, making their wickedness work to evolve abounding good." But if God can bring "abounding good" out of sin in one case, why not in ten, a hundred, a million, in all? "The case evinces the consummate skill of God in managing the free moral activities of men with out the least infringement upon their *free agency* and moral responsibility." But if He can manage the "free moral activities" of Joseph's wicked brethren, "without infringing upon their free agency," so as to punish, and at the same time save them from temporal death; why not manage all sinners in the same way, and punish and save them from eternal death? Which is it, the disposition, or the power, that is wanting?"

I will add a little to the above remark: The ideas of Dr. Cowles are corroborated by what is said of Pharaoh and the murderers of Christ, who acted as freely as Joseph's brethren, and so as to the acts of all men. That freewill is overruled by God, when and where He pleases, is a truth plainly taught in the Bible. See one proof in Acts ii. 23: "Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Compare this with Eph. i. 11, "In whom (Christ) we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Freewill is overruled or changed by *motives* being presented to the mind in God's mysterious way. To lead to repentance more light is given, as to Saul when on his way to Damascus; and by his Spirit giving men to see and feel their sins and lost condition, and by "opening the heart to attend to the word," as the Lord did that of Lydia, Acts xvi. 14. Men talk very unwisely when they say, as many do, that God will not *force* any to believe and repent, neither in this age nor one to come. Is He not able to give *more light* than He has ever yet seen fit to give, both to the unconverted in Christian lands, and to the heathen? That He will do so in the ages to come is plainly taught by the prophets; and give it both to the living and to the risen dead.

That God will thus give light and the mass of our race will voluntarily repent and be finally saved, either as "kings and priests," or as happy subjects, is the great subject being discussed and proved in the BIBLE EXAMINER and by "Our Hope," published in England by William Maude. No reform, or religious matter now being agitated in the Christian world is of equal magnitude, unless we except the general uprising against the

horrible doctrine of endless torment; and then these views are among the strongest weapons to kill that gross error, as they present parts of the Bible which overthrow it. In doing away with that doctrine we need a Bible *system* which shows *when, where, and how* the many threatenings in the Scriptures are to be fulfilled without being endless in their effects,—a system showing how "every one can receive according to the deeds done in the body" in this, and past dispensations. When we learn from the prophets what Christ is to do when he comes the second time, and in the ages to come, men will see no need of a *hell*, nor of "*world burning*," for God to deal out just punishments and rewards.

Brethren, search more, and think more on our reform and you will see it worthy of greater efforts to spread it than have ever yet been made. Not to boast, but to provoke to emulation" (Rom. xi. 14). I will briefly state what my own feelings have led one to do for our cause. Four years ago, having obtained a land warrant for service in the war of 1812, I had \$600 in the savings bank, laid up to live on when laid by, from age or sickness; but it is mostly gone, and I am left largely in debt to my printers. Heretofore I have given an account in the EXAMINER how it has been expended. But the great peace I enjoy in my own mind has richly paid me for all the sacrifice I have made, both in means and hard study. It is true my comfort is some checked by being in debt, yet I trust this drawback will only be temporary and I shall go on my way rejoicing. We often see letters in the EXAMINER showing us what solid peace is obtained by the few we have been able to reach with the truth, and if we love our brethren in Christ as we should, it will wake us up to use efforts to give the same peace to many. The bold and able letter of my long loved friend, Eld. John T. Dixon, in the last EXAMINER, with other preachers whose faith in God's providence and increased light leads them to avow the truth openly, give me new courage and hope that we "labor not in vain."
Buffalo, N. Y., Mar., 1875.

LETTERS AND EXTRACTS.

FROM DR. R. WILLARD.

BRO. STORNS: Thank the Lord for the medium of communication through your monthly, for it reiterates the glad tidings of great joy which shall be to all people, "for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Does the Christian heart grow weary of waiting for Jesus to fulfil these

glorious promises, and begin to doubt its consummation? Judging from a human standpoint little has yet been done among the nations of the earth, and idolatry and superstition rules the day despite of human efforts thus far. But John says that he saw an angel who had the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Is this future? It so strikes me; and the angel's declaration to the shepherds must be fulfilled in due time. Now if the Lord comes soon as is expected, will the fulfilment of these promises not work into the coming age or ages? It so seems to me. O, it is glorious to think of missionaries, filled with the spirit of holiness, having a pure Gospel to preach, not to a few, but to all indiscriminately! That Gospel will not be selfish or sectarian, for it purports to be universal, reaching to all the families of the earth.

We naturally hold ourselves above the idolatrous nations; but when they receive the gift of the Spirit, we shall all be one in Christ Jesus. No sectarian walls can intercept our communion and fellowship, whereas, now, our creeds and interests, are many. But I am thinking that we are getting into the twilight which harbingers the kingdom so long prayed for, by the waiting ones; and I trust that they have not prayed in vain, for the promise is sure, and with some I find it is not merely a vague ritual, but a crowning expectation. I see that the glories of the coming kingdom are being felt by many of the little ones who are not afraid to speak out, despite of sectarian popularity. But let the Spirit speak through whom it will, for the wonders of the ages to come cannot be ignored by the simple hearted, who estimate truth above reputation; and allow me to identify such as are willing to sell all to secure the pearl.

I am glad to hear from our esteemed Brother Dixon, and thank him for his kind remembrance. May the good Lord make him a polished shaft in the quiver of His agencies.

Inclosed please find a little to help send items of Christian consolation to the stricken ones of Kansas.

The Lord direct us all, I pray, and keep us in the way of truth and righteousness.

Fraternally, Yours.

Haddonfield, N. J.; March, 1875.

GEO. B. STACY, Amelia C. H., Va., writes: I must say, my heart is charmed, but especially with Bro. Dobney's articles on "Belonging to a Church." Not that I would deprecate the other excellent matter. But this one has carried me

away captive. It expresses my own convictions so much better than I could express them that I cannot but express my personal gratitude for it. It is the best gospel sermon I have ever read out side of the Bible. And I would that it could be thrown out, as a simple fly-sheet, by the million for universal distribution. I mean the present article, minus the quotation from Manning. That portion of it is complete in itself, and would do more to bring souls to Jesus than any other human production I ever read. It eclipses all the preachers of the day, and would supersede the nonsense they dole out from week to week to weary listeners. O, that the people could catch the spirit, the power, the holy fire of Bro. Dobney's article. They would rejoicingly break the fetters the clergy have so cunningly moulded for their spiritual instruction and education, and come with gladness and joy as begotten souls to Christ their life; that the Christ might live in them and they in Him.

FROM CHARLES ANGLE.

BRO. STORRS: Seventeen years I have been on the Christian race ground; neither did I start on it full of excitement. I discovered, while at my labor, that if the Bible was true, I was a sinner, and would have to "go to hell." I made up my mind, if God had provided any way whereby I could obtain eternal life, the remainder of my days should be employed to secure that life. I had not been to meeting for many years, and then lived some distance from a meeting. But there was a neighbor living near who claimed to be a "Disciple." I went to his house and told him that we must go to meeting. He said that he could not go to the meetings of the sects. Said I, then we must have meeting in your house, for Christ has said where two or three meet in his name he would be in their midst. The next Sunday we began meeting; four in all. I think it was one of the most simple and meek meetings that was ever held in the State of Michigan. Neither one of us had ever said, Lord have mercy on me a sinner, in public, neither dared we. We sung, we read, wept, we talked; we made up our minds to serve God; and we continued our meetings every Sunday until the house could not hold the hearers.

Two whole years we continued this meeting. I then moved away from that place, and myself and wife joined the Protestant Methodists. We lived with them four years, then moved to another place, and joined the "United Brethren." While passing through those three different named churches, I was an immortal-soul believer,

and in all those three churches they urged it upon me that I should be a class leader.

While in the United Brethren's church, I proposed that we would search the Bible to see if it taught that the Jews would ever be restored. The Preacher came down on me terribly, and told me that I was offering new things, and it would only bring the whole church into controversy. So those that greeted me in the forenoon as "brother Angle" would not speak to me in the afternoon. Six years of my pilgrimage I had company. Eleven years I have been searching the word of God; and, for the last three years, God has helped me to see many new and beautiful things, being delivered from the rubbish of prejudice.

As I look back and see what my poor mistaken brethren have done to me, I praise God; for, if I had remained with them, I should have been just as much in the dark as they are, about "A never dying soul to save, and fit it for the sky." I have had very many controversies, and thought it was perfectly right; for, I thought that great controversies were "contending for the faith that was once delivered to the saints." But I have found by experience the truth of what Paul said, 2 Cor. vi. 15, "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" I have given up all disputing with half-way brethren; for, "Without controversy, great is the mystery of godliness."

Paul says, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk of whom I have told you often, and now tell you, even weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things" (Phil. iii. 17-19). If we look around us and see how professed Christians are following the beloved Paul, it will surely cause us to weep. The things of this world have bound them so closely that they are striving to serve "two masters;" and as the devil claims to be very rich, they wish to serve this old master, and want neither the mystery, Paul's advice, nor that of any other, relating to the truths of godliness. I said, the devil claims to be very rich, and he is a great student of the Bible, and knows how to use it even with the Son of God; for he invited him to try his confidence in God, on the pinnacle of the temple, by saying "Cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up," etc. But not content with defeat, he shows Him "all the kingdoms of the

world and the glory of them," and said, "All this power will I give thee and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me all will be thine." Thus he claims the ownership of all this world; therefore very rich. There was another devil, some thirty years before this; for he "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." This devil intended to kill the King, but he failed; but the other rich devil thought to work in a more cunning way by offering all things; that is the way he is to work now upon my poor half brethren.

O that I could do something, in the name of Jesus, that would arouse their attention to see the mysteries of godliness. The devil claims to be rich, and so do his followers. If he has any followers that are not rich, it is not their fault, for they would do anything to become so. For, "food and raiment, with contentment," is not what they are seeking after. The adversary is very proud; and so are many professors of religion, for their whole effort seems to be to obtain good farms, nice houses, beautiful horses and carriages, fine clothing, gold rings, etc. Yes, their master wants them to be the first in society; Jesus had not where to lay his head. O, what a contrast between Christ and Belial! Yet there are some of my half brethren who are preaching, and telling the people all about the "seven heads and the ten horns;" and that the Lord is just ready to come; and they themselves are trying to "lay up something for a wet day." Just like the infidels; and, by their appearance, I cannot tell them from infidels. Father forgive them, for they know not what they are doing.

Prairie Ville, Mich.

FROM ELDER H. ROCKWELL.

BRO. STORRS: I say, All hail to Bro. John T. Dixon, of R. I. Glory to God in the highest: light is advancing: truth is coming to the front: horns are falling off: rough-shod hoofs are growing smooth: gags voting out. I bless the Lord for the day in which we live. Eld. Dixon's letter, in the EXAMINER for March, is such an one as I have long and earnestly prayed to see, till my faith had almost failed: but such are God's methods of bringing light out of darkness, and strength out of weakness, and confirming the faith of his children, by showing them wondrous things out of His law.

Glory to God; altho' sick and almost worn out with the trials and toils of this bitter life, and supposed I had written my last for the EXAMINER, yet I would wish to have my dying tes-

timony in favor of Bible truth. I have endeavored, though in weakness, to let my light shine in the dark places of the earth; but often, from the scornful front of a long line of opposing so called "friends," my heart has been greatly pained; when asking them to subscribe for the EXAMINER I have met with frowns and reproachful reply, "You had better look for a more reputable business than to try to palm off Storrs' demented nonsense on enlightened Christian people."

Well, thank the Lord, not many mighty; not many wise: not many rich are called; but the poor have the Gospel preached to them: and all that have been unavoidably deprived of it, in this life, must have it proclaimed to them in the ages to come.

Hold on, dear Bro Storrs. The EXAMPLAR as a lamb was led to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth. The follower moves noiselessly along in his heaven appointed work, having learned, long ago, that if this work be of God, ye cannot overthrow it: but, if it be of man it will come to naught of itself. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. I can do but little except to wait to hear the cry—as in 1811 the old Fulton Ferryman cried, while about to cross the river the last time—"Hurry, all that are going over; it is the last boat." Yours, in love unfeigned.

New Britain, Conn., March, 1875.

NOTE BY THE EDITOR.—Let us remember, brother, that there was ONE "Who that for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Thus shall we be kept from "being wearied and fainting in our minds."

ELD. S. W. BISHOP, Eatontown, N. J., writes: I feel an anxious desire to see you. I want to consult you as to the future connection with the great truth God has been so merciful as to show me. There is before us a vast field of investigation; one will employ the minds of all Searchers after truth all along the progressive course of the "endless succession of ages." The more I know of this stupendous plan, the more glorious it is to me; and though it may cost us all something to fully embrace this great system of Divine truth, yet it is cheap enough though it may cost us all our earthly good. It is but little I can do to further the interests of the truth, but that little I have an earnest desire to do. I wish, at least, to be fully identified with this great and glorious truth, and I esteem it a privilege indeed

to be associated with those who believe it, and are laboring to advance its interests. I still crave an interest in your prayers; for, although I am improving in health I am not very strong.

NOTE BY THE EDITOR.—Let our friends remember Bro. BISHOP in his long sickness. I hope he may be able to go forth with renewed strength to "preach the faith which once he destroyed" (Gal. i. 23), or, tried to; but the Lord prevented, and now may he prove indeed a "chosen vessel" to work for God, and let friends invite him to visit them as early as possible; it will do him and them good.

FROM POLLY G. PITTS.

BRO. STORRS: I take my pen again to try and tell you and God's precious ones, how much I rejoice in the BIBLE EXAMINER. I am so glad that the Lord is holding it up as a light and blessing to so many, yes, many. How glad I was to read Bro. Bishop's communication in the Feb. number; my mind runs back to the time that brother wrote his article, "Our High Priest," in the "Herald of Life," a number of years ago. O, how I felt while reading that article; could he not see that Christ was made a "Priest forever, after the order of Melchizedec?" ("Forever," when applied to God or Christ, is as long as God or Christ exist), and that He was not made a priest after the law of a carnal commandment, *but after the power of an endless life?* Then the priesthood must be as endless as the power of an endless life. Will Christ be ever less powerful? No; bless his holy name. He says, God hath given him power over all flesh, that He should give eternal life to as many as Thou has given him. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Then all flesh shall have that knowledge as sure as Christ uttered that prayer. Without that knowledge, man has not his true probation, or trial.

O my brother let us rejoice that so many of the excellent of the earth are becoming God's free men, and God is setting their feet into the large room where David's feet were set. How much God has done for me through the BIBLE EXAMINER; how precious the names of the old tried ones; yes, all the names. I can say with the poet,

"Fight on old soldiers of the cross,
You have struggled long and hard for right.
You have counted all things here but dross,
Fight on, the crown will soon be given."

O! that blessed stand-point, "God is love."

How much comfort, and reconciliation I have enjoyed since I took it. Like Bro. Dixon, I send my Christian and fraternal greeting to all the readers of the EXAMINER.

Your sister in the Lord.

Fredericksburg, Iowa, Mar., 1875.

DR. S. WILKINS, Kansas, writes: Thinking the readers of your excellent Magazine would be pleased to learn something of "the faith once delivered to the saints," permit me to say that Bro. John Foore, of Galesburg, this State, commence a meeting Feb. 20, and continued it to March 3d, during which time he preached 22 sermons and baptized twenty persons in the name of the Lord Jesus. We now number 28 members, who anxiously look for the kingdom of God to be set up on the earth, by raising the righteous dead, changing the righteous living, and gathering the children of Israel, and making His saints "kings and priests" to assist in blessing all the families of the earth through "the restitution spoken of by the mouth of all the holy prophets since the world began" (Acts iii. 21). Bro. Foore has surely "put on the whole armor" of faith, persevering in proclaiming the Gospel of the Kingdom of God to be set up on the earth after the coming of "One like the Son of man in the clouds of heaven." "Come Lord Jesus, Come." Amen.

Indian Hills, March, 1875.

DANIEL W. FIKE, Garrison, Benton, Co., Iowa, writes, that he is "in great need of the necessaries of life, such as food and clothing. This is my condition. I need help; for the winter has been long and cold. Who will aid one of God's poor?" Such is the substance of his appeals.

This brother's case has been mentioned in the EXAMINER once before, some months since; but it seems no help has been afforded him. It is impossible for me to judge of such cases, as, personally, I have no knowledge of the person who makes the appeal, but brethren who have such knowledge should inquire into the case, and if help is really needed, either help themselves, or appeal to others to aid in destitute cases. Remember, "It is more blessed to give than to receive."

L. S. MONTROSE, Farmington, Me., writes: I do love the EXAMINER, because it so honors our heavenly Father in showing his great love to our race. I do believe every child of Adam's race who has not heard of the love of God and his Son Jesus Christ, will hear of it in the ages to

come, and every promise God has made will be literally fulfilled. May our Father in heaven strengthen his children and fill them with his love.

WHAT ARE YOU DOING FOR THE LORD?—I met a little boy the other day, hauling a big baby in a wagon.

"Little boy," said I, "what are you doing for the Lord?"

He stopped and looked up, and in a moment said:

"Why, I am trying to make baby happy, so she wont cry and disturb my sick mother."

That, indeed, was a good work. I am sure it pleased Jesus. He loves to see the children helpful to each other and their dear parents.

THE true church is manifold. The first Adam had but one wife; and so the second Adam is the husband of but one,—the Bride, the Church. And as the body cannot have two heads, neither can the head have two bodies. Christ is the head of the one Church, the combined, symmetrical and compact of believers, whose names are registered on high.

OBITUARY.

BRO. STORRS: I write this to inform you of the death of Bro. FRANK NELSON, of Sutton, one of the Lord's chosen, a true, pure and upright man, fearless in his belief and in the utterance of his convictions of truth. He has been strong in our glorious light for about two years, although he has been able (owing to his lungs) to proclaim the glad tidings but very little. He was one of the very few in this vicinity who have given anything like a fair investigation of the subject of future age probation. He examined fairly, accepted knowingly; and thanked God for the blessed light. Many true friends mourn his loss, although not sympathising with him in belief, but acknowledge him to have been pure in heart; and it is such who "shall see God."

He was consigned to another earth February 23d, and now sleeps in Christ to await the resurrection morning.

When awaking from the dust,
With ten thousand of God's chosen,
He shall meet the heavenly host;
And endowed with endless kingship,
He will ever reign with Christ.

Bro. Nelson had been protracted by a severe attack of lung fever, and was doing well, but it left him weak, and an ulcer breaking on his lungs he had not the strength to throw off the matter, causing immediate death. A brother

writes me that he died peacefully; but that the scene at the bedside was heartrending. He leaves a wife and three children to mourn his loss.

M. C. HARRIMAN.

Warner, N. H., March, 1875.

ENGLISH CORRESPONDENCE.

H. BRITAIN, in sending me a parcel of his pamphlet on the "Alliance of Roman Catholicism and Protestantism against the Kingdom of God," writes as follows:

DEAR SIR AND BRO.: In sending you the pamphlets on "The Alliance of Roman Catholicism with Protestantism against the Kingdom of God" I shall be glad of your support and also the support of all co-workers for the kingdom of God.

It has already caused strong opposition and support to be expressed toward myself privately. I have been warned that if I place too much reliance upon the authority of the Bible, it will end in educated persons finding out that the Bible is more or less doubtful as to some of its component parts. And then, if doubtful in one it may be in all. The result,—Bible religion will come down with a crash. Another opponent cannot see anything in it.

This, then, if we accept the dictum, is to be the end of our labors,—a crash, simply because we prefer the word of truth before all else. We are persuaded, however, that the word of God standeth sure.

On the contrary, a nobleman, noted by those who know him, for his research into scriptural subjects, has kindly testified to me his appreciation of the pamphlet, on account of the valuable truths it contains. And many other friends also.

I with many here, had got thoroughly dissatisfied with the attempts made by the historical commentators to explain everything in the light of their theory or theories. Their repeated failures in fixing dates, or names, or places, did not seem to make them cautious. The historical facts they presented were, in very many cases, incorrect and cannot stand investigation. There was no alternative but to put this school of commentators on one side and make a clear start in the examination of prophetic subjects. It will be perceived by the careful reader in what manner I have succeeded. I am aware it will make sad havoc among the many fanciful theories that have been rife of late years. The truth is, how-

ever, more precious than aught else. There are many who hold the same position I do, and who sympathize with you and all workers in the cause of our Lord Jesus Christ.

Wishing you all prosperity and courage in this name and cause, I am,

Yours, faithfully,

H. BRITAIN.

Birmingham, England.

"THE ALLIANCE OF ROMAN CATHOLICISM WITH PROTESTANTISM AGAINST THE KINGDOM OF GOD. By H. BRITAIN," *Birmingham, England.* Price 6 cents.

The above named pamphlet, which was noticed as "Forthcoming," in the Jan. EXAMINER, has made its appearance. Two hundred copies are received and will be for sale by me, at 72 Hicks street, Brooklyn, N. Y.

The following extract, from page 4, will give an idea of the object of the work, which must be of interest to those interested in prophecy and the Kingdom of God. Ed.

"The question now raised, is, with regard to the Kingdom of Christ or of God, Has the Roman Catholic Church kept to the written and the unwritten word when enunciating the good news of the Kingdom of God? And, whether Protestant churches, spite of their secession from that church, have not followed to a greater or less extent in its steps?

"In order to be free from any misunderstanding, it is to be noticed at once, that, by common consent, the Kingdom of God here spoken of, is the one about which the prophet Daniel gives us information in his second and seventh chapters. The assumption of Romanist and Protestant is, that this kingdom has been set up, and that the church is the kingdom. Now, in the face of the assumption, it is self-evident that if this be so, one of the churches, claiming to be the Kingdom of God, must be the legitimate kingdom, and all the other churches not so, or else, all alike are in a false position. The Roman Church, claiming to be the oldest by right of descent, has persistently claimed to be the true kingdom, to the exclusion of all others; and, being the true kingdom, demands allegiance from all who profess to be called Christians; and, also, that the head of the church, the Pope, should be obeyed by Christians, for he is the representatives of Jesus Christ. This claim is a sound and reasonable claim, if the assumption be true. Once let this truth be self-evident, and we are bound to submit to the claims of the church."

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on Brooklyn, N. Y.

LETTERS RECEIVED TO MARCH 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Abram. Pennell, D. B. Salter, Edw'd J. Turner, Lizzie A. Harrison, Eld. N. H. Palmer, Mary A. Earl, John Coombe, Eld. S. W. Bishop, J. R. Shaffer, N. D. Wight, H. Brittain, Mrs. F. W. Haskell, Eld. A. W. Bradford, Eld. J. Blain for Helen Stewart, E. A. Lewis, Eld. J. Lewis, M. C. Harriman (2), H. Young, M. Whitaker, Eld. Blain for W. K. Cain, H. C. Hutman, Tallman Grover, A. F. Cressy, John Foore for Thos. Payton and Dr. S. Wilkins, Mrs. E. T. Hooker, R. Willard, Sr. (thanks), B. S. Mills, Johnson Whaley, Eld. A. W. Bradford, A. C. Jones (paid to end of this volume), D. W. Fike, Eld. H. Rockwell, Charles Hope, L. S. Montrose, Polly G. Pitts, Maxon Randall, Lucretia B. Lamb and H. P. Hall, Mrs. D. O. Hopkins, Eld. J. Blain for M. P. Addus, Mrs. S. C. Webster, Israel Putnam, D. J. Ellsworth, Mrs. R. E. Ladd, D. B. Salter for Wesley Sill, L. A. Butler, Wm. M. Darrow, John G. Wilson, T. W. Richards, Mrs. F. W. Haskell, G. B. Stacy for J. H. Morris, Chauncey Cushing.

PARCELS SENT TO MARCH 25.

Mary A. Earl, J. Coombe, Jennie R. Shaffer, Eld. A. W. Bradford, Mary Duiguis, H. C. Hutman, Dr. S. Wilkins, Thomas Payton, Johnson Whaley, Eld. John Foore, Eld. Jacob Blain, H. Brittain, Eld. H. Rockwell, Mrs. D. O. Hopkins, L. S. Montrose, T. W. Richards, Mrs. F. W. Haskell, B. Sweet, D. B. Salter, Ed. Turner.

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8 " " " "	11.00
10 " " " "	12.00
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These offers are made to encourage individuals to get up clubs in every place possible. The money to be sent me, in advance, by a Postal

Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of \$1 each for the volume. Please try it. Some already are taking 25 copies.

The Bible Examiner is a Monthly Magazine. Terms, \$2 per year, in advance.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

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No. 6.—"A SECOND CHANCE TO BE SAVED;" and ABRAHAM, AND HIS SEED: *The Work they have to Accomplish.* 8 pp.; 75 cts per 100.

No. 7.—WHY EVIL WAS PERMITTED. A Dialogue. 16 pages; \$1.25 per 100.

Bible Examiner:

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, MAY, 1875.

All Communications should be addressed to No. 73 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

Lectures.

I am willing to go any reasonable distance, for one Sabbath, to lecture on "*The Government of God over the Human Race.*" I ask no compensation, except that my traveling expenses be paid, and a suitable place be provided in which to speak. Any respectable hall will be preferred rather than a place occupied by any sect or party; for I am identified with none, but speak on my responsibility to God alone. GEO. STORRS.

Brooklyn, N. Y.

EDITOR'S NOTES.

TO OUR FRIENDS.—More than half of the present volume has now been issued. It is essential that those who intend to aid its continuance, financially, should remit as early as possible.

PAMPHLETS.—I have been unable for some time past to supply calls for a few of my pamphlets. I can now furnish any of those advertised on the last page of this Magazine: which please see. Do not send for any not named there, as I have no means of supplying them.

Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me four new subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, bound; which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., bound, if they will add five copies to their number and send me five dollars.

Yet Another Offer: For one new subscriber, with \$3. I will send the entire present volume of the EXAMINER, and the bound one of the previous year, i. e., Vol. 18.

BIBLE EXAMINER, Volume xviii., is bound and ready to be sent to purchasers. It is put up in neat plain binding at \$2.25; also, in morocco,

with plain gilt finishing, at \$3. 25; sent in both cases free of postage. Persons wishing either please let me know. If not prepared to pay now I will reserve them a copy a reasonable length of time.

Correspondence.

GEO. P. ELLIS, Sen., Springfield, Iowa, writes: *Friend Storrs*: I never knew anything of you or the doctrine you teach until three or four years ago when a friend asked me to read some of your publications, which pleased me much, and I have continued to read ever since with more interest every time I read on the subject. I was brought up under the teachings of "orthodoxy;" and, until I was 25 years old, believed in endless torments. But Universalism forced me to give up that horrid doctrine. When I commenced investigating your views, I was a constant reader of Universalist publications; but for the last year I have given them up and read only the BIBLE EXAMINER. I am now 58 years old, and I intend to continue the investigation of the subject as long as I have the opportunity; for nothing looks so scripturally reasonable to me.

ELD. JOHN FOORE, Galesburg, Kansas, writes: I feel to praise the Lord for the truth I learned in the investigation of the EXAMINER and those tracts I received from you. The subject of the blessings that are to come through Abraham and his Seed to all the families, inheritance of the land of Canaan will be possessed by Abraham. O, what a glorious enlargement on Bible truth it has given me! How I now sympathize with the "orthodox" in their blindness and with their doctrine of endless torments to be inflicted on three-fourths of the human family; and with those Christadelphians and advent people that would burn up all the wicked at the second advent of Christ; and the one age brethren, that see no salvation only for the few that will be saved out of this and the next age, notwithstanding Paul says, "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Again, that the Sect of the woman should bruise the serpent's head; and "by one man sin entered into the world, and death by sin; so death passed upon all, in that all have sinned; even so the free gift came on all" as long as one son or daughter of Adam's race remains in the death state; and I believe there is only one "sin unto death;" that is the sin against the Holy Ghost.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, MAY, 1875.

No. 8.

THE CHRISTIAN PASSOVER:

OR, THE LORD'S SUPPER.

As announced in the EXAMINER, this feast was observed at my house on the evening of April 19th, (the true passover eve this year), by my family and a few friends, among them our aged Bro. ROCKWELL. Though he is very feeble, and in his 81st year, he had come from New Britain, Conn., (a hundred miles), such was his "desire to eat this passover with" us before his pilgrimage should end. Our sitting together around our table that evening was one of great peace and comfort, and I trust of profit. We had expected our aged friend Dr. S. B. BARLOW, of New York, to be with us: it was his birthday, and he had not, I believe, ever before had such an opportunity, and wished much to be with us; but his health and the weather prevented. The next morning I received the following note from him:

"April 19, 1875.

"MY DEAR FRIEND: I find myself this morning quite unable to come and be with you this evening. I shall, therefore, improvise a Christian Passover in my own household at 8 to 9 P. M., with bitter herbs and a glass of pure domestic wine. O! how I wish the churches throughout the world would adopt this most evidently proper and profitable ordinance; adapted to produce the best effects upon all who could enter into it with right feelings, which it would eminently tend to produce, more than the common way of keeping the ordinance of the Lord's Supper, as I am apt to think. I this day fill up and complete my 77th year. *Soli Deo Gloria.** Amen."

—DR. BARLOW has been a steadfast believer of the views of life and immortality, promulgated in the EXAMINER, for many years; but has never united with any organization.

* "To God alone be glory."

GOD'S PROMISE AND OATH.—No. 1.

Saith the "Apostle to the Gentiles," "An oath, for confirmation is an end to all strife" (Heb. vi. 16). Such was the fact set forth in the Divine law given by Moses; and it is a remarkable fact that God confirmed his words, both of promise and threatening, by an oath; and it is equally remarkable that men of *faith* continually appealed to such an oath as the ground of their confidence both in the Old and New Testaments. Paul saith, "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie," etc. (Heb. xi. 77).

Without a careful examination of the Scriptures, the subject of the oath of God, and its security for a literal accomplishment of that which was spoken, cannot be properly realized. To apply these oaths of God as if uncertain as to their literal fulfilment, or the words spoken not meaning what they express, is a most dangerous work, and bordering on blasphemy. If God's promises, confirmed by an oath, are not to be taken literally, according to the plain sense of the of the words, then what is the value of the oath? Is it, in that case, of any more value than a Heathen Oracle? Those oracles might be interpreted in one way or in another directly opposite to suit events. So some men seem to treat God's promises, confirmed with an oath.

Let us see in what light the Scripture testimony places this matter. It is a maxim among men, that "such a man's promise is as good as his oath." Why? Because he has a character for truth and honesty that is above suspicion. If this can be said of the *creature*, man, how much more of the *Creator*, God? Yet He has condescended to human weakness so far as to confirm His promises by an oath; so that there cannot be a failure, and giving ground that no man of faith need stagger at any promise of God, however seemingly impossible the thing proclaimed.

The first promise of God (which was "as good as an oath") is found, Gen. iii. 15, in which it is

clearly stated that the seed of the woman should destroy the serpent power, whatever that power was or is. This clearly embraces the destruction of the evil introduced into the world by Adam's transgression; for thus Paul reasons, Rom. v. 19, "For as by one man's disobedience [Adam's] the many were made sinners, so by the obedience of one [Christ, or "the seed of the woman"] shall the many be made righteous."

This proclamation in Eden was next made to Abram, Gen. xii. 3, thus; "In thee shall all families of the earth be blessed." This promise was renewed to Abraham, Gen. xxii. 16-18, and confirmed by the oath of God, thus: "By myself have I sworn, saith the LORD . . . in thy seed shall all the nations of the earth be blessed." This was again confirmed of God, Isa. xiv. 23, thus: "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

Gen. xxvi. 3, 4, God thus speaks to Isaac: "I will perform the oath which I swear to Abraham thy father . . . and in thy seed shall all the nations of the earth be blessed." The oath to Abraham embraced a multitudinous seed and the possession of the land of Canaan, as well as the "one seed" in whom, or by whom "all the families of earth," or "all nations" were to be "blessed." Let us see how men of faith regarded God's oath in relation to the literal possession of the land of Canaan.

Saith Moses, "Because the LORD would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the hand of Pharaoh, king of Egypt," (Deut. vii. 8). Previous to this, Joseph's faith, at his death, had been manifest in this language: "God will surely visit you, and bring you out of this land (Egypt,) unto the land which He sware to Abraham, to Isaac, and to Jacob" (Gen. i. 24). Moses, after the people of Israel left Egypt, referred to this oath of God, saying: "When the Lord shall bring you into the land . . . which He sware unto thy fathers" (Exo. xiii. 5, 11; see also xxxiii. 1).

Moses plead this oath when God had threatened to destroy Israel for their murmurings at the report of the spies sent to spy out the land, who had said, the land could not be possessed by Israel, there were "giants" there. These spies were types of modern unbelievers; lacking faith in God, they discourage others; so the Lord told Moses He would smite the people and

make of him a great nation. Was Moses pleased with the idea? No: said he "If thou shalt kill all this people, as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which He swore unto them," etc., (Numb. xiv. 15, 16).

The LORD, for the rebellion of some of this people, "Swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swear unto your fathers" (Deut. i. 8, 34, 35). Did this oath of rejection have a literal fulfilment? When about to pass over Jordan, 38 years after, "There was not left a man of them" (Numb. xxvi. 65). We must be careful not to trifle with the oath of God, or say we do not know what it means. The literal construction of His words is the only safe rule, where God has made oath to a statement.

In Deut. vi., Moses speaks three times of "the land which the Lord swore unto the fathers." That oath was ever present to his mind, and made him "strong in faith, giving glory to God."

In almost every chapter in Deut. Moses refers to this oath of God unto the fathers; and in not one instance does he put any other sense on the oath than that of a literal one. Moses was a man of faith, and no quibbler with words because he could not see how a thing was to be done. It was enough for him that God had said it should be and secured its fulfilment by an oath. Well would it be for us all if we had like faith in God's word and oath.

Joshua takes up the theme where Moses left it, and God said to him, "Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them" (Joshua i. 6.)

Now let us see how far the promise and oath were literally fulfilled. "And the LORD gave unto Israel all the land which He sware to give unto their fathers; and possessed it and dwelt therein, And the LORD gave them rest round about, according to all that He sware unto their fathers . . . There failed not ought of any good thing which the LORD had spoken unto the house of Israel." etc. (Joshua xxi. 43-45).

Now if the LORD gave unto Israel all the land which He sware to give unto their fathers," Abraham, Isaac and Jacob, "and they dwelt therein," it was not the fancy "new earth;" the land was the veritable earth as it is; and "the fathers," Abraham, Isaac, and Jacob, will yet literally dwell therein, as God's oath cannot

fail—it is “impossible for God to lie.” When that promise and oath of God is fulfilled to “the fathers”—as it will be—the promise and oath of “all families of the earth” being “blessed,” in Abraham and his Seed, will have just as literal a fulfilment, whether sleeping now in the dust of the earth or living on the earth. “Is anything too hard for the LORD?” (Gen. xviii. 14). Sarah may laugh at the apparent impossibility, but God will yet make it manifest to the laughing Sarahs, and they will give up their unbelief. Ed.

RESTORATION : RESTITUTION.

The true sense of those terms must determine what application they are to have.

1. *Restoration* signifies, “The act of restoring or replacing in a former state, or the state of being restored; recovery; renewal; revival.”

2. *Restitution* signifies, “The act of restoring what has been lost, or what has been wrongfully taken from a person; resoration; return.”

Thus it is manifest, it relates to *the past*. Thus if I take an article from A., and after awhile give it to B., that is neither restoration nor restitution. It must be a return of that which was taken away, or its full equivalent, to the person from whom it was taken, or it is not restoration nor restitution.

Adam's race were subjected to death, “not willingly but by reason of Him who hath subjected the same in hope” (Rom. viii. 20): and it is expressly added, “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (verse 21). Here is restoration, restitution, into as good a condition as that their father Adam was in before he sinned; and a better one, because “where sin abounded, grace did *much more* abound” (Rom. v. 20). Every son and daughter of Adam has had or will have a better chance for “living forever” than Adam had. Nothing short of this can be restoration or restitution to those who have been “made subject to vanity, not willingly,” [or, by their own act], but by the act of God. He is pledged to see that they lose nothing by this subjection to vanity; it shall be only temporary, unless, they, by a wilful rejection of the *Remedy*, make it permanent, or eternal. But such a rejection of the remedy can only take place *after* the remedy is made known to them and they are placed in a condition to use or improve it.

Restitution requires that to Adam's *posterity*

death should be abolished, because they were made subject to it “not willingly,” or by their own act; and, because this subjection to death was not for any act of their own. “Our Saviour Jesus Christ, hath *abolished*,” (annulled, abrogated) “death,” (that death to which Adam's posterity were made subject), “and hath brought life and immortality to light through the gospel,” (2 Tim. i. 10); which gospel began in Eden and was confirmed unto Abraham with an oath, in which it was “impossible for God to lie,” (Heb. vi. 18); and restitution destroys the power of that death, so that no man can be holden of it, except by a known and wilful rejection of the *LIFE-GIVER*, or God's *remedy* made and provided for all the race.

To call that restitution which places some one else in possession of blessings of which another has been deprived without his own fault, it seems to me is clearly a *misnomer*—a calling it by the wrong name. If a man's house is taken from him, “not willingly,” or by his own consent or fault, and in some future day is given to another man, there is no idea of restitution or restoration, and no one could justly call it so. It comes much nearer to a *robbery*, marked with additional guilt in giving it to one who had no claim on it. Restoration would give it back to the original, from whom it was taken.

When God told Abemilech to “restore” to Abraham “his wife,” suppose he had given her to some one else. Would that have been restitution?

Here we see, to restore is to give back to the original owner. The law of restitution given by Moses required this; and to give it to some one else would only make the condemnation greater. Zaccheus understood this law, and said to Jesus, “If I have taken anything from any man by false accusation, I restore him four-fold” (Luke xix. 8).

If you purchase a machine of the inventor, and it gets out of order, and runs badly, but he promises to restore it, yet allows you to run it, and delays making his promise good, is he not justly bound to make good all the loss you sustain by his delay? and has he made restitution unless he does do it? I think not. His business was to have restored it at once, unless he intended to make you full restitution for any loss you might sustain by his delay.

The machinery of the natural world, or the mundane system, has run well for 6,000 years: but that of the moral has run badly during that

time, and thousands of millions have suffered loss; not by their own fault, for they never had the means needful to avoid it, and never heard that there was any *remedy*; but the CREATOR spoke in the ears of Eve, that her seed should provide a remedy; that there should be a restitution; and he confirmed this promise by an oath to Abraham, leaving no ground to doubt that the remedy would be as broad as the damage done; and thus every child descending from Eve would have at least as good an opportunity to "live forever" as Adam had before he sinned. Nothing less than that could be called a restitution. To such a state I think, the Bible teaches every man, woman and child has been or will be brought by the restitution; and that will be worthy the name of restitution; God will be glorified thereby, and the second Adam will have the glory of being the RESTORER of what the first Adam lost for his posterity; and "in the ages to come," those who have accepted or do accept God's *remedy*, will have access to "the tree of life," (*restored*), "and eat thereof, and live forever." Praise ye the LORD. ED.

AN EXPLANATION ASKED.

What shall we understand by the texts in Matt. vii. 13, 14, and Luke xiii. 23, 24? w.

We are apt to suppose the view taken of a text by the wise and learned of the past must be the correct one, and we hold their view with a sort of holy reverence; so that another exposition is looked upon as dangerous, if not infidelity itself. All serious efforts to change a theological view of long standing, have been met by a determined opposition, either from a kind of holy horror of change, or a natural reluctance to apply the mind to a personal investigation as to what is truth, arising from indolence or a morbid fear of a dreadful calamity as the result. Such a disposition show a weakness of faith in God and revelation which hinders a growth in knowledge.

I would have no man hastily abandon a theory or doctrine which has long been received by the wise and good as truth; yet longevity is not proof of the truth of such doctrine, as all Protestants must allow, or condemn themselves. Why, then, must any man cling to the idea that the texts, which I am asked to explain, teach that the great mass of the human race are finally to be lost? Is there no way to reconcile seeming contradictions in the Bible? That apparent contradictions do exist, no student of Scripture will

deny. These appearances arise only from the imperfection of our knowledge; for the infinitely wise God does not and cannot contradict himself: harmony, the most perfect, runs through all His utterances, and, when thorough understood, we shall see it so.

The texts now to be considered have been, for centuries past, thought to teach that very few of the race of Adam will ever be saved; that the great mass will be hopelessly lost, past any recovery. If that is their real meaning, it will harmonize with the general tenor of the Bible, the known character of God, and the proclaimed scheme of human redemption.

As to the texts themselves, they read as follows:

"Enter ye at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). "Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke xiii. 23, 24).

The connection in Luke shows the thing to be gained is *heirship* to "the kingdom of God;" and that is what the "few" gain, and what the "many" come short of. The salvation proposed in all the former dispensations, and in the present one, is a salvation *out of* the mass, to inherit the kingdom of God; not as *subjects*, but as *heirs* with the elected head, Christ Jesus, as kings and priests, to "reign on the earth" (Rev. v. 10), in "the kingdom which the God of heaven shall set up" at the end of earth-born governments (Dan. ii. 44). That kingdom was the main thing in all the preaching of Christ and the apostles; first to the Jews, and then to the Gentiles. But very few of the Jews accepted the offered heirship; and hence God "did visit the Gentiles to take *out of* them a people for his name" (Acts xv. 14). The theological idea of the "conversion of the world" is a true and scriptural one; but the time and manner of that conversion is where the theory is at fault. It is not to be done till "the kingdom of the God of heaven shall set up" is established on earth; and this will not be till the MESSIANIC reign—Christ and his heirs (the "few") who have been prepared in this and previous ages, "to sit with him on His throne" (Rev. iii. 21) "shall take the kingdom" (Dan. vii. 18).

The salvation spoken of in the texts I am asked to explain, relates not to the final destiny of the

race; but to the "few" who are to be prepared as the *bride* of Christ, and to share in his glory when he shall "take the kingdom" and commence to reign on his own throne; after which comes the "conversion of the world," or the mass. But an objector may say, "The mass go in the way that leadeth to destruction." That is true in the past and present dispensations. But is it true that the destruction is without remedy? That point is assumed, but not proved. Let God speak: "O Israel, thou hast *destroyed* thyself; but in Me is thy help" (Hosea xiii. 9). Destruction is not necessarily remediless; and other portions of the Scriptures must decide whether Jesus is speaking of such a destruction in the texts under consideration.

The apostle tells us, "The living God is the Saviour of *all men*, especially of those that believe" (1 Tim. iv. 10). There is, therefore, both a special and a common salvation. The first embraces those who are called out from the mass, are prepared by a course of discipline, called the "strait gate and narrow way," to inherit the kingdom as joint-heirs with Christ" (Rom. viii. 17). These *suffer*, now, in this life, "with Christ," and "shall be glorified together" with Him. These make sacrifices for Christ and his truth, which the mass, even of professors of religion, never make and will not make; hence, though they are among the "many called" do not attain to the state of the "few chosen" (Matt. xx. 16). In this respect they have gone in the "broad way," and "suffer loss" (1 Cor. iii. 15); and, like ancient Israel have "*destroyed* themselves; but it is not a remediless destruction; "for they shall be saved, yet so as by fire," if they believed in Christ.

The point of destruction, and yet of salvation, may be illustrated by the use of the potter, in the word of the Lord to Jeremiah. "Behold, the potter wrought a work on the wheels; and the vessel that he made of clay was marred in the hand of the potter;" (i. e., destroyed, or was rendered useless for the particular purpose he designed it); "so he made it again another vessel, as seemed good to the potter to make it" (Jer. xviii. 3, 4). God said, concerning Israel, "Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel."

This representation shows us that a people may be destroyed in one sense, and yet saved in another. Israel did not become "a kingdom of priests" as they might have done, (Exo. xix. 5), and, in that respect, destroyed themselves; and

yet they might be saved in another sense. So, those called to the honor of kings and priests to God and the Lamb, by refusing to enter the strait gate and walk the narrow way, may and will find themselves destroyed so far as relates to that high honor, but may be wrought into other vessels of less honor, as "in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor," (that is, less honor); "if a man therefore purge himself from these, he shall be a vessel to honor, sanctified and meet for the Master's use," etc. (2 Tim. ii. 20).

Our Lord never taught that men could or would obtain a part in the heirship of the kingdom of God who should not deny self and take up their cross and follow Him; yea, "count all things but dross" that they might be found in Him," and "partake of His sufferings" that they "might attain unto His resurrection;" that of immortality and incorruption. Saved they may be from final death; but not saved as "kings and priests to God and the Lamb" to "reign on the earth." These honored ones are the "few," while the others are the "many," who prefer to walk in a less cross-bearing way, and accept a lower reward than what was set before them as the prize of their high calling.

After the kingdom of God is established on the earth, then comes the long looked for "conversion of the world;" then will there be a righteous government over "all people, nations, languages and tongues" (Dan. vii.); for, "a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. xxiii. 5); then will "God pour out His Spirit upon all flesh" (Joel ii. 28); and before Jesus "every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father" (Phil. ii. 11). Then onward, in "the endless succession of ages" (Eph. iii. 21) will the work proceed till "the whole earth is full of the glory of the Lord," as He has sworn it shall be (Num. xiv. 21).

In the texts, Matt. vii. 13, 14, and Luke xiii. 24, 25, our Lord Jesus was presenting the difficulties of becoming His joint-heirs to the kingdom, and that only the "few" would be willing to enter the strait gate and travel the narrow way that leads to such exaltation; while the masses, if believers in Jesus at all, chose a broader way; not so self-denying; and, like the rich young man, are only "not far from the kingdom," but never become heirs, because not will-

ing to make the sacrifice which "the strait gate and narrow way" demand; yet Jesus's love is extended even to them as it was to the rich young man, who "went away sorrowful," though it is said, "Jesus beholding him, loved him" (Mark x. 17).

The remarks of Jesus, after this young man left Him and went away sorrowful, showing that "heirship" to the kingdom of God was the object sought, but he thought the gate too strait and the way too narrow; the sacrifice more than he could make. Jesus said, as the young man left him, "Verily, I say unto you, That a rich man shall hardly enter the kingdom of heaven: and again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 23, 24).

The "few," then, spoken of, are such as at the risk of the loss of all early prospects, such as men generally prize highly, choose the strait gate and narrow way, and are content to be, like their Lord, "despised and rejected of men" that they may inherit the "honor that cometh from God only." Ed.

AN INQUIRY.

I wish for light on Eph. iv. 8, in which Christ, it is said, "led captivity captive, and gave gifts to men." F.

The marginal reading is, "He led a multitude of captives." It matters little, however, which expression is used. I understand the expression to indicate that His ascension was proof that He had unlocked the gates of death of all the race who had been or might be its captives; and "calling things that be not as though they were" (Rom. iv. 17), the apostle exclaims, "He led the multitudes captive who were in captivity" to death; that is, None can be held in death's bondage, but "all shall come forth" (John v. 28), delivered by Him who ascended on high, manifesting His victory over death and *sheol*,—the death state: for, He now has "the keys of death and hell" (*hades*; Rev. i. 18).

Some persons suppose that Christ actually led a multitude of risen saints, of the Old Testament, on high when He ascended; but I cannot accept that view, as the fact; if a fact, it seems to me, would be more clearly stated, if true; and Paul speaks of Christ *alone* as "the first fruits" (1 Cor. xv. 23).

After His ascension, He gave various gifts to men, "For the perfecting of the saints . . . for

the edifying of the *body* of Christ" (Eph. iv. 11, -13). Also, He gave and is still giving those gifts which are needful for the carrying forward the work of *destroying d'evil* that has, for a time, oppressed the world, but is to be, ultimately, perfectly removed, and God shall say, "Behold I make all things new" (Rev. xxi. 5); and the exclamation "It is DONE" (verse 6) is heard in heaven and earth. Ed.

THE DEAD HEATHEN.—"I can't believe that dead heathen and their children will be raised to have the gospel preached to them."

So speak some, even among those who believe in a probationary age for "the left of the nations" after the second advent of Christ. It seems to me if they can satisfy themselves that Christ "gave himself a ransom for all," that "He tasted death for every man," and that this fact is "to be testified in due time," it ought to remove all doubt on the subject. God is not trifling with the understanding He has endowed us with. To suppose that Christ became "the head of every man" (1 Cor. xi. 3), "tasted death for every man" (Heb. ii. 9), "gave himself a ransom for all" (1 Tim. ii. 6), and yet will let millions on millions, of the same persons for whom He died, eternally perish in death, without ever giving them any knowledge of the fact of His death and resurrection for their redemption, is a stretch of faith or unbelief to which I am not able to attain. If others can, I regret it, but will not at present condemn them. Time and light may yet work wonders for them and me as it has already in the past. Ed.

Motive is the secret spring of the world's activity. The actions of men are like the hands of a clock, the movements of which the eye can follow; but the motives which determine those actions, like the works of a clock, are quite hidden from us. Yet we know that without these the hands could not move, nor unless these are properly regulated by the sun; if the clock is to keep correct time its works must be regulated by the sun; if the man's life is to exhibit obedience to the Divine law, his motives must be controlled and regulated by the sun of Love.

Mrs. R. A. PALMER, Epsom, N. H., writes: I like your Magazine: it brings good tidings and great joy to those who sit in darkness. God will give light before he will condemn. He is love. The judge of all the earth will do right. Praise His name. Yours in hope of soon seeing Jesus the Saviour of the world.

A CHRONOLOGICAL CURIOSITY.

An unknown friend sent me a pamphlet entitled, "*The great Pyramid: its Science and its Prophecy.*" I have read it carefully several times, and consider it a *great curiosity*; and, after consulting a judicious friend, concluded to give it to the readers of the EXAMINER as such. I intended to divide it, but if the subject is of any interest, the reader would feel disappointed to wait a month for the most interesting part of it; so I give it all in one number. That the present dispensation is within a few years of its end I have not doubted for thirty years past, but have never, in those years, had any faith that the day, month, or year, could be known by any prophetic period in the Bible; yet I have said, God might by some other means, possibly, make the event known to His church a short time before the second advent of our Saviour to reign on the earth; which advent opens the next dispensation.—EDITOR.

THE GREAT PYRAMID.

Professor C. Piazzi Smyth, Astronomer-Royal for Scotland, has, within the last few months, published a remarkable work of over 500 pages, with 17 explanatory plates, entitled "Our inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, as well as some of the leading Prophetic events of the world, but more especially in connection with Israel.

Professor Smyth, in a small pamphlet recently issued, containing some correspondence with the Royal Society of London, says: "The Great Pyramid is the highest and holiest subject that can ever occupy a scientific Society, supposed now, according to an increasing body of evidence, to have been erected under the eye of Melchizedek, and according to a design furnished to him by Divine Inspiration."

The Great Pyramid stands in latitude 30°, at the centre of an arc which sweeps the Delta of Lower Egypt. Isaiah appears to allude to this massive monument in the following language: "In that day shall there be an Altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt" (Isaiah xix. 19, 20). This witness testimony of the Great Pyramid, according to the Astronomer-Royal, was only to be made manifest in the Latter Days, and in accordance with what God had purposed upon mankind.

The Great Pyramid also stands in the geographical centre of all the land portions of the globe. Its base covers over 13 square acres, and it is built upon a rock levelled for the purpose. The four corner stones are let into the main rock, and the four sides of the building face exactly the four cardinal points of the heavens.

THE SACRED CUBIT.

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25,025 British inches; which was suggested by Sir Isaac Newton, in his days, to be about the correct length of the Sacred Cubit employed by Moses. Prof. Piazzi Smyth regards it as more than probable that the British inch was once the exact 25th part of the Sacred Cubit, and precisely the same as the Pyramid inch, but that through centuries it has deteriorated in length by a very small decimal.

The length of a base side of the Great Pyramid is 9,130 Pyramid inches; and this number divided by the Sacred Cubit, or 25, gives exactly the number of days, hours and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being precisely that difference in the length of one of those base sides.

HEIGHT OF THE PYRAMID.

The vertical of the Great Pyramid being 5,813 Pyramid inches (484 feet) is the radius of a theoretical circle, the length of whose curved circumference is exactly equal to the sum of the lengths of the four straight sides of the actual and practical square base of the building; and as the date of its building has been determined, by its star-pointings, as well as by internal measurements in Pyramid inches, to be 2170 B. C., it therefore displays science three thousand years in advance of its own time.

The blocks of white limestone casing-stones, which once covered its entire four sides, forming a level and smooth surface, were nearly 5 feet in height, 8 feet in breadth, and 12 feet in length, and joined together with a film of cement no thicker than a sheet of silver paper.

Prof. Smyth supposes that the founder of the Great Pyramid knew both the size and shape of the earth exactly, and intentionally chose the unique diameter of its axis of rotation as a reference for the standard of measure in that building.

DISTANCE TO THE SUN.

Mr. William Petrie, C. E., has computed from the Great Pyramid, the distance to the sun at 91,840,000 miles; while, a few years ago, one group of Astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000 thus the Pyramid sun-distance, falling between the computations of those two groups of modern Astronomers, is perhaps as nearly correct as human science will ever determine.

The mouth of the entrance-passage is about 49 feet above the ground on that side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the centre of the base of the whole built monument. This subterranean chamber is 46 feet long by 28 broad, the sides and ceiling of which are finished, but there is no attempt at a finish of the bottom.

The ascending-passage, leading from the entrance passage to the Grand Gallery, has its junc-

tion with the entrance-passage at the distance of about 1,045 inches from its mouth, and is 47 inches in height, and 41 inches in breadth, and is at an elevation of 26 degrees. The Grand Gallery being 28 feet in height, is seven times the height of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the Grand Gallery, there is a hole or passage, which descends almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence the passage descends still lower until it forms a junction with the descending entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the lower end of the Grand Gallery.

The Grand Gallery leads to the Ante-Chamber adjoining the King's Chamber. The doorway into the Ante-Chamber from the Grand Gallery is only 42 inches high, as is also the height of the doorway entering the King's Chamber from the Ante-Chamber, while the wall of the doorway into the King's Chamber is 100 inches thick.

THE ANTE-CHAMBER.

The Ante-Chamber is 116 Pyramid inches in length. 65 inches in breadth from east to west, and 149 inches in height. The grand symbol in this little chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the Sacred, or the Great Pyramid's own. Cubit divided into 5 in the shape of this boss on the granite leaf, just 5 inches broad. "And further, that fifth part of that cubit of the Great Pyramid's symbolical design is divided before our eyes into 5 again; for the thickness of this remarkable boss is 1-5 of its breadth. So there you have the division of the Sacred Cubit into 5 x 5 inches."

THE KING'S CHAMBER.

The King's Chamber is shielded from the outside heat and cold, by a thickness of nowhere less than 180 feet of solid masonry. The principle of 5's is a grand tendency in the Pyramid, and is carried out even in its temperature; that is one fifth the distance between the freezing and boiling points of water above the former. The temperature of the King's Chamber is 50 degrees, which is the mean temperature both of all lands inhabited by man, and the most suitable degree to man.

The size of the King's Chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in height. In this chamber there is a stone coffer of the same commensurable capacity as the sacred Ark of the Covenant, the fourth part of the cubic contents of which is equivalent to the quarter corn measure of the British farmer.

The division into 5, of the wall courses of the King's Chamber of granite, sized to an equal height, strikes the eye of the traveller, as he enters the low doorway into that magnificently finished room, which is equal to fine jewelry polish. Each course round the room is about 4 feet in

height, except the lowest course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth, and height of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of 5 x 5 = 25, and twice 25 = 50. Now 50 is a prophetic or Jubilee number; and it is somewhat striking that the King's Chamber stands on the 50th course of masonry from the Pyramid's base, whereon also stands the granite coffer, a vessel with commensurable capacity proportions between its inside and out, and wall and floor in a room with five courses composed of 100 stones, and with a capacity proportion of 50 to the five of these courses.

THE QUEEN'S CHAMBER.

50 Pyramid inches from the one ten-millionth of the earth's axis of rotation, and consequently the one ten-millionth of the semi-axis is 25 Pyramid inches, the exact length, as already stated, of the sacred cubit. So we see that the King's Chamber is the standard of 50, or of two cubits length; while the Queen's Chamber is the standard of 25, or one cubit length; for it stands on the 25 courses of masonry composing the Pyramid. The passage which enters the Queen's Chamber is a horizontal one, leading from near the lower end of the Grand Gallery. The one grand architectural feature of the Queen's Chamber is the niche in the east wall, which symbolizes, by its eccentric displacement in the room, just one cubit.

We might expect to find that one ten-millions of cubic inches are indicated by this room's contents, as against the two ten-millions of the King's Chamber, which is almost exactly the case.

WHAT JOSEPHUS SAYS.

The statement is made by Josephus that the descendants of Seth, in whose line afterwards came Noah, Shem, Melchizedek, Abraham, and Moses, betook themselves to studying Astronomy, with the special approval and help of Almighty God; and when they had perfected their discoveries, they set forth from their own land, (which was probably Mesopotamia) to the land of Siriad or Egypt, and inscribed their discoveries there in two pillars, one of stone, and one of brick.

SACRED ARK OF THE COVENANT.

The Ark was kept in the Holiest of the Holies, and with other things, contained the Divine Autograph of the Law of God written on stone. The Ark had a crown of gold round about the rim, and there was placed over it a lid made of pure gold, called the mercy-seat, representing the throne of God. The size of the Ark, as given by Moses, is two and a half cubits long, one and a half high, and one and a half broad, outside measure; which being reduced to Pyramid inches, on Sir Isaac Newton's, and Professor Smyth's evolution of the sacred cubit, and allow-

ing 1 3-4 inches for thickness of sides and ends, and 2 inches for the bottom, would yield for the inside cubical contents, 71,313 cubic Pyramid inches; which corresponds with the cubical contents of the inside measure of the granite coffer in the King's Chamber in the Great Pyramid.

"Such, then, looked at in the light of science, three thousand three hundred years after its day of construction, must have been the sacred Ark of the Covenant, built according to the inspiration commands received by Moses, after he had left Egypt for ever."

SOLOMON'S MOLTON SEA.

Both the Molton Sea of Solomon's Temple, and the Ark of the Covenant were what science in that day could not possibly have devised, that is to have made them earth commensurable. The Molton Sea contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as the internal cubic contents of the sacred Ark of Moses.

It is remarkable that the lower course of the King's Chamber has been so adjusted in height, by the removal from sight of its lower 5 inches, that the cubic contents of that lower course amount to 50 times the coffer's contents, and exactly equals the cubic contents of Solomon's Molton Sea.

"Whence, then," asks the Astronomer-Royal, "came the metrological ideas common to three individuals in three different ages; and involving reference to deep cosmical attributes of the earth, understood by the best and highest of human learning at none of those times? The answer," says he, "can hardly be other than that the God of Israel, who liveth for ever, equally inspired to this end the Seth-descended architect of the Great Pyramid, the prophet Moses and King Solomon."

SACRED AND PROPHEPIC TIME.

The symbolic feature of the Grand Gallery most attractive to travellers, next after its commanding height, is the 7 overlappings of its walls. This may be intended to typify the Sabbatical week. Another noticeable feature of the number seven is to be found in the passage leading to the Queen's Chamber. The last part of that passage is found to be nearly one half greater in depth than the rest; and the length of that deeper part is one-seventh of the whole length of the floor from the beginning of the Grand Gallery up to the Queen's Chamber wall itself. Also, if we take the mean height of the passage which enters the north end of the Grand Gallery, and of the passage which exits from the south-end, we find that that quantity goes seven times exactly to a hundredth, into 339.2, which is the vertical height of the Grand Gallery at a mean of 15 points in its whole length.

There appears to be a certain amount of connection between the Queen's Chamber and the Grand Gallery; for while the Queen's Chamber, with its cubit-defining niche, contains cubic inches to the typical number for that cubit of

ten-millionth earth reference. The Grand Gallery contains 86 millions of cubic inches; or one million to every one of the 86 inclined stones forming its long sloping roof.

ASTRONOMY OF THE ENTRANCE-PASSAGE.

"In the year 2170 B. C. the Pole-star, Draco-nis, was three degrees and 42 minutes from the Pole of the sky, and therefore looked right down the entrance passage, when at its lowest culmination. When the Pole-star was so looking down the entrance-passage, Tauri the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. That whole stellar combination had not taken place for 25,000 years previously, and will not take place again for 25,000 years subsequently."

This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which so eminently lay out the whole Great Pyramid's position; when their sun is reckoned up in Pyramid inches.

THE SACRED TOUCHING THE GREAT PYRAMID.

"That is the end then," says Piazzi Smyth, "of the first use which the Great Pyramid's Grand Gallery, deep well, but not a water-well, and entrance-passage served.

"In the course of the summer of 1872, in a correspondence with Mr. Charles Casey, of Pol-lerton Castle, Carlow, (then preparing his work 'Philitis,') that straight-forward and vigorous thinker considered himself called on to tell me that while he had followed and adopted all that I had attempted as to the meteorology of the Great Pyramid being of more than human scientific perfection for the age in which it was produced, yet to call it therefore Divinity inspired or sacred; seemed to him to be either too much or too little. 'Now,' said Mr. Casey, 'unless the Great Pyramid can be shown to be Messianic as well as fraught with superhuman science and design, its sacred claim is a thing with no blood in it.'"

THE SACRED PRONOUNCED MESSIANIC.

"It was in 1865," continues Prof. Smyth, "That a letter reached me at the Great Pyramid, transmitted with some high recommendations of its author, by that most upright knightly man the late Mr. Maitland, Sheriff Clerk of the County of Edinburgh. 'He is a young shipbuilder,' said he, 'a son of a shipbuilder, an accomplished draughtsman, and I hear that he lately turned out, from his own design, one of the most perfect ships that ever left Leith Docks: from his childhood upwards he has been an intense student of whatever could be procured concerning the Great Pyramid. His family surname is Menzies.'

"This Israelite, then, but no Jew, it was, who first, to my knowledge, broke ground in the Messianic Symbolisms of the Great Pyramid, so intended subsequently by Mr. Casey, and, after long feeling his way in an humble and prayerful

spirit, at length unhesitatingly declared that the immense superiority in height of the Grand Gallery over every other passage in the Great Pyramid, arose from its representing the Christian Dispensation.

"From the north beginning of the Grand Gallery floor," said Robert Menzies, "there, in southward procession, begin the years of the Saviour's earthly life, expressed at the rate of a Pyramid inch to a year. Three-and-thirty inches, therefore, bring us right over against the mouth of the well, the type of his death, and His glorious resurrection too; while the long, lofty Grand Gallery shows the dominating rule in the world of the blessed religion which He established thereby, over-spanded above by the 36 stones of his months of ministry on earth, and defined by the floor length in inches, (1881 inch years) as to its exact period. The Bible, fully studied, shows that he intended that first dispensation to last only for a time; a time too which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING."

"Whereupon I went straight to the south wall of the Grand Gallery, and found that it *was* impending; by the quantity too, if that interests any one, of about 1 degree, (about 6 years nearly) and where Mr. Menzies could have got that piece of information from, I cannot imagine, for the north wall is not impending; he, too, was never at the Great Pyramid, and I have not seen the double circumstance chronicled elsewhere. The first ascending-passage moreover, he explained as representing the Mosaic Dispensation. I measured it and found it to be, from the north beginning of the Grand Gallery, the natal year of Christ, to its junction with the roof of the entrance-passage northward and below, or to some period in the life of Moses, 1,483 Pyramid inches; and when produced across that passage, so as to touch its floor, 1,542 inches. *

HUMAN RELIGIOUS HISTORY

"But the chief line of human history with Robert Menzies was the floor of the entrance-passage. Beginning at its upper and northern end, it starts at the rate of a Pyramid inch to a year, from the Dispersion of mankind, (2527 B. C.) or from the period when men declined any longer to live the patriarchal life of Divine instruction, and insisted on going off on their own inventions; and which is so sensibly represented to the very life or death, in the long-continued descent of the entrance-passage of the Great Pyramid, more than 4,000 inch-years long, until it ends in the symbol of the Bottomless pit, a Chamber, already mentioned, deep in the rock.

(* The Rev. W. B. Galloway, M. A., in his 'Egypt's Record of Time to the Exodus of Israel,' after deeply studying the question, more from Alexandrian Greek than Egyptian profane sources, makes the date of the Exodus 1540 B. C. And he arrives at the conclusion that the birth of our Saviour was actually in the course of our reckoned year B. C. 1., and needs only a fraction of a year to make the dates A. D., as usually given, truly continuous with the patriarchal.)

HEBRAISM AND CHRISTIANITY.

"One escape, indeed there was in that long and mournful history of human decline; but for a few only, when the exodus took place in the just ascending passage, which leads on into the Grand Gallery, showing Hebraism ending in its original prophetic destination—Christianity. But another escape was also eventually provided, to prevent any soul being necessarily lost in the bottomless pit; for, before reaching that dismal abyss, there is a possible entrance, though it may be by a strait and narrow way, to the one and only gate of salvation through the death of Christ, viz.: the well representing His descent into Hades, not the bottomless pit, of idolators and the wicked at the lowest point to which the entrance-passage subterraneously descends, but a natural grotto rather than artificial chamber in the course of the well's further progress to the other place; while the stone which once covered that well's upper mouth is blown outwards into the Grand Gallery with excessive force, (and was once so thrown out, and is now annihilated,) carrying part of the wall with it, and indicating how totally unable was the grave to hold Him beyond the appointed time.

"That sounds fair and looks promising enough, so far," said Mr. Casey, "but it is not enough yet to be the turning-point with me, when interests so immense are at stake. We must have more than that, and something not less than proof of this order. Measuring along the passages backward from the north beginning of the Grand Gallery, you will find the exodus at either 1483 or 1542 B. C., and the dispersion of mankind in 2527 B. C., up at the beginning of the entrance-passage. Now you have already published, years ago, that you have computed the date of the building of the Great Pyramid, by modern astronomy, based on the Pyramid's own star-pointing, and have found it 2170 B. C. That date, according to this new theory, must be three or four hundred inches down inside the top or mouth of the entrance-passage. Is there then any mark at that point? For I feel sure that the builder, if really inspired from on High, would have known how many years were to elapse between his great mechanical work in the beginning of the world, and the one central act of creation in the birth of the Divine Son; and he would have marked it there as the most positive and invaluable proof."

THE CRUCIAL TEST.

"So away I went," says the Astronomer-Royal, "to my original notes to satisfy him, and beginning at the north end of the Grand Gallery, counted and summed up the length of every stone backward all down the first ascending passage, then across the entrance-passage to its floor, then up its floor-plane towards its mouth, and soon saw that 2170 B. C. would fall very near a most singular portion of the passage. This mark was a line ruled on the stone from top to bottom of the passage wall, at right angles to its floor. Such a line as might be ruled with a blunt steel instrument, but by a master hand for power, and

greenness. There was such a line on either wall, the west and the east, of the passage; and the two lines seemed to be pretty accurately opposite each other. When Mr. Casey required in 1872 to know exactly where, on the floor, the line on either side touched the plane, there was no ready prepared record to say. Every intervening measure by joints between the two extremes, and over scores of joints, had been procured, printed and published to the world in 1867; but just the last item required, merely the small distance from the nearest joint to the drawn line was wanting.

"So I wrote to my friend Mr. Dixon, C. E., then erecting his brother's bridge over the Nile, near Cairo, requesting him to have the goodness to make and send me careful measures of the fine line on either passage wall at the Pyramid, from the nearest one of the two quasi-vertical joints: not giving him any idea what the measure was wanted for, but only asking him to be very precise, clear, and accurate. And so he was: taking out also as companion and duplicate measurer his friend Dr. Grant, of Cairo; and their doubly attested figures were sent to me on diagrams, in a manner which left no room for misunderstanding. With this piece of difference measure, I set to work again on my older joint measures of the whole distance: and was almost appalled when, on applying the above difference, the east side gave forth 2170 1-3, and the west 2170 and four-tenths Pyramid inches, or years.

"This testimony satisfies me and fills me with thankfulness and joy," wrote Mr. Casey; "while I never expected to have measured so closely as that, along either side of those lengthly dark and sloping Pyramid passages."

MELCHIZEDEK.

Now the man who built the Great Pyramid, or laid its foundation in 2170 B. C., must have been a contemporary of, but rather older than Abraham, according to the best Biblical Chronology. Melchizedek was a grandly mysterious kingly character, to whom even Abraham offered the tenth of the spoils. He was king of Salem, which some consider to have been Jerusalem.

The Great Pyramid was only to be understood in the latter days of the world, and was destined then to prove the inspiration, origin, and Messianic character of its designs, to both religious and irreligious: in manifesting forth in modes adapted to these and approaching times, the original and ineffable inspiration of Scripture,—as well as the practical reasons for expecting the return of Christ to an undoubted PERSONAL REIGN for a miraculous season over the entire earth.

"Never was there any building so perfect as the Great Pyramid in fulfilling both the earliest words of the Lord given by Inspiration, and also the New Testament types of the Messiah. And if the Great Pyramid is not mentioned in so clear a manner in the New Testament, that all men may instantly see it, whether by name, or figure, that may arise from its being connected with the second and future, rather than with that first and past, coming of Christ, which the New Tes-

tament was mainly to chronicle and expound."

THE COMMENSURATE FRENCH METRE.

Prof. Smyth believes that in the Great Pyramid is embodied the whole metric system which God gave to the Ancient Hebrews, and that the British nation being descended from, and identical with the lost ten tribes of Israel, should successfully resist the encroachments of French metricism, and adopt the God given, earth-commensurable system embodied in the Great Pyramid. "Some involuntary throbbing in the pulse of humanity," says he, "is now telling all nations, with deeper truth than any philosophy can, that these are the *last times* of this dispensation."

Twenty-six governments have already adopted this Anti-Christian French metric system, and it is stated that if Britain yields, other nations are expected to follow: "then all the nations of the world will have passed through the great French mill, whose whirling stones will never cease to grind, until, excepting only those sealed by God, 'it has caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.'" (Rev. xiii. 16, 17).

Prof. Smyth, moreover, states that the French metric system, though not a hundred years old, is wanted by its promoters to override every other metric system in the world, of whatever age and whatever origin: that all nations are to bow down to it: although it is found, at every essential point, full of scientific blunders, and teeming with sacrifices of the comforts and conveniences of the poor.

The Great Pyramid system, he says, on the other hand, is the oldest metrological system in the history of the world; has its traces extensively among European peoples; and is next to perfect in all those scientific points where the French system fails. It is moreover full of benevolence and compassion for the poor and needy, besides teaching that their anguish and woes will last but a very few years more; for then, agreeably with the Scriptures, Christ himself will again descend from heaven, this time with angels and archangels accompanying, and will give to man at last that perfect and righteous government which man alone is incapable of; and so shall the Saviour reign over all nations in the Millennial Sabbath of the world.

In fulfilment of the first prophecy in Genesis, which teaches together with all the Prophets, that of the seed of the woman a truly Divine Saviour of mankind, was to arise and appear amongst men; in further fulfilment whereof, the Great Pyramid was to prove—that precisely as that coming was a real historical event, and took place at a definite and long pre-ordained date—so His Second Coming, to reign over mankind, will likewise be historical, and will take place at a definite and also a primevally pre-arranged date. But immediately preceding the Lord's Second Coming, Anti-Christ shall appear per-

sonally, giving out that he is Christ, and working such signs and wonders as shall deceive, if it were possible, even the very elect.

"When that Second Coming has been appointed to take place, must be a momentous question; and is one to which I can only reply, that, so far as the Great Pyramid seems to indicate at present in the Grand Gallery, the existing Christian dispensation must first close (in some partial manner or degree), the saints be removed, and a period of trouble and darkness commence." Though the Lord may have tarried long, the Grand Gallery in the Great Pyramid indicates that the judgments which are to precede His Advent are very near.

OUR ISRAELITISH ORIGIN.

The deep and rapidly increasing conviction that the British nation is descended from the ancient Israelites is now becoming, day by day, more clear and unmistakable. The works of Turner, Wilson, Hine and others, as well as the operations of the lately organized Anglo-Israel Association, have largely contributed to the advancement of this view. Some of the most influential men of London, and various other parts of Britain, are at the head of this organization. One of the objects of the Association is, "to more fully develop and disseminate the truth of the proposition that the Anglo Saxon race is descended from the Lost Tribes of Israel, and to promote research into the general history of Israel and Judah."

The idea is truly grand and wonderful, almost beyond conception, and has the sympathy, too, as has been stated, of Her Majesty Queen Victoria.

I need scarcely add that it is believed that God is about to pour out His Spirit upon His covenant people, and in a miraculous way deliver them to the land of their fathers.

Mr. Edward Hine, of London, author of "Forty-seven Identifications of the British Nation with the Lost House of Israel," says, "The present Parliament will retain its power for seven years, by which time we are so plainly taught by the marvellous teachings of the Great Pyramid, that our identity with Israel will be nationally established, and our country issued into most glorious and righteous times;" "while," says Piazzi Smyth, "the resemblance of our early Saxon, or Ephraimite, metrology to the system of the Great Pyramid, both gives us a species of 'Inheritance' interest in that building, and may include something else still more noble in connection with the coming universal Messianic kingdom, when 'all the ends of the world shall remember and turn unto the Lord.'"

The Great Pyramid points to 1881. Before then, what?

A WATCHER.

In every age the kind of education and spiritual culture by means of which the age hopes to lead mankind to the knowledge of the ascertained part of the Divine Idea, is the learned culture of the age; and every man who partakes in this culture is the scholar of the age.

—Fichte.

THE FUTURE OF THE HUMAN RACE.

THE CONDITIONS OF THE INQUIRY.

At the outset of our investigation, we are met by two fundamental truths of the Bible, which have in their very nature something of contrariety to each other, and out of the mutual antagonism of which the question before us springs.

First, we know that all men are sinners, and as such are in danger of perishing. Then we know that God loves all men, notwithstanding that they are sinners, and is not willing that any should perish.

The former truth, pushed to its fullest consequence, might lead us to conclude that all must be lost: the second, considered insufficiently and alone, might persuade us that all will ultimately be saved.

On the arena of Divine Revelation these two opposing propositions are seen coming into contact—we might almost say, into collision. With what result? How far is the peril of sin averted? At what point does the danger of perishing reach the point of actual destruction? How long may destruction hang in suspense? When,—at the latest,—must every human being be lost or saved; not in prospect, or danger, or law, but in fact? Is this life the invariable limit of the doubt? Are all human beings, at death, either wholly saved or wholly lost?

All these questions spring out of the two truths already stated.—out of the contrariety of the two: take away either, and the inquiry would be at an end.

But each of these truths is complex in its nature; each involves a number of considerations:—what the nature of the danger is; whether it be equal in all cases; whether it may be partly removed before it is wholly overpast; whether the remedy can be applied by merely physical means, or must in every case be carried forward to its issue within the moral nature and free choice of the sinful being; whether God Himself will ever pronounce a sinful man so incurably bad that he must be lost, and if so, what is the point at which the dire necessity sets in.

He would be a bold man who would think to stifle or dogmatically settle such grave considerations as these. Does not a mere glance at them serve to show us how much depends upon the conception we form as to the two general truths out of which they arise. We think so. Hence we submit that our time will be well spent if, for the remainder of this first article, we strive to attain all the clearness and all the exactitude we can relative to the human danger and to the Divine deliverance.

1. *All men are sinners and such are in danger of perishing.* Sin is the source of the danger. Sin brings death. Sin tends to destruction. The perversion of the will of the creature, it sets aside the will of the Creator, and constitutes rebellion; and *therefore* it must be crushed, if it cannot be eradicated. The deprivation of the nature of the creature,—rendering unholy; impure, godless, the tastes, the likings of the creature,—it places a gulf, ever yawning more and more widely, between him and his altogether pure Creator; and therefore it must be destroyed, consumed, for “our God is a consuming fire.” It is the necessity of His infinite holiness and love that He must consume sin; and, if sin cannot be consumed out of the sinner, then it must be consumed with the sinner. Hence the sinner's danger. He is in danger of being lost, and his sin is at the bottom of it. God cannot tolerate sin forever. The sinner must be made holy or he must perish.

But all men are not sinners to an equal degree; nor,—if by all men we mean all human beings,—are they all sinners in the same sense. All men are not equally wicked. Every rebel is not fully fledged. There is more hope of some than of others. Then, further, new-born babes are not sinners at all,—in the sense of conscious rebellion against God. That every human being comes into this world with an inborn depravation of nature, is, we fear, the undeniable and lamentable truth: we shall, at least, assume that such is the fact. But this new-born depravation has not, as yet, been aggravated by indulgence in voluntary transgression. On these grounds, we are bound, I think, to conclude that, as the sin varies, so does the danger.

It seems right to say that wherever there is sin there is danger. The undeveloped, involuntary sin (that is, sinfulness, tendency to sin) of the little child is a source of danger. How soon and how keenly do godly parents feel this; and how much more distressingly would they feel it, if they had not grounds for hope as well as fear. Yes, it does seem right, biblical, divine, to cut to the quick just at this point. There is no playing with sin on the part of God: He has promised it no truce. But just as certainly does it seem the reverse of right to say that all human beings are equally in danger. Their sin is not equal, and their danger cannot be.

If the truth be such as to commend itself to every man's conscience in the sight of God, then on this subject it ought to assume the following form: The greater the sin, the greater the danger: he whose sin is most deeply rooted, most

wilful,—he is in the greatest danger of destruction.

Actual sin is a thing of many degrees. It may be that even inborn sinfulness is a thing of degree. The only view we can take of sin which brings it at all to an equality,—in its relation to all men,—is that involved in the federal headship of Adam. It may be said that, in so far as all are constituted sinner's by Adam's sin, they are all equally constituted: that this is not a thing of degree: that it is simply an external law of relationship, by virtue of which all mankind must die for Adam's sin. And we are convinced this is correct. It appears plainly to be what Paul teaches in Romans Fifth. But, then, we are also persuaded that the first death only should be thought of in this connection. It is gratuitous to go further. It seems to me to be pure wantonness to assume that the Apostle meant anything so monstrous as that Adam's posterity are under a law dooming them to the full and final destruction of their being by reason of the one representative offence of their first father. For this, further, should be well observed with reference to the relation of the race to its first and sinful head: THAT headship must have terminated in itself, but for the Divine purpose to introduce a second Headship. But for Christ, Adam would have died on the very day that he sinned. Justice could not have been so diluted with apparent mercy as to be changed into downright cruelty. It would have been *just* for Adam at once to die. It would have been *just* for the race to perish in its head, for the plain reason that it transgressed only in him,—that is, it committed that offence (we are discussing no other just now) only in him. As the offence of the race was committed representatively, the punishment of the race must, in justice, have been suffered representatively. Any other doctrine than this is,—however little meant to be so,—a dreadful libel on the equity of the Judge of all the earth.

That constitution of things, therefore, by virtue of which Adam's sin is reckoned to his posterity, is founded in the Divine benevolence. Sin was permitted to abound, in this way, only because it was intended that grace should much more abound. This very superabundance of grace being the reason, e. g., why infants die, in so far as their death is attributable to Adam's offence.

We thus arrive at the conclusion that imputed sin cannot be held to aggravate the danger of perishing in which the human race is placed. It might—if it could stand alone. But it cannot. Imputed sin necessitates imputed righteousness.

The curse necessitates the blessing. The self-same Divine arrangement by which the disobedience of the one injures all, provides that the obedience of one shall bless all.

It would be a disturbing element to pursue this line of thought any further at present. We wished here simply to show that we were not making a grave omission by counting the two great sources of danger to be inherent, and sin actual. Sin imputed cannot be reckoned in; we know nothing of that save as under the side of a complex arrangement conceived in Divine love and pursuant of human salvation and advancement.

These, then, being the two sole causes of danger, we are still free, and now bolder than ever, to say, that men's danger of perishing is essentially a matter of degree. In certain cases it is, alas! inevitable: we want to know as much as may be given us to know about that which may determine which these cases are,—within what limits they are to be found,—and whether they engross all who, from whatever cause, die ere the malady is cured and the madness is removed.

2. *God loves all men, notwithstanding that they are sinners, and is unwilling that any should perish.* The love and unwillingness are both worthy of God: they glorify H.m. while they gladden us.

As for the love, it is something more than pity, weeping but weak, profuse but unavailing, lofty but akin to contempt. God's love for sinners is primarily His love for men in spite of their being sinners. When we say that God loves sinners, we chiefly mean, or ought to mean, that He admires, values, prizes them; that He desires and is drawn to them; that He sees all that is noble and hopeful in what they are; and looks through what they are to what they may be,—to what they are individually and collectively capable of becoming. It is thus, first and foremost, that God loves men. And no wonder! Again, we say, no wonder. Is not man God's own creature? Is he not a noble creature?—the noblest on earth? May he not be, inceptively, the very noblest of all God's creatures in this world or in any other? He was made a little lower than the angels; or, at least, for a little while inferior to the angels. The mere comparison ennobles man. For several reasons, we think that the comparison, if searched into and pursued, might result in man's favor. Combining the Hebrew and Septuagint of Psalm viii. 5 in a single sentence, we may say, that man is a comparatively little lower than God, and temporarily a little lower than the angels. The reader can pursue, the thought.

Man is a noble creature. He is worthy of

everlasting life: at least in all cases in which he does not count himself unworthy of it (Acts xiii. 46).

Man is a noble creature, and therefore God loves him, therefore God values him, therefore God is unwilling that he should perish. How marvellous is it that the heralds of this love should, to a large extent, pervert their message. Under the guise of extolling His sovereignty, they demean His love. The burden of their teaching seems to be this: God does not want you—you are nothing to Him—He can do very well without you! Unwise proclaimers! Not thus was your Master wont to speak. Not thus did the converted Jew of Tarsus apprehend the Divine philanthropy.

Then, as to the Divine unwillingness that men should perish,—that unwillingness is worthy of the love from which it springs. It is not a mere passive reluctance that men should be lost,—looking unavailingly on while they go down to perdition. It is a positive will that men should be saved,—that none of them should perish, but all of them have everlasting life. It is an *active will* as distinguished from a *passive willingness*. It is a will which moves heaven and earth to accomplish its object. It leaves nothing undone that is proper to be done. No sheep—no lamb can be lost for the lack of being sought by the Divine Shepherd. Is it dangerous to say so much? Nay! is it not much more dangerous to say less? While we are trimming lest we should not edify, are we in no danger of libelling God? No human being will be lost whom it is possible for God to save. I dare not say less than this: I dare not abate from it one jot or tittle. You tell me, I limit God's power: I would rather limit his power than limit His love, or question His sincerity. In point of fact, God's power is limited by His own perfections. It is to the glory of God that there are some things He cannot do. He cannot lie. And alas! there are some men He cannot save. I am certain He would save all if he could.

If men were no more than brutes they could not be ruined by sin. Man is too near to God to become incorrigibly wicked and yet live forever. Because sin taints the moral disposition and culminates in the will, therefore, as it would seem, may it become invincible,—except by the sacrifice of the sinful, sinning one. Surely it is far better to speak thus, than to belittle man, trifle with sin, and by implication charge God with folly, insincerity, or malignity.

It is impossible for the above considerations not to affect the management of our inquiry into the future of our race. Take, for a moment, the

fate of dying infants,—or are we forsooth to be ashamed, as if it were unmanly, to hale them into this controversy? What! is there anything to be ashamed of in that? Are we to know that one-half the human race to appearance perish in infancy and yet think to set them aside, as not materially affecting our investigations on these subjects? The hint may have originated in the excitement of debate: but were it worthy of judgment by merit, we should venture to pronounce it worthy only of the unnatural atmosphere of the monastic cell, or, at best, of the precocity of the raw theologian who as yet knows not what it is to be a MAN.

If Rachel weeps for her children,—if meanwhile they are lost to her,—if her heart is the more wrung with anguish because in the child she has already seen the man,—then oh! how can it be that God should not see the flower in the bud: or, seeing, should not heed the loss occasioned by the untimely frost. God cares for oxen: does He not care for human babes? The sparrow does not fall without Him: does the child? And yet in this life the short-lived child is not saved: it is not saved from death, for it dies; it is not saved from sinful tendency, for it needs only life to reveal it; it is not saved from imputed sin, for it falls under it. Yet God is not willing it should perish, or where would be His superabounding grace? Saved in this life it is not: if saved at all it must be beyond death. In our next we purpose taking higher grounds.

JOSEPH B. ROTHERHAM.

—Our Hope.

THE LITTLE HORN AND THE SAINTS.

BY H. BRITAIN.

The Title of the Little Horn, or the antichrist, is applied to the Papacy by numerous expositors, and especially by those who assume that the prophecies of the prophet Daniel and the apostle John have met fulfilment in that system. It has been pointed out in previous articles, that if an impartial test be applied to the exposition of those who assume this position, that it will not bear investigation. In this article it is proposed to notice a prominent feature belonging to the antichrist, or the little horn. .

In Dan. vii. 21, 22, it is stated, "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." And the apostle John records, Rev. xiii. 7, "And it was given him

to make war with the saints, and to overcome them." The prominent feature presented to us is, the saints being prevailed against, or overcome, by the little horn, beast, or the antichrist. Now if the little horn be the Papacy, *who are the the saints?* The prophet Daniel's statement is that the saints are to be in his hand, "until a time, times, and the dividing of time" (Dan. vii. 25). The apostle John's that "power was given him to continue forty and two months." This means, we are told by the year-day theorists, a continuance for 1260 years. And this period commenced A. D. 606-608, when the papacy, it is said, became manifest as the little horn. If this be so, and, if the saints are held under the power of the Papacy for 1260 years, who were the saints during that period? For, seven years have elapsed since the termination of the 1260 years, consequently, there should be no difficulty in determining who have occupied the position of saints during that period. But, we cannot make out from the exposition of the year-day theorists, who have been the saints? The Papacy still existing we ask, whether we are to understand that the opponents of the papacy were the saints? If so, these opponents must have been overcome by it and kept in its power for the whole period. We, however, challenge year-day expositors to take the history of any of the empires, kingdoms, or states that have existed on the territory of the old Roman empire since A. D. 606-608, and prove therefrom, that the opponents of the Papacy have been overcome or held in subjection by it for this period.

In order to aid the seeker for information as to this question of the saints, let us take a glance at historical phases since the commencement of this period. .

Beginning with the Papacy itself, we would ask, whether those members of it who opposed some of its teaching and corrupt practices, were the saints? For instance, was Claude of Turin and his followers in the ninth century? Or, Peter of Brys, or Henry and Arnold of Brescia in the 12th century? Or the Carmelite, Thomas Conectus, burnt by Rome, in Flandery, A. D. 1482? Or, Cardinal Andre, Archbishop of Carniola, cast into, and dying in, a prison, A. D. 1482? Or, Jerome Savonarola, a Dominican monk, burnt A. D. 1498? Or, John Wessell of Erpert, dying in prison, A. D. 1683?

Turning to those generally considered not of the Papacy, we ask, were, or are, these the saints? The Paulicians of the 7th century? The refugee Britons in Wales in the 8th century? Or, the Iconodasts of the 8th century? The Saraccus who overrun Sicily and Calabria and nearly took

Rome in the 9th century? Or, the Duke of Spoleto and his followers, who pillaged Rome and cast Pope John VIII. into prison in the 9th century? Or, the Saracens who pillaged Genoa, held the Alpine passages, and plundered the pilgrims to Rome in the 10th century? Or, the Normans who defeated and took prisoner in battle Pope Leo IX. in the 11th century? Or, the Toulousians, Albigenses, Catharists, or Josephists of the 12th century? Or, the Waldenses of the 13th century? Or, the Lollards of the 14th and 15th centuries? Or, the Hussites of the 15th century? Or, those known as Moravian brethren of the same century? Or, the Anabaptists, Lutherans, Episcopalians, Puritans, Presbyterians, etc., of succeeding centuries? Or, coming down to our own days, the Quakers, Baptists, Wesleyans, Swedenborgians, Irvingites, Darbyites, Mormonites, Campbellites, Christadelphians etc., etc.

Nor can we stop here. We ask, were those persecuted by the Papacy the saints: or, those persecuted by the Protestants? Was Servitus of this class? We need not multiply instance. It will be obvious to the historical student that the persecuting spirit was not, and is not, confined to the Papacy. The difference being, not in the persecuting spirit each possesses, but in the amount of power each is able to wield for the purpose of persecution.

The Scripture teaching is, "Nevertheless the foundation of God standeth sure, having this seal, *the Lord knoweth them that are his.*" And we know that, as the apostle John teaches wherever the saints are, they will be killed for refusing to worship the image of the beast (Rev. xiii.) When the little horn exists, the saints will be as clearly a defined body of believers into Christ as the followers of the little horn will be a clearly defined body of believers in him. The saints will be of one faith, and animated by one spirit, in defence of their one Lord. In this respect far different from the discordant cries of the sects of this present day.

There is a bond which closely unites the branches of the apostasy, irrespective of their magnitude or the number of their adherents. It is a bond linking together the Papist with the Protestant, and these, together with the Rationalist or Infidel. And this bond of union is, the denial of the future existence of the Jesus the Christ, or the earth. The holding as a thing of nought the faith of Abraham, and the fathers of Israel,—of David, and the prophets. God has promised to Abraham and his seed the Christ, the land of Israel. Hitherto the kingdoms of men have maintained a hold of it, and professing

followers of Christ, have denied that the land will be Christ's. After that antichrist, or the man of sin has proved the fallacy of this denial by openly arraigning himself against the Christ, then surely will His opponents be bowed to the dust. And they, who now walk by faith and not by sight, will meet with an abundant entrance into the everlasting or age kingdom of the King of kings and Lord of lords.

During the existence of this apostasy, and during the divided state of the old Roman Empire, or while the dispersion of Israel after the flesh continues, a people are gradually being chosen out of the Gentiles. As the apostle James states, Acts xv. 14; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." The words following this quotation are taken from the prophet Amos, and shew that after this, Israel will be again rebuilt.

Our reply then to the question, as to who are the saints, is I. The Lord knoweth them that are his (2 Tim. ii.). II. The people who have been or are being taken out of the Gentiles for Christ (Acts xv.) III. 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.)

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THE DESIGN OF THE GOSPEL ANTECEDENT TO THE FUTURE AGE.

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God, at the first, did visit the Gentiles, to take out of them a people for his name: and to this agree the words of the prophet as it is written. After this I will 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 on whom my name is called, saith the Lord who doeth all these things. Known unto the Lord are all his work from the beginning of the world."—Acts xv. 13-18.

According to the last verse quoted, God has a fixed plan. Salvation is not a matter of accident or chance. Whatever his plan was at the beginning, that plan will be carried out. If it was his plan to *test* or *save* the masses of mankind during the ages preceding the coming and kingdom of His Son, that plan has proved a signal failure. But according to the 14th verse, it was not his plan to either *test* or *save* the multitudes in any age or dispensation antecedent to the *future age*. The Gospel was projected on the *ECLECTIC* sys-

tem. It was not designed for the multitudes, but for the few in every age previously to Christ's coming, who by previous education should be prepared to receive it. It is God's purpose first to select, educate and disciple the royalty; and then employ these to operate upon a larger scale to enlighten and convert the masses into legal subjects. Then the world will be tested. It has been the mission of the Gospel to select and school the rulers; but it will be the mission of the kingdom to conquer, educate, save and bless all the families of earth. According to Simon and James it is not the design to test or save the masses; but to select from among them a people FOR HIS NAME. As will be seen, the name of the Lord stands for Kingly authority, which He will share with the royal family upon whom that royal name is called. During the past eighteen hundred years, the Gospel has not converted a single nation, city, village, or hamlet, but as will be seen in the song of the redeemed, it will fulfil its mission, in selecting out of every nation a people to reign as kings and priests upon the earth. Stand upon the earth, they sing "a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation; and has made us unto our God kings and priests; and we shall reign on the earth" (Rev. v. 9-10).

1. According to this song, the DESIGN of the Gospel was not to redeem a single kindred, tongue, or nation, but to redeem a people from among them all, for a specific work, to wit: to be the associate rulers of the world. Such a design would have no use for the unenlightened masses. None would be embraced in it, except such as had been prepared by previous education.

But this does not prove that God will never have use for the unnumbered billions who have not come within the perview of this plan during the ages past. It does not follow because a king may select from all the mines and forests in his empire the choicest materials to build the metropolitan city; that therefore he will have no wise purpose to be subserved in using inferior material in building villages, and making other improvements. Would he not let them remain until he would need them for other purposes. This class may furnish raw material out of which to make subjects in the ages to come, as the same class will be used in the ages to come.

2. The objects for which the saints will have been redeemed from all nations, kindreds, and tongues, and people. They sing, "And hast made us unto God kings and priests, and we

shall reign on the earth." A school, whose object it is to qualify persons to exercise the responsible functions of kings and priests, to rule and intercede for fellowmen, must, in the nature of things, be much more circumscribed than a kingdom having its object the development of the masses for the position of legal subjects. In no form of government are the many selected to govern the few.

3. The discipline necessary to develop kings must be made more rigorous than that necessary to develop subjects. The higher and more rugged the mountain, the more effort and courage are necessary to reach its summit. Thus, during the ages set apart for the training and development of the royalty of the kingdom, the gate is represented as being so narrow, that but few succeed in finding it. Matt. vii. 14. But in the coming age, the curse having been removed, and the great adversary chained, so that the way will not be so difficult. According to the glowing descriptions of the prophets, and the Revelator, unrighteousness will be in as small a minority as righteousness has been in the ages past. Texts belonging to the same class as the foregoing are quoted to disprove a future age of probation for the living inhabitants of earth, with just as much point, and for the same object, that they are quoted to disprove that there will be probations for the race in ages beyond. Of course salvation must be carried on upon a much more extensive scale in the ages to come, or be extended over much longer periods of time, or the number of kings will be equal to, or exceed the number of subjects.

3. The church of God in every age has been a school to educate men and women for the positions of kings and priests to administer judgment and mercy to all the families of earth. During all past ages the proclamation of the Gospel has had this grand object in view. Such a plan must be projected upon an individual and not a collective base. Every one in this long line of kings will have believed and obeyed upon his own individual responsibility. Like their great leader each one must meet the enemy and triumph single-handed and alone. One cannot aid another except by his example. None can win this example. None can win this glorious prize by proxy. The father of the faithful, and all others believed the promise made unto him, and developed the requisite character for a ruler and priest upon his own responsibility.

The sovereignty of the world was promised this worthy patriarch and his seed, in the gospel preached to him by the angels. The promise, that in him shall all the families of the earth be

blesed, involves this lofty position. All the families of earth must be within his jurisdiction before he can bless them. The same promise is made to his seed. In Gen. xxii. 15-18, one seed is placed in contrast with a seed numerous as the stars and sands. To him shall the citadels of the world be thrown open, and in him shall all the nations of the earth be blessed. The same promise was repeated to Isaac and Jacob. Paul defines this unit seed. He says, "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" (Gal. iii. 16.) At the 29th verse the apostle shows that all Christians belong to this unit seed—the royal family. He says, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." At the eighth verse of the same chapter, the apostle declares that the promise, that in Abraham all the families of the earth shall be blessed, was the gospel preached to him. And in Rom. iv. 13, he declares that this gospel promise constitutes Abraham and his royal family the joint heirs of the world, thus teaching that the design of the gospel in all ages, has been to select, fit and discipline men and women to rule and bless the world. Christ commissioned his apostles to herald the same gospel message in all the world.

This, like the gospel preached to Abraham, was an individual message. They were commanded to preach it to every creature, and he who should individually believe it and be baptized should be saved. Mark xvi. 15, 16. Christ, in his predicted fulfilment of this gospel message, said, "And this gospel of the kingdom, shall be preached in all the world" (Matt. xxiv. 14). Thus teaching that the design of the gospel was to proclaim the kingdom. And that all the saints will be the joint rulers with Christ over this kingdom, is evident from his glorious promise to all who shall overcome. He says, "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, even as I have received of my Father" (Rev. ii. 26, 27; Psa. ii. 6-13). Thus Christ will share the dominion of the world with all who shall overcome. The kingdom and dominion under the whole heavens will be possessed and jointly ruled by Christ and his kingly cabinet. Daniel says, "And I saw in night visions, and behold one like the Son of man came with the clouds of heaven. . . . And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall

not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 13, 14.)

The same kingdom and dominion are promised the saints as the great incentive to heroic effort. The prophet adds, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 21, 22, 27).

Christ and the saints being joint heirs *now* (Rom. viii. 17), they will be rulers *then*. When Christ shall reign the saints will reign with him. 2 Tim. ii. 12; Rev. xx. 4. The evidence is just as clear in one case as the other. Thus, the object of the gospel during all ages antecedent, Christ's coming and kingdom will not have been to TEST or SAVE the MANY, but to select from among the many a tried and chosen people to reign on the earth as kings and priests. To talk of such a plan leaving the race for six thousand years without excuse is preposterous.

J. M. S.

—The Restitution.

DOUBTS.—JOHN THE BAPTIST.

"Art thou he that should come, or do we look for another?"—Matt. xi. 3.

THE question of John the Baptist, through his disciples, has a touch of doubt to it; and we naturally ask the question, "Was not John in earnest?" "Was he not sincere?" "Did he mean to cast a doubt upon the question whether Jesus was the Messiah?" Let us see what our Lord thought about it, as conveyed to us through the Scriptures, and John's motives for the inquiry.

John the Baptist was a second cousin of Jesus Christ, according to the flesh. This we learn from the lips of the angel Gabriel, during the annunciation: "Behold thy (Mary) cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her who was called barren" (Luke i. 36). Of the early life of John we know nothing, save that "the child grew and waxed strong in spirit, and was in the deserts till the day of his showing to Israel" (Luke i. 80). Jesus abode in Nazareth, so that John was not personally acquainted with him. He may have heard, indeed it is improbable that he was not early made acquainted with the angelic revolutions to Mary, and also of that

multitude of the heavenly host which sang the first Christmas anthem in the skies within the sight and hearing of the shepherds of Bethlehem: but he did not personally know the Saviour; indeed, he expressly stated it—"and John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew Him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John i. 32, 33). "And," adds the Baptist, "I saw and bare record that this is the Son of God." His mission was further strengthened at the baptism of Christ, when the heavens opened unto him, and he saw the Spirit of God descending like a dove and alighting upon Christ as he went up straightway out of the water, while the Voice from heaven declared "This is my beloved Son, in whom I am well pleased." Of the superior mission of the Saviour, John was assured, and made way for it. "This is he," he said to the Jews, "of whom I spake, He that cometh after me is preferred before me." Again, "Ye yourselves bare me witness that I said I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all." And thus gracefully did John give place to him that came from above. John was soon cast into prison for the truth's sake, but Jesus itinerated through Galilee, taking the key note from the Baptist's lips, "Repent ye, for the Kingdom of Heaven is at hand." And it is remarkable that, when "Jesus had heard that John was cast into prison," then "he departed into Galilee." To us, children of men, the action of Christ seems strange, and we are apt to question it. We think, speaking after the manner of men, he did not treat him well. The fact is Christ left John to his fate. As he went with his disciples through the towns and villages of Galilee he healed the sick, and succored all who came to him. None appealed to him in vain; and the fame of his miracles reached John in the prison, and John called unto him two of his disciples, and sent them to Jesus, saying "Art thou he that should come, or look we for another?" We ask again, then, Did John mean to question the Saviour's mission? or was he in doubt of him? Let us consider all the circumstances of his case. A man of mortal mould like ourselves, with all man's weaknesses,

thoughts, desires, hopes, and anticipations, cast into prison, lingering there, when he of whom he was the forerunner, was making a triumphant career through the land,—he too, of whom it was predicted by an angel from heaven, that "he shall be great, and shall be called the Son of the Highest, and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke i. 32, 33). It was the great hope of the fathers; it was the joyful expectation of the Jews; it was the fond anticipation of John the Baptist; and therefore, when he saw Christ so meek and lowly, yet going about doing stupendous things, his heart had its misgivings or doubts, and hence his message to the Holy One of Israel. Jesus received the message, and detained the messengers for a little time. While they were with Christ, "he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight." Then came his reply to the message—"Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached:" "and"—here is the pith of the reply, here is Christ's estimate of John's message—"Blessed is he whosoever shall not be offended (Gk., scandalized) in me." The fact is, John was scandalized at the apparent neglect of Christ; and the majority would sympathize with John. The Baptist was left in prison, when every sickness and disease amongst the people was attended to. He listened to the appeals of even his enemies and gave them aid; his friend and forerunner was left to his fate, which ended in death. One would have thought that Jesus would have gone immediately to his rescue; burst open the prison door; or sent his angel, as he subsequently did to Peter's prison, and set him free. We think we would have done so; and, acting on the impulse of human nature, punish his persecutors. In his walks of love and mercy, Christ may have passed over to the prison doors, may have heard the sighs and groans, from the prisoner, but it made no change in his resolve to the leave John to the mercy of Herod. Was it that he cared nothing for John's sufferings?—Certainly not. Was it that he loved him the less?—No: for he held John in very great estimation. When the disciples of John departed with Christ's reply to his message, "Jesus began to say unto the multitude, concerning John, What went ye out in to the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold they that wear

soft clothing are in king's houses. But what went ye out for to see? a prophet? Yes, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi. 7-11). Jesus no doubt felt for John, for "the sighing of the prisoners came before him," but he was now going to glorify John with a martyr's death, and he himself would be glorified thereby. He is as much glorified in the sufferings of his people, as in their joys: as much in the prison as in the palace; as much in the death as in the lives of his saints. We do not see it now, but by and by all will be made plain. "What I do thou knowest not now, but thou shalt know hereafter." In the case of John the Baptist, it was human nature sinking under an ordeal of affliction, intensified by the knowledge that Christ was at hand, but his forgetfulness or neglect left the prisoner to mourn in bondage. The best of men have their days of anxieties, and their hours of death. When faith wavers he loses ground, and when persevered in, risks the shipwreck of the soul. We have no stone to cast at John the Baptist, for we know very well that it is impossible to school the heart to trials without the aid of Divine grace. No affliction for the present seemeth joyous but grievous. Thus felt Joseph also when lying in the prison, "a place where the king's prisoners were bound." The royalty of the prison did not make the incarceration the less grievous. Joseph called it a "dungeon." No royal title nor royal prisoners could make his lot happy, although "the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keepers of the prison." The ordeal was a very trying one, like that of John the Baptist. They "made his feet fast with fetters," the iron entered into his soul; and not until God's purposes were accomplished was he released from the dungeon. "Until the time that his word came; the word of the Lord tried him." (Psa. cv.) Then, as stated by Stephen in his defence (Acts vii.), "God was with Joseph, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, King of Egypt, and he made him governor over Egypt and all his house." How alive to this was Joseph when at large, and making himself known to his brethren: "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God." (Gen. xlv.) To make

Joseph to fill a high position, God saw that it was needful that he should graduate through suffering and affliction; and so be able through experience to sympathize with and aid the thousands of Egyptians who were to pass through the terrible ordeal of a seven years' famine. Thus, also, with Martha and Mary, when chiding Christ in not attending to their message, "He whom thou lovest is sick." But, we read, when "Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And the narrative adds, "Now Jesus loved Martha and her sister and Lazarus." But notwithstanding, "When he had heard, therefore, that he was sick, he abode two days still in the same place where he was." The action was like one who did not love Martha and Mary and Lazarus. How greedily and anxiously must the sisters have looked for a visit from the Saviour! How disappointed when, day after day, he came not! How grievously disappointed when their brother died, and became not, nor even deigned a reply! Lazarus, the friend, was left to die, when strangers and enemies were attended to! When Christ told the disciples that Lazarus was dead—a proof of his omniscience—he added, "I am glad for your sakes that I was not there, to the intent ye may believe." The disciples evidently did neither understand the words nor the actions of Christ, and may be classed with the friends of the holy family at Bethany, who asked, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" the only difference was that the disciples sat on a higher form in the same school Truly

"God moves in a mysterious way
His wonders to perform."

And we say it, and sing it, but demur to the fact. There is a great deal of doubt still existing in the world, so we cannot blame John the Baptist, nor Joseph, nor Martha and Mary. We are apt to measure God's ways with our own line and plummet, and question the wisdom of his actions; especially when that action touches ourselves personally, or our own immediate circle. When we stand to question God we stand in judgment upon God. We forget that we are finite, and cannot grasp the Infinite, and that the Judge of all the world must do right. In our best estate, at present, we see through a glass darkly, but when this "muddy vesture of decay" has laid aside its earthly gear, then shall we see him face to face, and shall know him even as we are known. How often is it the case, that from our prison-house of sorrow, need, trouble, sickness, or any other adversity, we fret and

weep, and say, in other words, "Art thou he that should come?" Art thou really our Saviour? If so, hath God forgotten to be gracious? Is his mercy clean gone forever? Has he in anger shut up his tender mercies? Why am I compelled to linger in this my prison-house, and dungeon? Yes, until my purposes are fulfilled, says God. It may appear harsh, but from my vantage ground in the heavens I know the end from the beginning. My ways are not as your ways, neither are my thoughts as your thoughts, for as the heavens are higher than the earth, even so are my ways above your ways, and my thoughts above your thoughts. Be still, and know that I am God.

We may believe all the articles of the Christian faith, but it must be the principle of our lives, if we wish to understand God in his dealings with the children of men. God may not lead us out of prison as he did St. Peter, but he may leave us in it like that of John the Baptist; and if we question his dealings in providence and grace, we shall earn the same warning and rebuke, "Blessed is he who shall not be offended in me;" i. e., who make my dealings in providence a stumbling-block instead of a leading string to higher things. When the disciples were shut in for fear of the Jews, came Jesus, and stood in the midst: "the doors being shut," were left so. He did not bring them out of their trouble, but he gave them a far greater blessing—"Peace be unto you."

May it be our heart's desire to wait patiently for him, and find, in doing so, that he will "bring forth thy righteousness as the light, and thy judgment as the noonday."—*Selected.*

THE UNREST OF CHURCH AND STATE.

The world is wonderfully perturbed, unrest is the marked feature of the day. No government on earth is at rest and assured of its existence for a day, in peace.

The Church, is disturbed as it has not been before in a century. The words of the Master, "the sea and the waves roaring and men's hearts failing them for fear and for looking after those things which are coming on the earth"—and verification, now, as at no former period.

In heathen lands, where the light of the gospel has but dim radiance, there is a universal expectancy of some momentous event. In all India and the East, the ninth incarnation of Vishnu is now looked for, and with it the present order of things will end. And then will follow the universal reign of that deity, and his beneficence

will bless the world. This is the sacred belief of millions of our fallen race.

China with her vast population, is in revolution, and is dying out with the blighting influence indulgence. While this is the case in the low countries of that vast Empire, on the table lands, where the Tartar Tribes roam in wildness, the same peril reigns triumphant.

If we look to the civilized portions of the fallen world, we find a state of things, that surely indicates that we are just on the eve of a great change.

This is beyond all question an epoch age, the world is rushing to the fast approaching, new dispensation.

The divine chart of the world's history and destiny, speaks in no uncertain language. And when we look into its heavenly illuminated pages, we see that the days of Sodom and the crimes against God and humanity, are again upon us. The times are too portentous to be mistaken. The red handed sins of the days of the cities of the plains, again fill all lands.

The marriage relation is fast breaking down before the insidious attacks of the subtle Demonism, that is fast turning the race from God—and preparing the world for the Advent of the Man of Sin—the personal Anti-Christ—that "wicked one," that is to be the scourge of the last days.

The murder of children is not confined to heathen lands. Indeed that crime against nature, prevails to an extent, to appall as we contemplate it. Change is doing its deadly work all over earth—and sorrowful as the fact may be, to look upon—the great family of man is sinking away from the light of heaven and the wailing influence of God.

The three unclean spirits, that are to be the brain of the latter time, have gone forth, in their mystic influence, and have entered into the heart of the kings of the earth, and the people, and denial of law and authority of all kinds follows. Evil has gone forth from nation to nation and a great whirlwind is being raised up from the coasts of the earth—the times are perilous beyond parallel.

Not a nation on earth but what is in trouble and many of them on the verge of revolution and many more of them, surging amid the fearful throes of intestine war.

The Church—the highest and the purest organization, is stricken in many portions and has no rest. It has departed from the faith once delivered to the saints—wrangles on immaterial things and has forgotten the great promises so dear to it, in its purer day.

The notion of a Spiritual reign of Christ for a

thousand years has taken the place of the faith of the Church held for sixteen hundred years, of the *personal* reign on earth, with his saints and the subduing of the nations.

This one great, central truth of Revelation, being spiritualized, the Church has become greatly demoralized. And all the grand promises, to be literally fulfilled on earth are frittered away.

The promise to Abraham and his seed, "as heir of the world," is diluted down to mean blessings, to be received

"Beyond the bounds of time and space."

And this spiritualizing theory has turned the simple and literal words of the angel, spoken to Mary—"and the LORD God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever"—into a Spiritual reign in the heart of believers and to be enjoyed in a Spiritual Kingdom of grace.

This makes religion so unreal, so mythical, as to leave it without power. So unbelief, peril and unrest fill the world.

The great question asked by the Saviour, "when the Son of Man comes shall he find faith, (the) faith upon the earth, startles us when we fully realize the lack of faith among Christians—as to the great truth—the *personal reign of Christ upon earth*.

That mighty event, the Second Advent and the literal reign on earth for a thousand years—is disbelieved—in *fact* is not thought of, or counted as a part of Christian faith, by the large body of the Church.

The spiritualizing theory of interpretation given to the Scriptures, on these important facts of revelation, has led to unbelief all over Christendom. And because of these things errors almost without number have crept into the world and the pale of the Church.

... Why multiply words—these times and these perils are but the indications of that "falling away" that must come before the final Advent and glorious reign on earth of the Son of Man.

J. HARPER.
—*Prophetic Times and Watch Tower.*

PROBATION IN THE AGES TO COME.

By J. L. KNAPP.

Is it true that Christ leaves his mediatorial seat, and that no sinner will receive remission of sins after He comes to this earth the second time? I should like to see the proof of it. Those who hold this view give us their word as the proof. I am satisfied conditions will exist with men

which we call probation; so that some men's sins will be forgiven after the Lord comes. Some reasons why I believe this:

"Moreover the laws entered that the offence might abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21). It is here said that, where sin abounded grace did much more abound. Now, if this is true, the grace must reign as far as sin. What did grace reign for but to bring eternal life, by Jesus Christ our Lord, to the sinner.

It is admitted, by all, that sin affected all of *Adam's* race: so grace as favor for eternal life, must extend to all. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He, by the grace of God, should taste death for every man."

Can we believe that the apostle was correct in the above statement, that Jesus was made a little lower than the angels, crowned with glory and honor? For what purpose was this glory and honor? It seems to me that He might by the grace of God taste death for every man. If this language is true, all must have this favor, or his death will prove a failure to the mass of mankind.

Paul quotes Gen. xii. 3 in Gal. iii. 8, and Peter in Acts iii. 25. Paul believed this; if not, for what purpose does he call our attention to this promise of God to shew us the love of God and his willingness to save all that will come to him? There are many Scriptures that throw light on this subject.

We call attention first to Isaiah xi. If any man will read the eleventh and 12th chapters of Isaiah he must see this cannot be fulfilled until after Christ comes the second time. But we are told "This is all conditional; therefore, never will be fulfilled." Did God make a covenant with the Stem of Jesse? Did He make a covenant with the wolf, and the lamb, and the leopard, and with the kid, and the calf, and with the suckling child, and all these different classes spoken of here? And if so, have they broken their covenant? "And in that day there shall be a Root of Jesse which shall stand for an ensign to the people" (verse 10). In what day? I answer, in the day when the wolf shall dwell with the lamb, when the cow and the bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox. "And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people who shall be left" (verse

11). No man will claim that this has been fulfilled. If we ignore all this, we must much more chap. xlix: 14. Read on to the end of the chapter. Who is Zion? Look carefully at verse 16 on to the 20th. Is there no mercy here? Is it all wrath? I think not; but love and mercy.

Read Isaiah lx. and Isaiah lxx; commence with verse 17 and pass on to the 20th. He says, "There shall be no more thence, an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed." Can any one explain this in harmony with the idea that at the appearing of our Lord all the ungodly will be destroyed at once? The context proves conclusively that this must be after the Lord comes.

Read Jer. xxx. and xxxi. The xxxiii. chapter is full of interest and proof. Read Ezek. xvi. from verse 50 to the end of the chapter. Read Ezekiel xxxiv. These chapters prove beyond a reasonable doubt that God will forgive sin after the Lord comes. This is a prophecy in reference to Israel and Judah. God says He will cleanse them from all their iniquities. If God cleanses a man from all his iniquities now, and he remains cleansed until the Lord comes, I think he will find his place among God's elect people.

In ch. xxxvi 10, he says, "I scattered them among the heathen, and they were dispersed;" and in ver. 24, "I will take you from among the heathen, and will gather you out of all countries, and will bring you into your own land." (ver. 25.) "I will sprinkle clean water on you and ye shall be clean." In 31st verse, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe your own selves for your iniquities and your abominations." Why all this? If you will read these chapters you will find promised that state or condition we call probation. God says, "I will make a covenant of peace with them. It shall be an everlasting covenant." He says, "I will set my sanctuary in the midst of them forever." He says, "my tabernacle shall be with them, and I will be their God and they shall be my people. The heathen shall know that I the Lord do sanctify My people Israel." Micah iv. you will find a good witness. Let us now turn to Zach. xii. 10. This Scripture teaches us how men and women will feel when they look on Jesus. This I think proves men will be converted at sight. Chapter xiv. declares His coming; then what shall follow? "Every one that is left of all nations shall go up from year to year to worship the King, the LORD of Hosts, and to keep the feast of tabernacles. And it shall be, that

whoso will not come un, of all the families of the earth, unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain."

What saith the Saviour on this matter? "Wherefore I say unto you, All manner of sins and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world (age) neither in the world (age) to come." (Math. xii. 31, 32.) This at least is circumstantial proof that some sins can be forgiven in the world to come.

"After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins therefore, and I will set it up, that the residue of men might seek after the Lord, and all of the Gentiles, upon whom my name is called, saith the Lord who doeth all things." (Act. xv. 16, 17). Is it true that the tabernacle of David is to be rebuilt? If so, then it is true that the object is that the residue of the people may seek after the Lord, including the Gentiles. A Minister said, a few days ago, that the 17th verse "was fulfilled in the days of the apostles, and the 16th will be after Christ comes." It is strange that men will put darkness for light, and light for darkness.

Now turn to Rom. xi. "I say, then, hath God cast away his people? God forbid." This chapter cannot be twisted so as to prove that God will not provide for his people Israel. Well might the apostle exult in the plan of redemption, "O the depths of the riches both of the wisdom and the knowledge of God."

To these might be added many more testimonies. Rev. xiv. teaches us how this glorious message will fly. It is evident that this message has not been proclaimed yet. He says, Repent, "for the hour of his judgement is come;" and the angel that followed said, "Babylon is fallen, is fallen." It is clear to me that some men will seek after the Lord and their sins be forgiven after the Lord comes the second time to this earth.

Santa Clara, Cal., Feb., 1875.

LETTERS AND EXTRACTS.

FROM SAN FRANCISCO.

BRO. STORRS: I thought to drop you a line for the BIBLE EXAMINER. I am a stranger to you, yet I belong to the household of faith, and

am your brother in Christ. I do not take the EXAMINER, but have read it occasionally, and I feel like encouraging it along. There are many that believe in "the ages to come" that do not take your magazine. I, for one, am a strong believer in the ages to come; and I soon expect Christ to come to remove the curse from the Holy Land to bring the first-fruits (of which Christ was a sample) to the great marriage, where they will work with Christ in judging the world. Paul says, 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world?" He has called us with a holy calling that we should be engaged in a holy work. Then we must not cast away our confidence which hath great recompense of reward. For, if we are faithful over a few things, he will make us rulers over many. Some may ask, "What are we to rule?" We have abundance of Scripture on this point, but one text is sufficient for this time: that is found in Rev. ii. 26, 27. "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 vessel of a potter shall they be broken to shivers, even as I have received of my Father." Instead of annihilation taking place as soon as Christ comes, I find wicked nations on the earth just the same as ever. Rev. xxii. 2, shows a people not immortal, who need the leaves from the Tree of Life to heal them before they get a hundred years old: for Isaiah says, lxx. 20, "The sinner being a hundred years old shall be accursed." God has made ample provision for the whole human family. He says that Jesus came to save the world. But if he does not save any more than Orthodoxy claims he will, he gets defeated in his plan; and the devil will rob him of his purpose and destroy nine-tenths of the population: and the "conqueror," Christ, only gets the remainder. Does this look like being the "Saviour of all men; and especially of those that believe?"

I am glad that there are some who are searching the Scriptures of truth to find what God has spoken. We have been following the heathen philosophers and Romish fables long enough. Paul says, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life" (Rom. v. 18). This text, of itself, shows that life through Christ is a free gift, and that all will come forth from death's dominion in a hopeful state; then "all men shall come to the knowledge of the truth" (1 Tim. ii. 4). Then shall be made known to them "the only true God, and Jesus Christ," whom God sent into the world

to "give life to the world," that "the world might live through Him" (John iii. 17, and vi. 33).

A. BOGART.

FROM ELDER H. ROCKWELL.

BRO. STORRS: In the early days of the Christian Church, the apostle Paul said, "The law was our schoolmaster to bring us to Christ." Now finding myself brought to Christ, I wish to say a little for present improvement. Peter tells us to sanctify the Lord God in our hearts, and be ready always to give an answer to every man that asketh "a reason of the hope that is in us with meekness and fear." The work of time is bowing me so heavily back to dust that I feel disposed to do as Peter enjoins: not with a haughty spirit; nor intending to injure the cause of the Lord nor to grieve the hearts of any. It is the hope in *me* of which I design to speak, and not of another's hope. Do you ask, what my hope is? I cannot answer now as I would have done sixty-one years ago, when I first found that salvation was free. I would have said then, "I hope to go to heaven when I die;" now I have no such hope. Are you filled with astonishment! and do you say, "You, a professor of the Christian religion more than sixty years and do not hope to go to heaven when you die!" No, I do not hope for that; but I hope, if living when Christ returns to earth, to be changed to immortality; or, if dead, to have a resurrection to an endless life. You ask, why do I hope so, or what reason I have for such a hope?

First, then, I believe that God so loved the world that He gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." I trust so to live in this world as not abusing it; for the fashion of it passeth away.

Second reason for my hope: I firmly believe that Christ came into the world, and that he was crucified, died, was buried, arose from the dead, ascended up into heaven, and that He will fulfil the blessed promise which He made for the comfort and hope of the church through all time, saying, "I will come again." O the inspiring hope! O the precious promise! And then what a cluster of heart cheering promises gather around this central one! Yes, listen to the voice of him who spake as never man spake: "Let not your hearts be troubled, ye believe in God, believe also in me: in my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." These promises are strongly con-

firmly; for, as He ascended up into heaven, and while his stricken disciples stood looking steadfastly after him and the cloud had received him out of their sight, two men stood by them in white apparel, and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." I believe that these promises, and all others in the Bible, fulfilled. I look for their complete accomplishment "in due time."

You may ask, what do I hope to be, and what do I hope to do in that world to come? Well, I hope to do the will of God more perfectly than I have ever done it in this dark world. Just here, at this point, you may say, "After Christ returns from heaven nothing more can be done for the benefit of men, for time comes to an end." Can you suppose the work of our Father will ever be ended? I hope and firmly believe that the work of blessing will be a progressive work of mercy till the sound of free and full salvation shall have reached all the millions of our race who have been unavoidably deprived of hearing the word of life.

Bro. Paul, please tell us what you mean when you say, "The grace of God that bringeth salvation hath appeared to all men." Did you mean to be understood that this grace had appeared to all who had heard you? or, all that had ever lived on earth? If you mean all men had heard it, and on this account must either be saved or lost, how came it to pass that you should be commissioned to go forth and vex the church of God? Had the grace of God appeared to you before on your way to Damascus? I would be thankful to know if you believed your statement to Timothy has yet been fulfilled, that God "will have all men to be saved, and come to the knowledge of the truth?" and your conclusion, that "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time?" Had all men come to the knowledge of the truth at that time when you wrote? If so, what did you mean when you said, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto principalities and powers, in heavenly places, might be known by the Church the manifold wisdom of God?" If I understand you, you say that grace had been given you to do a special work among the Gentiles which had not

been done since the world began; and that work would increase the light of the Church and give her an advance in the knowledge of God's work of blessing mankind. To my mind, it is clear there is much truth in these few words, "Man by wisdom knew not God."

I am sick, and have been for several weeks, waiting for deliverance.

My times are in thy hands,
Pale poverty or wealth,
Corroding care, or calm repose,
Springs balmy breath or winter's snow,
Sickness, or buoyant health,
What ere betide,
If God provide
'Tis for the best, I wish no lot beside.

New Britain, Conn., April, 1875.

FROM J. A. GOODRICH.

BRO. STORRS: I am thankful to my heavenly Father for giving me life and health to be able to pen these lines to you. While reading the EXAMINER for April I was led to weep for joy; it was so precious. It reminded me of the time when I first began to read your writings. It brought every thing so fresh to my mind. O how much I have learned in the past seven years of my life. It has been the happiest of all my life. O praise the Lord for the true light that that shineth. We are told that the "path of the just is as the shining light, that shineth more and more unto the perfect day;" and the longer I live, the more I find it so. As I read Br. M. C. HARRIMAN'S article, "A Few Thoughts," I was led to rejoice in God, the rock of my salvation. O how plain the love of God is manifested in all of his precious promises. O how precious is the plan of salvation. It is glorious when I think of his wonderful goodness to poor fallen man. My heart is led to rejoice in the beauties there are in Christ; it is thrice blessed. Well might Paul say, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God hath prepared for those that love him." I have often felt that if I never enjoyed more of his love than I do here, I would be satisfied. Yes, blessed be God, when I awake in his likeness I shall be satisfied. O how blessed to think, that we shall be made like our blessed Lord and Master!

When I think how good the Lord has been to me, and how he has led me, I know not where to begin to praise him; pen is not able to write the love of God; and all his children know that he is a God of love. I know that he will do just right by us, and will lead us in the way he has marked out for us. I feel as if I was one of the

least of all his children; but I am glad that he owns and blesses me; and I feel many times that I am so glad that I can eat of the crumbs that fall from the Master's table. It is blessed, for our heavenly Father spreads a large table; and if I am worthy to eat of the crumbs I shall get filled with all the fulness there is in Christ. I have nothing of which to complain; for, many times I have been led to say these words with all my heart:

"In the midst of affliction my table is spread;
With blessings unnumbered my cup runneth o'er;
With oil and perfume thou anointest my head;
O what shall I ask of thy providence more!"

I am glad to see so many names in the EXAMINER, and it does me good to read their letters. I like the spirit manifested in the EXAMINER. I love to see a Christian spirit at all times. If one does not see or believe just as another, I do not feel that it is right to condemn them. I think God will show us what he wants of us, and will give us to understand his precious word as we should. With much love to all, I remain your sister in Christ.

New Britain, Conn., April, 1875.

FROM ANSON T. CRESSY.

BRO. STORRS: I have read the BIBLE EXAMINER several years. And I thank God for the benefit I have derived from a perusal of its pages. If any one on the earth has reason to thank God for the light of truth, that person is myself. At the age of sixteen I became convicted of sin. But it pleased the Lord to allow me to remain in darkness for nearly two years, before a single ray of light penetrated the gloomy chamber of my mind: and I could only cry, Who can deliver me from the bondage of my sins? For, in consequence of the teaching of one of the best of mothers, I was led to believe that the Bible taught that but a very few would be saved: while ninety and nine out of every hundred would suffer the pains of a hell in literal fire, mixed with brimstone. And in order to make a greater impression of the horrid situation of the lost upon my mind, my aged grandmother would ask me if I could hold my little finger in the blaze of the lamp a single minute? Then, seeing me shudder, she would add, "The whole body of the wicked will be put into the fire and burn forever."

In consequence of being led to believe that the Bible taught such awful doctrine, I at once rejected the God of the Bible altogether. But still I felt certain that there was a God who created the world and gave me life, and that the God who gave me my intelligence must be an intelligent being, and as such did I address my-

self to him. Not as the God of the Bible; but as the first great cause, the Creator of the heavens and the earth.

Oh, how often upon the mountains and hills of western Massachusetts have I, in the darkness of the night, prayed to the first great cause to manifest himself to me. Often have I prayed and wept until strength and voice failed me. Many thought me crazy, and I know not but that I might have been, in the course of time, had not God, in his infinite love, led me to speak of my trials to an aged seeker of truth, Loren Benton (long since dead) who said to me, "My dear young friend, the doctrine of the immortality of the soul is no where taught in the blessed Book." I began to search, and glory be to God, he soon began to manifest himself to me not as a God of love, but as the God of the blessed book; and since the first glimmer of light my pathway has grown brighter and brighter, and I expect it will unto the perfect day.

Now, Bro. Storrs, my prayer to God is, that he will give you health and strength to perform every duty that you are called upon to perform, that you may yet be an instrument in the hands of God to convey still greater light and peace to the minds of the lovers of truth. I feel very much indebted to you, under God, for the knowledge I have of the truth. I firmly believe you have the truth with regard to the ages to come. May God bless you and fill you with love and peace.

Orford, Conn., March, 1875.

JENNIE R. SHAFFER, Elk Falls, Kansas, writes: I have intended writing you for some time; but seeing so many telling you of hard times and poverty I have waited hoping I should be able to renew my subscription: but as yet I see no way, and I wish to say, Do not discontinue my magazine, which is so precious; and, if the good Lord will, we will pay sometime. We like the spirit of the EXAMINER, and do hope those living East and are blessed with means, will not let it sink; while we will do all we can. I am anxious to read the magazine, and thought, at first, no one would get them to read but the family, and so laid them away, carefully, to read when perhaps the Editor might cease his labors by death: but seeing so many truths that bring so much light and joy to myself, I now lend them to my neighbors, and they come home much soiled sometimes. Perhaps it wont be long till the trumpet will sound; then the mists and prejudices will pass away. Now we see through a glass darkly. "Have our forefathers all perished?" as the heathen inquired. A wise in-

quiry, truly. No wonder it perplexed the Missionary: his limited view made the answer hard. So we may ask, Have our parents and families, who never heard a *pure* Gospel, perished, who were morally good? No, blessed be God, they must first *hear*, and "know the only true God and Jesus Christ." I think, too, knowing the consequences of sin and death will incline them to flee to the LIFE-GIVER.

NOTE BY THE EDITOR.—It is my purpose that no subscriber's Magazine will be "discontinued" simply because they are poor, or are in straightened circumstances from misfortunes, so that they cannot pay for it; if they signify to me a wish for its continuance, they shall receive it so long as the Lord enables me to publish it. But let each do what they can, if it is only part payment. "Two mites" from some will be more than "two dollars" from others. Let each one do as the Lord has prospered them.

FROM ELDER A. W. BRADFORD.

BRO. STORRS: The EXAMINER which you sent me a few days ago have been received and shall be read carefully and prayerfully at my earliest opportunity. It seems very strange to me that after the experience our people have had they should be so loth to enter freely into the investigation of any new truth which is brought to light. So far as I am concerned, personally, I wish to know what this new doctrine whereof thou speakest is? And so, like the noble Bereans, I will search the Scriptures daily, with a ready mind, to see whether those things are so, in hope that I like them may receive the word, yea the engrafted word which is able to save my soul.

Come brethren, let us search the Scriptures. If we speak not according to this word it is because there is no light in us.

From your brother in the Lord Jesus.

FROM AMOS SANFORD.

BRO. STORRS: For one year I have been preaching "the gospel of the kingdom" from an independent standpoint, uninfluenced by parties or sects. I have not hesitated to proclaim the whole truth, so far as I understood it, in the "light" which by some is called "new," but which I think is *old*—"too old" for most of the narrow contracted theories of the sects. I have been much benefited by your works, and regret that I have not been able to assist you more than I have.

I have recently changed my residence from Kansas to Illinois, and may be addressed at Anna, Union Co., Ill.

After a careful examination of the subject, I must say, I am fully committed to what is called the "*Fair Chance*" theory, which is *one chance* for salvation to "every creature," either in this age, or in "the ages to come." I am glad to see Bro. John Foore of Galesburg, Kan., has come out square for the truth. The *light* is spreading. Don't be discouraged, Bro. Storrs. Ere long you will be pensioned for eternal life in the kingdom of God for your service in the army of the Lord. The great Captain of our salvation will not fail to pay all the bounty He has promised.

The enclosed \$1 is only a part of what I owe you. I thank you for your kindness to me. I am poor, but not discouraged in the work.

Anna, Ill., March, 1875.

NOTE BY THE EDITOR.—Br. Sanford will please consider his pecuniary debt to me fully discharged. The Lord will take care of us all, only let us keep steadfast in His work till our warfare is ended. Glory to God and the Lamb.

H. A. HOYT, Buffalo, N. Y., writes: A little more than a year ago I wrote for the EXAMINER, and it has been a regular, welcome, monthly visitor ever since: and as long as it continues to come laden with such precious and comforting views of God's just dealings with our race, I shall continue to accept it. I am sorry I am not able to send you a check for \$100, to pay for the gratuitous distribution of many copies of the EXAMINER and hundreds of tracts. I wish the doctrines and sentiments you promulgate in the EXAMINER could find their way every month, yea, every week, into the home of every man, woman and child in the world. With the blessed word of God in one hand and the EXAMINER in the other, I think the occupation of hundreds of so called "ministers of the Gospel" would be gone; for with such guides as those, no person of an ordinary amount of reasoning faculties need fail of securing life everlasting through Christ our Redeemer.

S. BATTEY, Marion Centre, Kansas, writes: The BIBLE EXAMINER comes to me regular: and when I get it I am sure of a feast of the glorious light. It brings to my mind things present and in the future, and of the "endless succession of ages" to come, and the final restoration of all things in Christ, our blessed Saviour, and of the glorious work he will give us to do in carrying out and completing the work of this great salvation that He has set before the face of all people, and which was first proclaimed by angels on the plains of Bethlehem, "Behold I bring you glad

tidings of great joy, which shall be to all people." Bless His great and holy name for this salvation that saves from all sin.

ELD. J. LEWIS, Grafton, Ill., writes: The glorious doctrine of the ages to come is taking hold of some of the best minds, notwithstanding the opposition is so strong with some others that in several instances they have made martyrs of the EXAMINER by destroying them; but we are gaining ground. I am well, through the goodness of God, and doing all I can to promote the cause of Christ. The prospect over in Missouri is flattering; and if money matters ever get easier, there are several who say they will subscribe for the EXAMINER.

H. C. HUTMAN, Schlichters, Pa., sends something to pay postage on odd Nos. of EXAMINER to be sent to Kansas, and writes: May the Spirit of Truth draw all in whose hands they may be put to examine the great and glorious truths you are proclaiming therein, that they may prove as great a blessing to them as they have been to me since I have understood and received them as the word of the Lord, for which praise be His holy name; and let all that hath breath praise the Lord.

Mrs. D. O. HOPKINS, North Foster, R. I., writes: How thankful I am for the blessed light and truth I have received of late. What a glorious and lovely being our Father is! Surely no one seeing Him in the light we do can help loving him. "He is LOVE." That expresses the whole thing. O, I cannot praise Him enough for showing me this.

A BROTHER, San Francisco, Cal., sends for the BIBLE EXAMINER, and writes: I have always supposed that the Bible taught probation ceased with this life; but I am free to confess that of late my faith in that doctrine has been much shaken, and I am seeking to know the truth with all my heart. One thing I can say, that if the Bible teaches probation after the coming of Christ and the resurrection of the dead, I say, "Amen," with all my heart. I have never heard a sermon on the subject nor read any book or papers that advocates it, except that I have just got hold of the October (1874) number of your magazine. I do not know that I have ever seen but two persons that believed the doctrine. I have a very dear friend in this city that fully believes it; but he has never heard a sermon on it, and has read but little, but has examined it and

is fully satisfied that it is Bible doctrine. If so, bless God for his mercy.

HENRY A. TROGER, Sandwich, Ill., writes: I have been led through deep waters during the past four years; but Jesus was with me to bear me up; and in looking back, I can praise the Lord for his merciful and loving guidance during those trying years. It was all for the best: for I have learned to trust my Saviour, and be able to hear Jesus say, "It is all right." "I am with you," is worth more than worlds. I am still more than pleased with the BIBLE EXAMINER; it brings the only real Scriptural food, so far as I can see at present, to my hungry soul.

BENJAMIN MELLOR, Philadelphia, Pa., writes: The EXAMINER comes to me regularly, and is quite a feast once a month, and I wish others could enjoy it as I do. I am still unshaken in faith and hope for the King and his kingdom; and my daily prayer is that I may do His will on earth as angels do it in heaven. I am glad to learn that some of your former friends are seeking again your friendship by embracing the same views. I look upon it as one of the happiest circumstances of my life.

S. A. MONTROSE, Farmington, Me., writes: My EXAMINERS and pamphlets, which I received all right, are out on their mission. I send you one new subscriber and hope to get another soon. I do love the blessed truths the EXAMINER advocates; and my desire is to live near the Lord, that through his love and mercy I may gain eternal life and have something to do in "the ages to come."

Mrs. R. V. BENNETT, Riceville, Iowa, asks: "Would it not be well to publish in the EXAMINER something suitable for a funeral sermon, so that those remote from a minister any where near their belief, may not be left to the tender mercies of torment believers?"

RESPONSE BY THE EDITOR.—In the first place, a "minister" is not an essential person to attend a funeral. Let some intelligent person read selected portions of Scripture, such as I Cor. xv., 1 Thess. iv. 13 to 18, and similar passages, a plenty of which can easily be selected. But if you must have a "Sermon," please use the one advertised on the last page of the EXAMINER, entitled, "GOD IS LOVE." True, that sermon might be somewhat improved, but it will answer as it is. Try it, if you please.

OBITUARY.

A friend in Albany, N. Y., writes me as follows:

Our dear brother WILLIAM NICHOLS, whom you have known for so many years, fell asleep in Jesus March 29th, aged 65 years and 16 days. He was one of the best men that ever lived, and was held in the highest esteem in this community for his exalted Christian worth."

The writer of the foregoing was probably not aware that "for many years" past I had but little knowledge, personally, of Bro. Nichols. I have, however, no reason to dissent from the testimony he gives concerning this brother. My acquaintance with him was somewhat intimate when I lived in Albany and preached my "Six Sermons" on Immortality; but that was 33 years ago, or in 1842. Since that time I have seen him only occasionally. That he was a sincere and devoted Christian, and fell asleep in Jesus, I presume is true. May the grace of our Lord and Redeemer be the support of his bereaved widow. Death cannot long hold in its power the loved ones who have gone before us. The hope of the gospel is, that Christ will soon appear, and His saints, rising from the dead, or, if living, will be changed, and all together go up, with a shout, "to meet the Lord in the air; and so shall we be ever with the Lord: wherefore comfort one another with these words" (1 Thess. iv. 16-18).

DEATH STILL REIGNS.

On the morning of April 26th I received a telegram from Clinton, Mass., saying, "It was the dying request of ARTHUR S. WHITNEY that you should speak at his funeral." To this I responded; and the next day, at evening, arrived at Clinton, 200 miles; the day following I spoke at the funeral to an attentive audience; most of whom had, probably, never listened to the view being now promulgated by a few of us. Bro. WHITNEY was a firm and consistent believer, and received 25 copies of the BIBLE EXAMINER, monthly, which he distributed to persons in various places. The announcement of his death was sad news to me; for he was among my most trusted friends. He died of lung-fever, being sick less than four days; he was taken Thursday evening and fell asleep in Jesus Monday morning; and his last words were those conveyed to me in the above telegram. His sufferings were great, but not long, and his mind was in peace. His character was irreproachable, and he was esteemed highly by those who knew him. His age was 40 years. He has left a wife, who bears up under this heavy trial with Christian patience and submission, fully believing he will come

again from the land of the enemy at the voice of the archangel and the trump of God, when Jesus shall descend from heaven and the dead in Christ shall awake to die no more.

—
GEO. STORRS.

THOU ART MY GOD.

Thou art my God! I turn from earth,
From human idols flee,
From creatures of terrestrial birth,
And worship only thee.

Thou art my Sun! Through this dark maze.
I look to thee for light,
And thy divine and glorious rays,
Make all around me bright.

Thou art my Hope! When clothed with gloom,
My earthly path I see,
I look to realms beyond the tomb,
And hope alone in thee.

Thou art my Trust! When friends deceive.
I in thy love confide;
And be my lot to joy or grieve,
I still in thee abide.

Thou art my Rest! I fly from grief
And care and doubt and fear,
And find in thee a sweet relief,
A refuge ever near.

Thou art my Rock! When all around
The waves of sorrow roll
With gloomy and with fearful sound,
On thee I fix my soul.

Thou art my Strength! In the weary hour,
When thoughts despairing throng,
I come to thy Almighty power,
And in that power am strong.

Thou art my Joy! I cast behind
The world, when dark or bright,
And only in thy fulness find
My soul's supreme delight.

Thou art my Love! How oft the death
Of human love I see;
I will not seek its fleeting breath,
But set my heart on thee.

Thou art my All! Blest with thy love,
Enough that thou art mine:
I can desire no bliss above
That bliss, supreme, divine.

REMOVAL.—I wish to inform my friends that I have moved my residence and Printing Office to 51 Savannah Street. All orders for Book or Job Printing will be attended to promptly, and executed in the best style of the art. Also on hand a good variety of Scriptural Tracts for sale.

—
WM. H. SPENCER,
51 Savannah St.,
Rochester, N. Y.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on Brooklyn, N. Y.

LETTERS RECEIVED TO APRIL 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Mrs. Ann Boulton, Clarendon Kelly (Your Exr. is "paid" for), Mr. E. V. Bennett, Amos Sanford, Johnson Whaley, Charles Angle, L. S. Montrose for Geo. P. Blackwell, Mrs. Ann Story and Mrs. Mary Coons, Geo. H. Waterhouse, W. H. Whitman, Mrs. Thos. Peyton, T. V. Peirson, Wm. S. Dibble, Mrs. R. A. Palmer, Eld. A. W. Bradford, Benj. Mellor, D. F. Broons, Henry Lees, Henry A. Troger (I have no claim on you), Fred. Ingersoll, Jerome H. Russell, Dr. W. K. Everson, J. A. Salin, D. C. Blakeman, John R. Davidson, Charles Everitt, Eld. H. Rockwell, J. N. Jerome, Wm. McGregor, Abel Robinson, J. D. Sheridan, Alfred Annable, Robert Steele, Chas. W. McCutchen, Geo. P. Ellis, John Hasty, Wm. Erwin, James Crawford (2), Eld. J. Blain, for H. A. Hoyt, Christopher Cushing, Eld. John Foore, Eld. S. W. Bishop, D. B. Salter, Eld. J. Lewis.

PARCELS SENT TO APRIL 25.

E. D. Cupbell, Mrs. E. V. Bennett, Charles Angle, Geo. H. Waterhouse, Thomas Peyton, Wm. S. Dibble, Eld. A. W. Bradford, Benj. Mellor, Dr. F. Broons (2 par.), Henry Lees, Martha T. Turner (2 par. and a bound Exr.), Mrs. Dr. O. Whit, Mrs. S. C. Black, Mrs. D. Atwood, J. J. Friend, Wm. McGregor, Abel Robinson, J. D. Sheridan, Charles W. McCutchen, John Hasty, Eld. D. O. Hopkins, Eld. John Foore.

To Clubs.

THIS MAGAZINE will be sent to one address, for Clubs, at the following rates:

4 copies for 12 months for	\$ 6.00
8 " " " "	11.00
10 " " " "	12.00
15 " " " "	15.00
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These offers are made to encourage individuals to get up clubs in every place possible. The money to be sent me, in advance, by a Postal

Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of \$1 each for the volume. Please try it. Some already are taking 25 copies.

The Bible Examiner is a Monthly Magazine. Terms, \$2 per year, in advance.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry. GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "The Promise and Oath of God to Abraham." By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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No. 3.—WRATH AND MERCY: or, *Punishment and Forgiveness.* 4 pp.; 40 cts. per 100.

No. 4.—THE DOCTRINE OF ELECTION. 8 pp. 75 cts. per 100.

No. 5.—THE NON-RESURRECTION DOCTRINE: *Its Origin, Causes, and defects.* 75 cts. per 100.

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Bible Examiner;

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, JUNE, 1875.

All Communications should be addressed to No. 72 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

on the Divine testimony was done with. "Abraham," with less light than any of us now have within our reach who have the Bible in our hands, "believed God, and it was counted to him for righteousness" (Gen. xv. 6; Rom. iv. 3). He might have reasoned against the literal sense, amidst the surrounding difficulties, but he "was strong in faith, giving glory to God; being fully persuaded that what He had promised He was able to perform" (Rom. iv. 20, 21).

"O," says one, "I believe the promise and oath of God as much as you do, only I do not put the same construction upon them as you do." Yes, that is all the difference. You believe them, but do not know what they mean, (i.e., they do not mean anything we can be certain of); while I believe they mean what the words express, according to the most obvious sense of the language. Your construction destroys faith, by making the promise and oath relate to something, but you do not know what. Mine accepts the words in their obvious sense, and rests in God's ability to make them good to the letter; no matter how impossible it may seem to be. That is just the difference between you and myself. A very wide one, it is true; but which position honors God most, the impartial may judge. Ed.

PROBATION: PROBATIONER.

It is said, these words are not found in the Bible. That is true; but that the *thing* signified by them is found in the Holy Scriptures is beyond all reasonable doubt. The first idea of probation is, "The act of proving" a person, a thing, or system; it is "a trial" designed to test the character or fitness of a person, thing, or system, for something higher: and a probationer is a person on trial to prove his fitness for something for which he is designed in the future.

The fact of probation or trial does not prove the person, or thing, or system is on a *final* trial unless it is positively so stated. The principle of probation is clearly set forth by the Lord to Jeremiah at the "potter's house," where "The vessel that the potter made of clay was marred in his hand; so he made it again another vessel, as seemed good to the potter to make it." The Lord said, "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel" (Jer. xviii. 5-8).

Though an individual, a community, or nation may fail on trial to be fit for a noble first use designed, it does not follow that no other trial can

or will be made of them to fit them as vessels to a less honorable use. It is important that we understand to what end the trial is intended. The end of probation may come as it relates to one purpose, only to be succeeded by a probation for another purpose or use.

By not observing this obvious distinction, we overlook the principle the Lord laid down in Jer. xviii., and so confound all distinction in the administrative government of God. Israel, as a nation, was on probation or trial for an exalted position, viz.: "If ye will obey my voice indeed, and keep my covenant, . . . ye shall be unto me a kingdom of priests" (Exod. xix. 5, 6). Their probation for the offices of "kings and priests" unto God ended with their being rejected *nationally* from that glorious exaltation, when they rejected Him who was to be "King of kings and Lord of lords." To that highest position only as individuals can they ever attain hereafter. But this national loss does not prevent their national revival, nor their probation for a *secondary* place of exaltation under God's *elect* kings and priests under Christ. The Scriptures are clear and explicit that such a probation awaits them in the "ages to come," and that they will improve it and become the *foremost* among the nations of the earth, under the government of the Son of God and his associate rulers. Not only are the prophets clear on this subject, but the apostle to the Gentles is explicit in the matter: he says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so *all* Israel shall be saved: as it is written, There shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob. . . . For God hath concluded them all" (shut them up) "in unbelief, that He might have mercy upon *all*" (Rom. xi. 25, 26, 32). All Israel then are to be brought under the rule of Christ as the *pre-eminent subjects* of His government; for, "The Lord God shall give unto" Christ "the throne of His father David: and He shall reign over the house of Jacob forever" (Lk. i. 32, 33).

Earth-born governments, or nationalities, have had or are having their probation, or trial, that they may or might secure the blessings of righteous government. But every one of those governments have failed of that end, and corruption, oppression, and wickedness have characterized them all; and when their sin against their fel-

low men have "come to the full" their national probation comes to an end, and judgment with overthrow follows. The individuals composing those nations may or may not have had a *personal* probation to fix their final state; but because the *national* probation is ended, it does not follow that such an event closes individual trial for an endless life. With millions on millions that trial has never yet commenced; and dying without it, their final destiny cannot be fixed; they must first "know the only true God and Jesus Christ" whom "the Father sent to be the Saviour of the world" (John xvii. 3; and 1 John iv. 14). Till this knowledge is imparted to them, whatever inflictions of judgments may fall on them, they do not end their probation for an endless life, unless the absurd position is taken that it ends before it had a beginning. FAITH in Christ and *subjection* to Him, are what the trial or probation demands in order to secure an endless life; and neither the one nor the other can be exercised till the fact of Christ as their Saviour from sin and its consequences are clearly set before them. Probation, by God's appointment, for an endless life, is the birthright of every soul born into the world; and without it no soul will ultimately perish. Ed.

UNION WITH CHRIST:

WHY SHOULD IT BE SOUGHT?

THIS question demands attention beyond what is generally realized. Most persons admit such a union is necessary; but its chief importance in their minds is to save them from death or hell, whichever their theory supposes to be the punishment appointed hereafter. Whenever such an idea rules in the mind the person fails to see the main importance of the union, and is liable to postpone it till he supposes himself near the end of this life. He does not perceive that union with Christ is of the first importance on a higher ground, or for a more noble and essential reason. Man by creation was but an animal being, "of the earth, earthy" (1 Cor. xv. 47), and only "the figure," (*typos*, type) of what man was designed to be when perfected. All christendom has mistaken the first Adam as the perfected man; supposing that the CREATOR finished the man in a state of perfection in one day; whereas, the first man was but a *type* or "figure of Him who was to come" (Rom. v. 14). The Second Adam was "The image of the invisible God" (Col. i. 14, and Heb. i. 3). Such was God's order in the creation. He made man so that when completed

and perfected he should be in His image; and by anticipation he is spoken of as if already in the image of God when he was first produced, as Abraham was the "father of many nations when as yet he had no child," according as "God calleth those things which be not as though they were" (Rom. iv. 17). So man was said to be "made in the image of God" (Gen. i. 27), because his purpose was, that such should be the final result of the work of creation when it should be matured. But only the type, the pattern, was at first created; the perfected man, the real "image of God," was in reserve, to be manifested in due time. "The second man—the Lord from heaven"—"the first born of every creature" (1 Cor. xv. 47, and Col. i. 15). He it is who is "the image of the invisible God;" and this is "the mystery of God's will, according to His good pleasure which He hath purposed in himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth, in him" (Eph. i. 9, 10); all this is to be done "according to His own purpose and grace, which was given us" (the human race) "in Christ Jesus before the world (literally, the ages) began" (2 Tim. i. 9).

The design of God and his "purpose" was, before the work of creating our race began, to produce first the *type* or "figure," and afterwards to bring forward the perfected manhood in the person of Jesus, the *Anointed* with the Holy Spirit, whereby the first perfected man was manifested and empowered to bring all other men into a likeness to Himself in accordance with the freedom of their accountability or responsibility. By this perfected state man is made spiritual, immortal, and "death has no more dominion over him;" he "cannot die any more" (Rom. vi. 9, and Luke xx. 36); he is made in the image of God in that high sense in which it was God's "purpose" he should be at the outset; in other words, being united to Christ he becomes a "partaker of the Divine nature" (2 Pet. i. 4).

To this state of perfection men are called by the Gospel,—the "good news" of God's love to the world.—all men, everywhere, in every age, and of every condition; and sinners of every class and of every land; living and dead, if they died without the means of knowing God's purpose concerning them. It is not barely to "save our souls," to be "saved from death," nor "from hell," that we are called to a "union with Christ." It is that we may rise above our animal constitu-

tion into a spiritual nature and to that maturity our CREATOR designed in our creation, and which He purposed should only be through union with Christ, and which cannot be obtained in any other way or by any other means, in this age nor in the "ages to come." Goodness, purity, and holiness, cannot even take root in man in any other soil than by this union with Christ; much less can it *grow* and mature, become perfected, in any other way or by any other means: "With out me," says Christ, "ye can do nothing" (John xv. 5); or, "*apart from me—separated from me,—ye can do nothing.*" To possess the first elements of spiritual life we must be united to Christ. This life is not of nature—that is, it is not inherent in man by creation; it is only obtained by grace; the gift of God in Christ; we must become branches in Christ, or the life of Christ cannot flow into us, any more than the sap of a vine can flow into a branch that is not united to the vine. The most moral man on earth has no more spiritual life in him, of himself, than the worst sinner. Till a union with Christ is formed all men are only in their animal state and perishable.

The fountain of life divine is opened for all men: that fountain is Christ—"God hath given to us eternal life;" but it is not in our natural constitution, nor can it be developed from it by any human process because the seeds of it are not in us; but "*this life is in His Son*" (1 John v. 11, 12). "He that hath the Son" (i. e., hath union with Christ) "*hath life,*" (viz., the eternal life); "*he that hath not the Son of God*" (is not united to him) "*hath not life.*" The matter is thus made so plain that no one need mistake the case. All spiritual or divine life is *in* Christ, and there is only one way to partake of that life, viz., *faith* in Christ as the fountain where alone divine life can be obtained. No rites, ceremonies, fastings, prayers, morality, good works, nor any other human invention can put any man in possession of this spiritual life: moral and immoral, all alike are destitute of this divine life till a union with Christ is formed by *faith* in Him. The spiritual element is not planted till he is united to the soil which produces it, viz., CHRIST.

Union with Christ, therefore, is not to be sought as a refuge from death, nor from "hell;" but us putting us in possession of the spiritual element which will enable us, "being rooted and grounded in" Christ, or his "love" (Eph. iii. 17), to "grow up into him in all things, which is the Head" (Eph. iv. 15); thus shall we become new

creatures in Him—spiritually minded; and, abiding in Him, we shall "bring forth much fruit" (John xv. 5): and thus maturing an ultimate perfection will be the result under the training hand of the "Father" of our Lord Jesus, the heavenly "Husbandman," who is continually training and cleansing "the branches" in Christ; not to save them from death and hell, but to prepare them for glorious uses "in the ages to come." In view of this theme, how stale and insipid the popular motive of "saving men's souls from hell." Let the glories to be revealed in those possessing the divine life stand out, as it should, in all our teachings concerning the future.

Ed.

THE LAW AS A SHADOW.

"The law" is "a shadow of good things to come" (Heb. x. 1). A shadow always leads to a substance. Jesus says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil: for, verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18).

I have before spoken of the law as a shadow of good things to come; but I did not then see with what solemn authority the idea was enforced, even the oath of Jesus, implied in the term "*verily,*" from which there is no appeal regarding the truth of the statement. The law sacrifice of the lamb, as a sin offering, was a shadow of "the Lamb of God," and was fulfilled by Jesus in the offering of himself "once for all" (Heb. x. 10-14). He also became the substance shadowed by the first fruits at the Passover (Lev. xxiii. 10-14; 1 Cor. xv. 23), by His resurrection from the dead. He is the substance of the shadow of the high priest entering into the "Holiest of all alone once every year" (Heb. ix. 1-12). But in the "coming out" of that place, the shadow has not yet found the substance, and will not till "Christ appears the second time" (Heb. ix. 24-28). Not till then will the shadow of the first fruits of Pentecost (Lev. xxiii. 17, 20) find its substance in the second class of first fruits, viz., "the *body* of Christ: which class was forty day later than the other, or in the close of the second month, but the final "ingathering," or end of the harvest, was not till the seventh month. This final ingathering is as sure to follow that of the second class of the first-fruits, as that was to follow the first-fruits, Christ, but

at a much later period; "not one jot or tittle shall pass till all is fulfilled;" so saith Jesus.

Then there is the law of redemption, which relates to the release of persons and their lost estates. Certain periods were appointed for this. A Hebrew went out free in the seventh year, while aliens, or strangers, were held seven times seven years, or till the jubilee, when "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof. . . . In the year of this jubilee ye shall return every man unto his possession" (Lev. xxv. 8-13).

All theories that deny a future age or ages of probation, say, virtually, this law has passed away, and the shadow had no substance; thus setting at naught both the testimony of Christ and Paul. As the Pentecostal first-fruits are yet to be gathered and presented to God as "the Body of Christ;" so, also, is the "ingathering" of the final harvest yet in the future, and the ultimate of the harvest will be the great jubilee which is the substance shadowed forth by the jubilee of the law; for "not one jot or tittle shall" in any "wise pass from the law till all be fulfilled," so saith Jesus, and who shall gainsay it? The "jot and tittle" were the smallest letters or points in the Hebrew alphabet: and this gives the great force to our Lord's expression, as though he had said, "Verily I say unto you, Till heaven and earth pass away, one point or letter shall in no wise pass from the law till all be fulfilled." Whatever, therefore, the law pointed to, as a shadow to the substance, will, here or hereafter, all be fulfilled. Hence the saints may renounce their hope of being gathered as "the first fruits of God's creatures" (James i. 18), at the coming of Christ the "second time," or accept the fact that the great harvest is to be at a much later period; for the law—"a shadow of good things to come"—will every "jot and tittle be fulfilled."

This subject is full of light and instruction, and might be greatly enlarged. Only a few thoughts are here given for the comfort and encouragement of sincere inquirers after truth, who, like Daniel of old times, are earnestly seeking for light and truth. Daniel got for an answer, "I will show thee that which is noted in the scriptures of truth" (Dan. x. 21). So will God answer, in some way, at some time, all who seek diligently to know his will, regardless of the traditions and creeds of men, and who prayerfully search the Scriptures to know the mind

of their Author. There is much yet to be learned in those Scriptures "concerning things to come;" and most men, not excepting professed Christians, are like Elisha's servant, who could see the Syrians that surrounded his master's habitation, and cried, "Alas, my master! how shall we do?" He did not see the heavenly hosts that were equally near: his eyes were not yet opened. But Elisha prayed for him, and his eyes were opened, "and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 14-17).

The Scriptures of truth are full of glorious things unseen by sectarians and bigots of all sorts; yet we will pray that their eyes may be opened to see "the great things of God's law," which at present "they count as strange things" (Hosea viii. 12).

MURMURERS AND FAULT FINDERS.

"THIS man receiveth sinners, and eateth with them."—Luke xv. 2.

Such was the language of the Pharisees and Scribes, who "murmured" because Jesus received "publicans and sinners," who "drew near unto him for to hear him." Jesus vindicated himself in three parables, viz., that of the lost sheep, the lost piece of silver, and the prodigal son; all three of which show the intense interest God and the angels in heaven feel for the lost and perishing children of men, and the compassionate heart of Him who came "to seek and to save that which was lost" (Luke xix. 10). The hearts that cannot sympathize with such a work have too little of a Christ-likeness to be "kings and priests to God and the Lamb."

Not only are such like the Pharisees and Scribes, but they resemble the elder son, in the parable, who "was angry, and would not go in" to the feast, because his father had received the prodigal brother, and made a feast for him. He had "served" his father "these many years, neither transgressed at any time" his father's "commandment" . . . but as soon as this thy "prodigal son" (who had "wasted his substance in riotous living," verse 13), "was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (verse 28-30).

How much this angry son, priding himself on his own good character, and finding fault with his father's kind and forgiving heart, resembles a multitude of professing Christians in these last days. They are quite willing to be thought

"heirs of God" and *inheritors* of the kingdom: but the idea that their poor ignorant brothers, who never heard of their Father's house, nor of His love, or had only heard Him belied by professed teachers of His religion; that these should be permitted to return and taste the sweets of the feast of "the Lamb slain for them," and there be "joy in the presence of the angels of God over these sinners," who have been sought after till they are found, is too much to be endured; they murmur and find fault, if they do not get angry.

"O," say they, "we do not find fault that sinners, even the worst of them, are saved; but you would have those that never heard the Gospel have a chance in a future life." Truly, that must be dreadful to your kind hearts, to think your poor ignorant brother sinners, who never had any of the privileges you have enjoyed, and have been surrounded by circumstances which prevented their ever seeing the true character of God and his love to "the world," should have a chance to know God, and possibly receive His forgiveness for their sins of "ignorance," which are past!

These self-righteous murmurers seem to think God's "hand is shortened, that it cannot save," except it be done in *their time* and way. It may please the kind Father yet to come out and "entreat" them not to refuse to come into the kingdom feast, because they may have the blessed work to do of seeking the lost, who had never been found during their present life. Did your hearts yearn over perishing and benighted sinners while you were in your mortal state? and did you wish and pray for the poor benighted heathen, then? and will you not rejoice, in your immortal state, to go on a mission of love to the lost ones who had lived and died in ignorance of God's love for them? O, blessed work! How it will fill you with delight to "fly through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment has come; and worship Him that made heaven, and earth, and the sea, and the fountain of waters," (Rev. xiv. 6, 7). And then to join in "the song of Moses and the Lamb," on "the sea of glass, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy:

for thy judgments are made manifest" (Rev. xv. 3, 4).

There will be no murmurers and fault-finders then; their past imperfect knowledge and sectarian prejudices will have passed away, and the judgments of God will be seen, not as hopeless inflictions of wrath, except on wilful rejectors of His love, but as chastisements designed to bring men to a sense of the unreasonableness and wickedness of their want of subjection to His righteous government and obedience to His *anointed* King, whom he will have then "set upon His holy hill of Zion" (Psa. ii. 6). Ep.

"HOW CAME YOU TO ACCEPT IT?"

It has been asked, "How came you to accept the doctrine that no one would ever be raised from the dead except such as had a spiritual union with Christ?" I answer: The absurdity of a revival into life, in a hopeless condition, to torment and kill again, had much to do in pushing me into that theory. At that time my mind was not prepared to take the advanced step which I have now taken. Early traditions had not lost all their power; and still supposing there was no such thing as pardon or salvation after death, or in a resurrection state, I took the non-resurrection view as the only rational one.

At last I have discovered there is no Bible testimony for the idea that God has not mercy to bestow, unto life everlasting, upon such as, by any unavoidable means, have never had the knowledge of His love and the *Remedy* He has provided for sin and death; and I am now satisfied, the doctrine that probation ends with *all* the race, at death, regardless of the circumstances in which they have been placed in this life, is a *fable*, without any more foundation in the Bible than that blasphemy of "inherent immortality." The wonder is, how can men, rejecting the last named heresy, still cling to the other, which is equally baseless, and opposed to the character of God and His righteous government?

Let them give us a "Thus saith the Lord," for the assumption that death is the shutting up and closing forever all probation to the entire race of Adam. I do not deny but that it is, or may be, to all who have had the knowledge of God's *remedy* for sin and death, and have wilfully refused to accept that remedy. Let it be shown by Bible testimony that it is so to *all* others, if it can be. I know it cannot be, aside from "the traditions of men," by which "the counsel of God is made void," and his word turned into foolishness. Ep.

THE ANGLO-SAXONS:

WHO ARE THEY? AND ARE THEY IN PROPHECY?

In the close of the article on "A *Chronological Curiosity*," in the last number of the EXAMINER, some statement is made in reference to Anglo-Saxons being of Israelitish origin, and of the increasing interest taken in that subject in England. I was rejoiced to hear such news; for it is a topic on which my mind was exercised thirty years ago, and then became satisfied of the truth that that people were truly of, what was called; "The Lost Tribes of Israel;" especially of the tribe of Ephraim. On the subject, in time past, I have written and lectured. I am still on that side of the question, undoubtingly. Some may express surprise at the inquiries at the head of this article, and possibly think it of no interest. To such I give notice, beforehand, that I believe the Scriptures in prophecy, point out the main features of this world's history relating to particular families and nations; and that a conflict among the nations is soon to take place, if not already begun, in which there will be a development of literal Israel as God's great instrumentality in "breaking in pieces" the civil and ecclesiastical *tyrants* of the earth: not completely till Christ shall appear the second time with His saints immortalized as "kings and priests" to govern and teach in the setting up of the kingdom of God and subduing the nations to the rule of Christ.

That the Anglo-Saxons are a remarkable people in some respects, no one will deny; and that they occupy an eminence in the world and its affairs above any others, I need not spend time to prove. Would not such a people be likely to appear in "prophecies given by inspiration of God?" If so where?

The origin of this people has been a profound mystery, except that long centuries since they are supposed to have come out of Asia with other clans or tribes emerging from that fountain of the human family, and ultimately taking the lead in civilization and Christianity.

I take the position in the following remarks, that the Anglo-Saxons are the subjects of prophecy—their characteristics and course clearly defined; and their mission and work, in relation to this world, distinctly marked out: and, finally, that they are the posterity of JOSEPH, by his marriage with ASENATH, a princess of Egypt; and have been and are to be the instruments in the hands of God, in destroying civil and ecclesiastical despotisms, and restoring to all men their individuality, by which alone they can oc-

cupy a position which is in harmony with God's claim on them.

I do not intend to go minutely into details in this argument, but only give outlines of the subject. My first resort will be to prophecy; and in this I shall lay down two principles, *viz*: Prophecy is of God, and it will not fail.

1. PROPHECY IS OF GOD.—"Knowing this first, that no prophecy of the Scripture is of any private interpretation"—literally, *impulse or invention*—"for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. i. 20, 21.

2 PROPHECY WILL NOT FAIL.—"For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord."

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. lv. 8, 10, 11).

With these two principles I proceed to inquire in relation to prophecies concerning Joseph and Ephraim his son, bearing in mind, none of them can fail.

The first is in Gen. xlviii. Jacob, the father of Joseph, was sick, and blind through age. Joseph took his two sons, Manasseh and Ephraim, to his father for his blessing. Jacob in blessing them, said, "Let them grow into a *multitude* in the midst of the earth." (verse 16). In the blessing, however, he gave Ephraim, the youngest son, the preference, which displeased Joseph, and he endeavored to reverse it; but Jacob refused, saying of Manasseh, "He also shall become a people and be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations"—or "*fullness*" of nations, as the margin reads.

The marginal reading of verse 16 is remarkable. It is, "Let them increase as *fishes do increase*": the idea of sending off colonies as fishes send out shoals, or crowds of fishes. The grand idea of an innumerable posterity, which would spread over the earth far and wide. Has this prophecy failed, or returned void? Sure as the word of God, it has not and cannot fail. Where, then, are these multitudes? Tell us not, "They are lost": that is impossible: they are somewhere, though they may not now be known as the posterity of Joseph. Can we find them? Such a people cannot be hid in a corner.

Let us next look at Jacob's prophecy concerning his sons, just prior to his death, recorded Gen. xlix. Here all I shall dwell on is that relating to Joseph. He had given to Judah the one seed, viz: Shiloh, or the Messiah, the Christ; but of Joseph he thus speaks—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall"—great enlargement, spreading widely abroad—. . . "his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob:" "even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above"—the atmosphere—"blessings of the deep that lieth under"—blessings from maritime pursuits—"blessings of the breast and of the womb"—the multitudes proceeding from him—"the blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph:" his posterity would spread to an unlimited distance, and find the treasures of the everlasting hills.

Let us now look at the prophecy of Moses, just prior to his death, (Deut. xxxiii). "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven"—the atmosphere—"for the dew"—or rain: the moisture for his soil—"and for the deep that coucheth beneath"—a great maritime and naval power—"and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills"—all minerals, gold, silver, and the various ores contained in them, which this people would bring out from the long hidden mines—"and for the precious things of the earth and the fulness thereof"—extensive cultivators of the soil—"and for the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of the bullock, and his horns"—power—"are like the horns of unicorns; with them"—by his horns or power—"he shall push the people together to the ends of the earth:"—his power will be great everywhere; going forward till it will be felt and acknowledged all over the earth;—and they are the ten thousands of EPHRAIM, and they are the thousands of Manasseh."

Can any one who believes in JΕHOVAH, the God of Israel, for a moment believe all this prophecy concerning Joseph and Ephraim has failed? Or, which is the same thing, that such a people

is no where to be found on the earth? Hath God forgotten His word? Sure as such is not the fact, so sure is Ephraim to occupy the positions indicated in these remarkable prophecies.

Where then is Joseph? Where is Ephraim? or, where is their posterity, of whom such were spoken by "holy men of old, as they were moved by the Holy Spirit?" Is there a people on the earth that seems to answer to these prophecies? If so, who are they, and where found? Does not the Anglo-Saxon race fill out this picture of prophecy? If so, are they the people specified in the prophecy, or has God destroyed the posterity of Joseph and substituted another people, who exactly tally to the prophecy? If the latter, has not the prophecy concerning Joseph and Ephraim utterly failed? I cannot believe it has; therefore I am shut up to the conclusion, the Anglo-Saxons are the literal posterity of Joseph and Ephraim. If such is found to be the fact, it has a direct bearing on many other prophecies, and may help us to get light on the wars of this country, in Europe, and throughout the world.

So far as the multiplying of this people is concerned, the prophecy could not be more perfectly fulfilled. Since their advent into Britain, they have become a maritime people such as none other has been, and have so multiplied and sent out colonies to all parts of the earth as to exercise a controlling power in nearly all lands: and they now number from seventy to a hundred millions, or from one-tenth to one fifteenth part of the inhabitants of the entire globe. Wherever they have colonized a country they have "pushed the people before them," or have introduced their language, customs, and religion: and maintained their power, till they have rooted out other people, as in North America, or brought the people to accept their institutions and language; thus have they manifested a destiny and characteristics which prophecy gave to Joseph and Ephraim thousands of years since. Not only in these respects have the Anglo-Saxons seemed to develop themselves as the subjects of the prophecies, but also in bringing out "the chief things of the ancient mountains, and the precious things of the lasting hills;" searching out the various metals and minerals which for ages have been hid in those mountain treasures; while at the same time, they have been most extensively employed in the cultivation of the soil; thus bringing forth "the precious things of the earth and the fulness thereof," as the prophecy declared.

When we find all these things combined in the present state, condition and works of the Anglo-Saxons, and in no other people on the earth,

must we not accept them as the posterity of Joseph and Ephraim, or conclude the prophecies concerning that posterity have failed?

As to the *origin* of this remarkable people, there is, perhaps, historically, no definite knowledge; except that many centuries since they came from the north-western portion of Asia into northern Europe, and ultimately found their way into the British isle, where having become established, they have increased and spread abroad as we have seen, and as the prophecy of Jacob. (Gen. xlviii. and xlix.) and of Moses, (Deut. xxxiii.), declared Joseph and Ephraim should.

It may be best that we should briefly look after Joseph's posterity as presented in Canaan, and subsequently till carried away captive into Assyria.

In the time of Rehoboam, son of Solomon, ten tribes revolted from his government and set up a kingdom by themselves, which was ever after called the kingdom of Israel, in distinction from the kingdom of Judah. The kingdom of Israel is often called Israel, and sometimes Ephraim, as the tribe of Ephraim was the chief or leading one in the new kingdom. The name Ephraim and Israel were often used as synonymous. Israel, or Ephraim, established idolatry at the outset, under Jeroboam its first king. Against this idolatry, God sent repeated messages by His prophets; but they did not turn from it. After several hundred years enduring their idolatrous course, He caused them to be carried away captive into Assyria, and they were "placed in Halah and in Habor, by the river Gozan, and in the cities of the Medes." (See 2 Kings xvii. 6). This placed them in a northeast direction from Babylon, and beyond what is now called the river Tigris.

This captivity happened more than a hundred years before the Jews were carried captive to Babylon. We do not learn that any thing like intercourse occurred between Israel and the Jews during the latter's captivity in Babylon. The presumption is, there was none; and that Israel had left Assyria altogether at that time and passed into some unknown country, or were at too great a distance to the northeast to have any communication with the Jews during their captivity.

Let it be distinctly understood, that Israel, or the ten tribes were never called *Jews*; that was an appellation given to Judah about the time Israel was carried away captive. The term occurs for the first time (2 Kings xvi. 6). The next place is in (Ezra iv. 13). The ten tribes, therefore, are a distinct people from the Jews, wherever they may be.

We hear no more, directly, from Israel after they were placed in the cities of the Medes. At least, the canonical Scriptures give us no further information of their history; though the prophecies point to them in the future. They were sent out, with a "Bill of Divorce" in these words, "Ye are not my people, and I will not be your God: yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, in the place where it was said unto them, Ye are my people, it shall be said unto them, Ye are the sons of the living God." (Hosea i. 9, 10).

Thus, while they were sent away from under the peculiar privileges and covenant they had been favored with, and turned out Gentiles, *i. e.*, "not under the law," yet God reaffirms the promise of making them a multitude of people, to be, at a future period, brought to the knowledge of God. In these circumstances they were left, as we have seen, in the cities of the Medes. After that, the only hint of their condition and course is in the Apocrapha in these words—

"Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters," [*i. e.* over the Euphrates and the Tigris,] "and so they came into another land: but they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river: for the Most High then showed signs for them, and held still the flood, till they were passed over; for through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth." (3 Esdras xiii. 40-45).

Of the source of information possessed by this writer, we have no knowledge; but there must have been some knowledge or tradition as to the route taken by the ten tribes when they left the cities of the Medes. From their taking the way of the Euphrates some have supposed they went east, towards China; but such overlook the fact they were already east of that river when they left the cities of their captivity: hence "to enter the narrow passages of the river," their course must have been to the west, or northwest; and after pursuing their journey awhile, following up that river to its sources, they would change to the north and east, and thus find themselves in the northwestern part of Asia; north of mount Ararat, and between the Black and Caspian seas.

occupying the region in the vicinity of what is now called Circassia. From that region came the Angles and Saxons, with other tribes, as I have already remarked, and as all admit, though few have seemed to have any idea these Anglo-Saxons were really a part of the ten tribes of Israel: yet, as we have seen, their characteristics and course seem in exact agreement with the prophecies concerning Joseph's and Ephraim's posterity.

SHARON TURNER, the historian, speaking of the second stock of the European population, says:—

"The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from the great fountain of the human race, which we have distinguished by the terms Sythian, German or Gothic." He adds—"The first appearance of the Sythian tribes in Europe may be placed according to Strabo and Homer, about the 8th, or according to Heroditus in the 7th century before Christ."

This is very near the time the ten tribes of Israel were lost sight of, after being carried away captive into "the cities of the Medes," as stated in the Bible History.

Again, Turner says—"The first scenes of their civil existence, and of their progressive power, were in Asia. Here they multiplied and extended their territorial limits for several centuries unknown to Europe."

All this agrees with the facts of Israel, or Ephraim's being removed out of their land in Palestine, first into Assyria, and then in a north-western direction. And between the third and sixth centuries of the Christian era, Europe, in a manner, changed its inhabitants by the northern tribes issuing upon the Roman Empire.

With me it has long been a settled question, about which I have no lingering doubt, that the Anglo-Saxons are the literal descendants of Abraham, in the line of Isaac, Jacob, Joseph and Ephraim; and are the Israel of the Old Testament. Such is my firm persuasion. Among them is a mixture of all the other nine tribes, as also of some other people; but the predominant and controlling element is Ephraim, whose father was Joseph and his mother an Egyptian princess of the royal blood. After their advent into southern Europe, they were led to embrace Christianity, and were the first to throw off the corruption Popery had affixed to it. By this people more than any other, and more than all others, has the Gospel been published; and the principles of civil and religious liberty have been developed; and that, too, to such an extent as

has shaken tyrants from their thrones, overturned some of the kingdoms of the heathen, and is destined, under Christ, to send every form of oppression to the moles and to the bats; and their mission is not yet ended.

Prophecy has distinctly pointed out the literal Israel as the people God would use in breaking up the Babylonish governments of earth "The portion of Jacob is not like them; for He is the former of all things, and *Israel* is the rod of His inheritance: the Lord of hosts is his name. Thou" (Israel) "art My battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms," etc. (See Jer. li. 19, 20). Again, "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof and said unto thee, Thou art my servant; I have chosen thee and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Behold, I will make thee a new sharp threshing instrument having teeth:" [Heb. *mouths*: a clear reference to fire arms and cannons]. "Thou shalt thresh mountains, and beat them small, and shall make the hills as chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isa. xli. 8-16).

These prophecies never have had their fulfilment, only so far as they have been or are being accomplished by the Anglo-Saxons and those confederate with them. Other people become incorporated with them, and thus help in the work as "weapons of war" and JEROVAM's "battle-axe" to "break in pieces the nations" and rulers—civil and ecclesiastical—founded in despotism; *i. e.*, governments and religious systems which are opposed to civil and religious liberty: systems which would crush out mankind, and reduce to mere machines humanity, to sustain its own selfish ends and aggrandize a few to the contempt and degradation of the masses; thus virtually assuming the seat of God, and claiming an homage which belongs to Him alone.

The day of judgment and retribution to such tyrants and their systems, is as certain to come as that God will not give His glory to another; and in that retribution, JEROVAM has declared, Israel is His "battle-axe and weapons of war:" as such He has been using them specially for the last two or three centuries, and the work is fast

drawing to a close. Heavy and deadly blows have been dealt by Israel, or the Anglo-Saxons—which I now use as synonymous terms—against earth-born tyrannies. The old dragonic despotisms have been dreadfully wounded by JEHOVAH's battle-axe. But they do not die easy: their ruling passion is strong in dying: the hideous monster is putting forth a death-struggle, "knowing that his time is short." His "wrath" is "great." Well does this satanic power of despotism know, if it fails now in this struggle, its doom is sealed the world over, and for ever.

Its day of doom has come, or is nigh. The struggle may be severe, and possibly protracted; but its end is sure. JEHOVAH's word will not return void. His "battle-axe and weapons of war" are in His own hands; and petty tyrants—who would be gods—will find they shall die like men, and "be as though they had not been." See Obadiah xvi. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of" the despots "for stubble, and they shall kindle in them, and devour them, and there shall not be any remnant of the house of" despots; "for the LORD hath spoken it." (See Obi. xviii.) Also (Isa. xi. 12, 13). "Behold all they that were incensed against thee" [Israel] "shall be ashamed and confounded: they shall be as nothing; and they shall strive with thee to perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." Such is to be the fate of the foes of Israel, God's "battle-axe and weapons of war."

Let us, as a people, acknowledge God in all our ways, and seek earnestly to him for guidance and direction, truly repenting of all our sins, and seek his mercy; so shall we accomplish his will, and have the honor of being his instruments in working out earth's deliverance from human despots and their wicked and crushing power. Civil and religious liberty shall then lift up its glorious head in all nations; and under the reign of the PRINCE OF PEACE, "justice and judgment shall be executed in the earth"—"then shall the righteous flourish"—nations "shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more: but they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it," and who can annul His word? Ed.

"The Lord preserveth all them that fear him."

ELD. S. W. BISHOP.

In the May number of "The Watchman's Cry" Bro. BISHOP, formerly Editor of that paper, has given his present views of the future probation doctrine. Dr. C. C. BARKER is now Editor of the "Cry." I give the article as it appeared in that paper. It is as follows:

MY POSITION.

DEAR BROTHER BARKER:

I have an earnest desire that my true position shall be understood by the readers of "The Watchman's Cry." My former connection with the "Cry" seems to demand it.

It is well known to all that I have formerly manifested a very decided opposition to every feature peculiar to the doctrine known as "Age to Come." My feelings and sentiments have undergone a radical change. I am now fully persuaded that the Scriptures plainly teach the following sentiments of truth:

I. There will be in the future a restoration to their own land—the country of Palestine—of the "whole house or nation of Israel."

This, I understand, is distinctly taught by the prophets, those "holy men of God, who spake as they were moved by the Holy Ghost." Out of the multitude of prophetic declarations of this great fact, I will refer to a few as samples, and ask all to read them carefully. My quotations are as follows:

Jer. xxiii. 5-8; chapters xxx. and xxxi. entire. Chap. xxxiii. 14-26. Ezek. xxxiv. 11-31; chap. xxxiv. 8-38; chap. xxxvii. 1-28; chap. xxxix. 20; Hos. i. 10, 11; iii. 4, 5; ii. 4-23. Zech. x. 6-13.

Every one of these prophecies declare that Judah and Israel shall be restored together. This has never been accomplished. Israel or the ten tribes were carried into captivity by the king of Assyria over seven hundred years before Christ, and settled in Media. (See 1 Chron. v. 26; 3 Kings xvii. 6; chap. xviii. 11.) Let me quote the best text in full. "And the King of Assyria did carry away Israel into Assyria, and put them in Halah and in Hovah by the river Gozan, and in the cities of the Medes." The places named in all these texts were located in the neighborhood of the Caspian sea.

The two tribes, or Judah, were carried captive into Babylon about B. C. 600. I have formerly, with others, honestly supposed that the ten tribes were restored at the time of the coming up out of Babylon. In this I was entirely mistaken. In proof that I was mistaken, I cite you to the

positive evidence in the case. There are two books in the Bible that contain a detailed history of the restoration from Babylon, viz., Ezra and Nehemiah. When these two books tell who came up from Babylon, they state as follows very clearly:

1. None but Judah and Benjamin were in the company. (See Ezra i. 5; chap. ii. 1; chap. iv. 1-5; chap. x. 7-9; Neh. xi. 3, 4; chap. xiii. 12.) Not an intimation that any of the ten tribes came up, but all to the contrary. In the genealogy given in Nehemiah, chap. vii; those named belonged to Judah and Benjamin only.

2. It is declared that all who came up at that time were those who were carried captive by Nebuchadnezzar, the King of Babylon. (See Ezra ii. 1; chap. v. 11, 12; Neh. vii. 5-16.)

The ten tribes were never carried captive by Nebuchadnezzar, but by the kings of Assyria, and that too more than one hundred years before the two tribes, Judah and Benjamin, were carried into Babylon. The ten tribes at that time must have vastly outnumbered the two tribes. The tribe of Benjamin was the smallest of all the tribes of the children of Israel. (See 1st Sam. ix. 21.) How absurd to suppose that these historians should pass over a multitude, if they were there, entirely unnoticed. But we see from their testimony that they have done more than merely to pass them by unnoticed.

The testimony of these inspired historians is that none, save the two tribes of Judah and Benjamin, were restored from captivity at that time. Let us believe it, and thus honor the inspired record.

I shall next refer for evidence on this point to the great Jewish historian Josephus. After giving the letter of the king which he, the king, wrote to Ezra, or Esdeas, Josephus bears the following testimony:

"When Esdeas had received this epistle he was very joyful, and began to worship God, and confessed that he had been the cause of the king's great favor to him, and that for the same reason he gave all the thanks to God. So he read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Media. And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdeas, they were all greatly pleased; nay, many of them took their effects with them and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel (the ten tribes) remained in that country, Media, wherefore there are but two tribes in Asia and

Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers."—Antiq., B. x., chap. 5, sec. 2.

This is very explicit. Josephus lived in the time of the destruction of Jerusalem by the Roman, A. D. 70. His testimony is positive that at that time the entire body of the ten tribes had not been restored, but were beyond the Roman Empire. This testimony should be sufficient to satisfy the most skeptical; it is certainly sufficient to satisfy me that Judah and Israel have never been restored as the prophets have declared they should be; that Israel, the ten tribes, have never been restored at all, since they were carried into captivity by the kings of Assyria. The prophecies we have referred to have never been fulfilled. But, I am told by some, that these prophecies, most of them, were uttered years after the ten tribes had been divorced of God and had gone into captivity. Up to the present time they have no knowledge of these prophecies whatever. If there are conditions offered them in these prophecies they must be gathered before these conditions can be made known to them, and God alone can accomplish that. But the phrases "conditional prophecy" is a contradiction in terms; prophecy, as defined by Webster, is "History." How absurd to talk about conditional history. God has given us an infallible rule by which to know a true from a false prophet. If what he prophesies come to pass he is a true prophet; if it fails, God has told us to mark him as a false prophet. (See Deut. xviii. 21, 22.) If in any contingency the prophecies of Jeremiah, Ezekiel, Hosea, Zechariah, or any other of the prophets fail, it proves them false prophets. But they will not fail. No, thank God, Judah and Israel will come together to their own land, when the King shall reign in righteousness. Amen.

The plan of God is sufficiently broad in its provisions to save every son and daughter of the race. Proof—"For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John iii. 17). "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John ii. 2).

"Behold the Lamb of God which taketh away the sin of the world" (John i. 29). See also Heb. ii. 9; John vi. 33; chap. iii. 16).

This plan is conditional, and the only condition in the plan of God is *faith* in Christ; all therefore who do not believe in Christ will fail of salvation, as God has but one plan. Proof—"Neither is there salvation in any other, for

there is no other name under heaven given among men whereby we must be saved" (Acts iv. 14).

"I am the way, and the truth, and the life; no man cometh unto the Father but by me" (John xiv. 6).

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see (everlasting) life, but the wrath of God abideth on him" (John iii. 36). See also John vi. 47, 48; chap. i. 9; Gal. iii. 26-29; 1 John v. 1, 5, 10-12; Rom. i. 10, 17; chap. v. 1, 2.

No man can believe in Christ unless he has knowledge of Him; and God's plan is, that a knowledge of Christ can only be gained by hearing the Christ preached. Proof—1 Cor. i. 21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

This Scripture declares plainly and positively that the world cannot know by their own wisdom, and that God's only plan is to impart a saving knowledge of himself through the instrumentality of preaching.

Again—Rom. x. 14, 15, 17: In this Scripture the inspired Paul lays down this principle—"No man can call on the Lord unless he believes in him; that men cannot believe in him unless they hear of Him, and that they cannot hear of Him without a preacher; for faith cometh by hearing (preaching) and hearing by the word of God."

God will deal in love and in impartial justice with all our race. It would be charging God foolishly to say that he loved the world so much as to give his Son for them, and then wholly neglect to acquaint them with the fact that provision had been made for their salvation.

Millions of our race have died in unavoidable and total ignorance of the true God and of Christ. To suppose that these millions will be consigned to eternal death for their want of faith in Christ, when they have, from no fault of their's, had no opportunity to even gain the slightest knowledge of his existence, is to impeach God's great character of love and impartial justice. If God so loved the world (the entire race) as to give his only begotten Son to save them from perishing, and to give them everlasting life (see John iii. 16), we may rest assured that before He condemns any one of the race to endless death He will give them a knowledge of His plan of life, and thus an opportunity to obey or reject the one condition of that plan, viz., Faith in God through our Lord Jesus Christ.

"This is life eternal, that they may know Thee, the only true God and Jesus Christ, whom Thou hast sent" (John xvii. 3). There is no

eternal life for any of the race without this knowledge. All, therefore, who have not had sufficient opportunity to gain a knowledge of Christ and believe on Him in the past, will have it in the future; for the Scriptures teach plainly and positively that every member of our race will hear of Christ. I can give but a few texts in proof: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 5).

Here is a positive statement that the testimony shall be made to all men for whom Christ died, and that in due season. Let us believe it.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John xii. 32, 33).

"That (Christ) was the true light which lighteth every man that cometh into the world" (John i. 9).

Dr. Bloomfield translates it, "Which is to enlighten," etc. This text needs no comment. It simply declares, in plain language, that Christ will enlighten every man that comes into the world, they being drawn to him as the grand result of his being "lifted up," or suffering death for the race. When drawn to him and enlightened, it will rest entirely upon their choice whether they receive Christ by faith, and thus gain an endless life; but the Scriptures quoted assure us that God's plan, dictated by his infinite love, and consummated in impartial justice towards all, will secure to every member of our race an opportunity to gain an endless life by believing in our Lord Jesus Christ. If asked how many will eventually believe and gain unending life, we can only answer by reference to the Scriptures of truth. (See Rev. vii. 9.) This company is not the little flock. The little flock embraces the entire church that is made immortal when Christ comes. It is the bride, the Lamb's wife; but this innumerable company is entirely distinct from the bride of Christ.

One Scripture more. I refer to the oath and promise to Abraham. It is recorded in the following Scriptures; Gen. xii. 3; chap. xxvi. 4; chap. xviii. 18; chap. xxii. 18. It reads, "In thee and in thy seed shall all the nations, kindreds, and families of the earth be blessed. This has never been fulfilled. The Scriptures assure us that in the past, before the first advent, "God suffered all nations to walk after their own ways" and enlightened the nation of Israel only. For proof see Psa. clixvii. 20; Amos iii. 1, 2; Deut. iv. 32-35; chap. vii. 6-8; Rom. iii. 2; Acts xiv. 15, 16.

The first work in carrying out this plan is to

gather out this seed. The seed is Christ, and all that are his. (See Gal. iii. 16-29; Rom. iv. 13). This seed is the bride of Christ (Rev. xix. 6), and when the marriage has taken place, then will commence the work of blessing the nations. The instrumentality by which this work is done must first be prepared before that work can be commenced. The gathering out of the seed and preparing them for their work has been going on for thousands of years, and will be completed when our Lord comes from heaven, and makes the seed—the bride—the little flock immortal. That event is very near, and if we would be the little flock we must in this time of preparation secure a character of spotless purity. God help us to be ready for the great event, for our salvation depends on being found ready then. This is our probationary state. May we so improve it that we shall be crowned when Jesus comes.

S. W. BISHOP.

ON the foregoing statement of Bro. Bishop, the Editor of the "Cry" speaks as follows:

OUR readers will all be pleased, no doubt, to hear Bro. Bishop speak for himself in his own familiar style, in this issue. Since 1873 his views have very materially changed. I have been frequently questioned about them: but very much prefer that he himself should give the desired information. It is essentially the general view advocated by Eld. George Storrs, Editor of the "Bible Examiner," and which I still believe to be in its general features erroneous. It is not my purpose, however, to concoct at this time a syllabus of errors. I must say, frankly, that Bro. Bishop's change of belief is a source of sadness, because the view seems to me unscriptural. Still, I have learned this,—I hope we never shall forget that there is constant room for us all to learn. I have learned this—and have been learning it very fast of late—that the grand tests of Christian fellowship is something infinitely more hearty than simple intellectual assent to any doctrine, no matter how scriptural. "Though I have prophesy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing." And "THE LOVE OF GOD," is shed abroad in our hearts, by the Holy Ghost which is given unto us. This is what I want; and I know that wherever I find this love, as an indwelling abiding principle of action in the human heart, there I have a brother or sister, in Christ Jesus the Lord, among all classes and conditions of men; notwithstanding they may not have gathered from the Scriptures the

same shade or degree of knowledge that I possess.

As regards my own fraternal feelings and confidence toward Bro. Bishop as a Christian man, my mind is unchanged. I love him as a brother. And now, allow me to say right here, that henceforth—as for myself—I will be no partisan. I desire to recognize my brethren in Christ wherever they may be. I, of course, must think and act for myself; but by the grace of God it shall not be in the interest of mere partisanship, any where, or in useless antagonisms. If in the past I have in any way given cause for offence, through a lack of proper judgment, or from careless zeal, I ask God and my brethren to forgive me. We have to do especially with the present and future. For them I desire to live, and whenever God in his providence shall open the way, I hope to labor for His cause. To Him I commit all things. Amen.

NOTE BY EDITOR OF THE BIBLE EXAMINER.—

The main portion of these remarks by Bro. Barker expresses my position clearly; and is the position I have occupied for many years. May we all learn to "hold the truth in LOVE," and treat those who differ with us, not as enemies, but as brethren if they possess and manifest the spirit of love, which is the spirit of Christ.

THE SIGNS OF THE TIMES.

It will be remembered that the Saviour once cursed a barren fig tree, and immediately it withered away. It has been thought, that act was symbolical of the curse that fell upon the Jewish nation for their unfruitfulness under His ministry. It may be so. On another occasion, speaking of the signs of His coming, He said, "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. xxiv. 38, 32). In addition to all other evidences of the revival of the nationality of the Jews, the fig tree "leaves" are seen in the following letter taken from the "Jewish Chronicle," and indicates, "summer is near."

LETTER FROM SIR MOSES MONTEFIONE.

We are just in receipt of the following letter

addressed to us by our venerable and esteemed co-religionist, Sir Moses Montefiore. Accompanying it is a volume containing the letter addressed to the various congregations of Palestine and the replies received thereto.

85 GROSVENOR GATE, PARK LANE.
London, 27th Tebet, 5035.
4th January, 1875.

DEAR SIR: I have much pleasure in handing you the accompanying copy of "Communications from the Holy Land," in reply to a letter addressed to the Representatives of the several congregations and other gentlemen of experience in the four Holy Cities, on the promotion of agriculture, and various industrial pursuits in that country.

It will, no doubt, be a source of high gratification to you, to learn that our brethren are willing to engage in any kind of work, however laborious it may be, and that the spiritual heads of the congregations, as well as the representatives of all their institutions, are ready cheerfully to co-operate with any one of our brethren, whose heart may prompt him to participate in the furtherance of the object in view.

Several opportunities are now offered to every friend and well-wisher of Israel to manifest his love to Zion, either by prompting agricultural and mechanical pursuits, or by encouraging commercial enterprise.

There is a village of the name of Pekee-in (Boken) not far from Safed, in which Jews have been engaged in agriculture for many years. I have seen some of them myself, during my former visit to the Holy Land; they are mentioned as Jew-felakheen in the reports, published by the Committee of the Palestine Exploration Fund, (Quarterly Statement, October, 1872, page 181), and there are not less than one hundred and forty-one persons in Safed alone who earnestly entreat for employment in agriculture.

Land is now offered for sale, in almost every part of Palestine, at a moderate price, and there would be no difficulty in securing at present as much land as may be required for that purpose.

We have in the four Holy Cities artisans of almost every description, all they require, is, proper tools, a good supply of sound materials, to give satisfaction to their employers, and to secure for themselves the necessary remuneration, and suitable dwelling houses, of which most people in the Holy Land stand greatly in need.

In every one of the four Holy Cities, there are men of great ability in commercial pursuits, well known for their integrity by the Consuls; an advance of a moderate sum would enable them to

maintain themselves and their associates in perfect ease.

At no distant time a highroad, if not a railroad will connect Palestine with Syria, Egypt, and other adjacent provinces, and, in the words of the Prophet, "The waste cities will be filled with men, as the flock of Jerusalem in her solemn feasts."

I entertain the pleasing hope that you will not suffer these favorable opportunities unprofitably to pass. Let every one of us give up a small share of those blessings, which God has caused so abundantly to descend on many of our houses, for the amelioration of the condition of Israel. Let those, who, by their word and counsel, have the power to make others participate in the great and hallowed work, zealously and vigorously advance the cause of Jerusalem. Let us all show ourselves valiant in unremitting exertion for our brethren, and for the cities of our God, and the Lord will do that which seems to Him good.

With best wishes for the welfare of yourself and your family, and with fervent prayers for the speedy restoration of glory to Zion,

I am, Dear Sir,

Yours, very respectfully,
MOSES MONTEFIORE.

THE FUTURE OF THE HUMAN RACE.

NUMBER TWO.

THE DIVINE PRINCIPLE OF JUDGMENT.

WE closed our first article by a reference to the case of human beings dying in infancy. Our primary object in making that reference was not to establish any positive conclusions respecting their future life. The chief position we wished to make good respecting them was a negative one. We drew attention to the fact that dying infants are not saved in this life. The inference in favor of their not being lost by death was seen to be overwhelmingly strong: it was felt to be utterly irreconcilable with God's estimate of human beings, and flatly contradictory to that comprehensive arrangement by virtue of which babes die for Adam's sin, to think it possible that God should permit one half the human race to perish without any fault of their own.

If not saved in this life, they must be saved in another, if saved at all. Whether saved by the mere process of being raised from the dead, free alike from the taint and from the curse of the sin of their earthly head; or, whether only raised from the dead to enter upon a deferred, but most fair and hopeful probation; or, whether indeed,

in any other way, led onward and upward to a pure and victorious maturity;—does not at all concern our present inquiry. Suffice it that the question of their fate cannot be set aside. Let those who *can*, believe that they perish by the fact of departing from this life; and let them, if they please, reconcile this belief with the love of God, and the superabounding favor included in the headship of the Second Adam. Convinced that their task is hopeless, and that the tenet to which they adhere cannot commend itself to many minds; we shall assume that, in the persons of human beings dying in infancy, we have an immense province within which Redemption will win its trophies beyond the narrow limits of this present life.

If God will save some human beings after death, may He not save more? Where is the limit to be drawn?

He will save some: yet He will not save all. We know that some will be lost: for this is plainly revealed, and the revelation is sustained by the conviction in our inmost hearts that sin may deepen in its malignity to such a degree that God Himself must pronounce it to be both incurable and unpardonable.

The question is, on what grounds are we warranted to draw the limits of *post-mortem* salvability around dying infancy alone? Including infants, ought we to exclude idiots? Surely not. Perhaps the idiot is a perfect human being, bating the congenital displacement of a single bone!

We will not anxiously inquire where idiocy end and moral responsibility begins. We are merely in search of a principle, and therefore can well afford to leave such a question of detail to the decision of our All-wise Father in heaven.

It may be said, perhaps, that we might leave the entire question which we are discussing in the same good hands. And so we might,—if we had reason to think that course would best please Him. But we are very far from being sure of that. God may have given us plain hints of the principle on which He will determine men's final doom, and yet have very rigidly reserved to himself the application of that principle to individual cases. We know at all events that He desires us to be wise up to what is written.

The utility of speculative inquiry on any subject lies in its adaptedness to aid in the discovery of overlooked or unexplained facts. How many a benighted traveller has found out where he was, by a shrewd conjecture as to where he ought to be!

We are trying to ascertain the bounds of human responsibility: human responsibility, however, not with a mere general reference to re-

wards and punishments, but with special reference to release from the peril of sin. In other words: we are not chiefly concerned about when a human being can be guilty of personal sin: what we want to know is when he can be guilty of refusing to be saved. Are all men that are responsible for their actions, responsible also for the present attainment or non-attainment of salvation?

Sin does not preclude salvation. God wills all men—all sinners—to be saved. The Good Shepherd came to seek and to save the lost. All sinners are lost; but not finally, not beyond recovery. All the world is under sentence to God: when and to whom does the sentence become irremissible?

Suppose we say, To him that believes not. But how can one believe on him of whom he has never heard? Ruinous unbelief cannot be less than a positive *refusal* to believe. But is even a *first* refusal inevitable and instantaneous ruin? Clearly not: how many ransomed ones there are who first refused to be saved, and only afterwards consented.

So that we may safely affirm we cannot get sight of a principle of limitation short of persistent refusal to believe on the Son of God. This however does not appear to be such a principle: and not one whit the less so, because here again the authoritative application of it must be left to the All-wise. He alone infallibly knows the cases in which the absence of faith amounts to persistent refusal to exercise it.

But what a flood of light this principle, if found altogether trustworthy, would throw upon the destiny of our race. By its aid we should then be able to advance at a bound from the comparatively simple case of infants and idiots to the more anxious one of those who have died without hearing the tidings of salvation in Christ.

Faith comes by hearing. These have never heard. They have never, therefore, refused to believe. They have not *once*, far less have they *persistently* refused.

They are sinners, and are in danger of perishing: but God loves them, and desires to save them,—desires this to that unimaginable extent of desire which is involved in the gift of His Son. Nay! He has given them eternal life—in His Son, and they do not know it: they have never counted themselves unworthy of the gift.

Can they be lost while this is the case? Can God give them up to ruin thus? Has He,—we ask it with deep reverence,—done all that He can do to save them? The irrelevance is surely to represent God's hands as tied, *i. g.*, by the accidents and failures of missionary enterprise. The

missionary reaches one village, and sinners are saved: he dies before he reaches the next village and the good work is thrown back: war breaks out, and the light penetrates no further at that time: the result is that the men in the next village die without hearing the gospel; they could not believe, and in this life therefore they were not saved. Again we ask, Cannot God do any more? To say nothing of the intermediate state—Is it impossible for God to raise these benighted heathens from the dead? Is it impossible for eternal life to be then accepted? We are certain that God will do all He can do: can He not do this?

What if the very resurrection of judgment should turn out to be a resurrection,—not necessarily to final condemnation, but a resurrection to mature ripening for judgment.

Again we check ourselves. We must resolutely draw back from any attempt to settle details for the adjustment of which our light is at present altogether insufficient:

But is there no general principle on which we may fall back,—no principle divinely revealed? We think there is; and we proceed to state it as clearly as we can.

It is divinely revealed that the GOSPEL is adapted and intended, either to save men; or failing in that, to ripen them for judgment. Let us attend to some of the instances wherein this intimation is conveyed. One or two of the most striking texts must suffice.

John iii. 18, 19,—“He that believeth on Him is not condemned [*krinetai*, is not being judged, or (more fitly here) is not going to be judged—is not to be judged]; but he that believeth not (*me*, the subjective negative, implying the refusal to believe), is condemned already (*ale kekritai*, has already been judged), because he hath not believed (has refused to believe: *me*, as before) in the name of the only begotten Son of God. And this is the condemnation (*he krisis*, the judgment), that light (the light, *to phos*) is come into the world, and men LOVED darkness RATHER than (the) light, because their deeds were evil.” This is the *crisis*: any other crisis is no *crisis* in comparison. The darkness and the light are both at once before the individual who is thus brought to a crisis. The light is the Personal Light who has come into the world, and who has now come into the individual supposed. *This light, thus shining on him*, he rejects, preferring the darkness. The result is, he has now been inwardly judged; the outward judgment is a matter of time. The prisoner is held under the pleasure of the king. Hence, it follows, that the inward ripeness for final condemnation is reached by the

deliberate and wilful rejection of the Son of God after he has been luminously brought nigh for reception.

It will be allowed, that no man who has been brought to this *crisis* will perish on the ground of any inferior sin. The very hypothesis precludes all less malignant causes of destruction. Whatever previous sins the man may have committed; however justly for these sins he might have been condemned, and in one sense was condemned; yet, as soon as he believes in the Son of God, those sins all lose their power to carry him forward into judgment: he is not now to be judged—he is in Christ. Consequently, *the* reason why the rejector of this provision perishes is solely his rejection; for this is *the* condemnation. Hence, every man who has not rejected Christ is not under *this* condemnation; he has not come to *this* crisis. In other words, he is comparatively unripe for judgment. Must he nevertheless perish for less decisive offences, because he happens (without any choosing of his own) to have *died* (without the light of life reaching him)? Has the New Testament no testimony bearing exactly on this point? We affirm that it has.

1 Pet. iv. 6,—“For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” This is precisely the information we wanted. We wished to know whether the dead who had not in life heard the Gospel are considered ripe for judgment without hearing it. This passage says No. The context shows that those *literally dead* are the persons intended. “Shall give an account to Him that is ready to judge the quick and the dead.” Now, though “quick” means “living,” yet certainly “dead” does not mean “living.” Manifestly, “living and dead” is a generalization which sweeps the whole domain, and both its terms are to be taken literally. Thus, then, verse five ends with those who are *literally dead*; and, when verse six resumes the term, it must still be taken to mean the *literally dead*. From this there is no escape; for, here there can be no question of rapid transition from the literal to the figurative; since (a) that ought to be self-evident, or else not allowed; (b) the verses are both outwardly and inwardly conjoined in strict logical sequence,—outwardly by the “for,” inwardly by the piercing antithesis implied: *He* is ready for judgment—are *they*, even the “dead?” Our verse replies: No! not till they have heard the Gospel. Not only must they hear the Gospel, but they must hear it *that they may be judged.*” Till they hear it, *they are not ready to be judged.*

Not convinced, the reader perhaps still thinks that the dead in verse sixth must mean simply those who are "*dead in sins*," i. e., "living in sins, and condemned to death because of those sins;" moreover, dead to God, while alive to "self and the world." Without for a moment conceding that this is the meaning of the passage, we reply: Be it so! we will take you on your own showing: for argument's sake, let us say that the "*spiritually dead*" are intended. Now, let us look at the passage! "For, for this cause was the Gospel preached also to the *spiritually dead*, that they might be judged according to men in the flesh, but live according to God in the spirit." It appears then that the *spiritually dead* need to have the Gospel preached to them, "*that they might be judged.*" We fancy we can understand the other end with which the Gospel is preached to the *spiritually dead*,—that they might "live according to God in the spirit;" but what means the first named end—"that they might be judged?" Well, it is there, and it means what it says,—that the Gospel is preached to the (*spiritually*) dead "that they may be judged." Then, either this is a needless preparation for judgment, or else the *spiritually dead* need to have the Gospel preached to them to *prepare them for judgment*. True of one that is *spiritually dead*, it is true of all. All the *spiritually dead* need to have the Gospel preached to them to prepare them for judgment. Hence it follows that all who have not heard the Gospel are not ready for judgment; and, all who have died without hearing the Gospel have died unprepared for judgment. What is to be done? Are they not to be judged? The *Judge* is ready, but *they* are not. What is to be done? Can they not be got ready? The objector says, no. Well, there is the objector in the difficulty; and he cannot get out. He has shut himself in.

Thus, then, it is utterly impossible to get rid of the principle embodied in these words. Either all mankind must hear the Gospel, or some of mankind must remain unready for judgment. But all must be judged, and therefore all must first hear it. Again: myriads do not hear it in this life: then they must hear it beyond this life; for all must be judged. Has the objector, then, bettered his cause one whit?

Exegetically speaking, it is utterly hopeless to think to set aside the literal application of the word "*dead*" in this passage. The previous verse leads directly to that application. The conjunction "*also*" calls for it: "*also to them that are dead.*" This adds a second class of hearers: the living must hear it, and the dead "*also.*" But all men are *spiritually dead*: there

are not two classes in existence, according to this view—a view therefore which Peter did not hold.

And so it goes! Every limb of the passage writhes in agony under the objector's treatment. "*Judged according to the flesh.*" Why are not all "the *spiritually dead*" men in the flesh? The moment the "*dead*" are taken as still in contrast with the living of the foregoing verse, then every clause, every word of this verse falls into its place and becomes beautifully significant. There is no difficulty of interpretation,—however many there may be of imagination,—left. The need of the dead is there; and the provision for the need is there too: moreover the provision is not a hopeless one; beyond the ripeness for judgment shines out the possibility of life.

What we were in search of, we have found. God has revealed the ultimate principle on which alone He will permit any of the human race to perish. None shall be lost whom he can save. None shall fail of eternal life but those who willfully, deliberately refuse it. Every eye must see the light. Every mountain must be tracked to find the lost sheep; every dark corner must be swept to find the lost piece of money; and the son must *know* the goodness of the Father who has bread enough and to spare.

The Gospel stands forth with more prominence than ever: for, *according to it*, will God judge the secrets of men; and that not as by a hidden rule of which the accused had never heard.

The Cross is the appointed meeting-place between all men and God. No man shall go down to perdition unless he will insist on stumbling over the Tree on which the Saviour died.

The preaching and hearing of the Gospel are charged with the most solemn of issues. The Gospel *must be preached*, it *must be heard*. There are not two ways of life. Has God already shown me the way of life? how can I dare refuse to tread with joyful feet therein? Dare I prefer the darkness to the light? Then I am inviting the one efficient cause of perdition to take effect on me.

Dogmatism may well hide its head. How little we know: how slow in learning that. If we are humble and teachable, God will, show us more of the wondrous things in His Word. Father! in Thy light may we see light.

JOSEPH B. ROTHERHAM.

—Our Hope.

THE ANGLO-SAXON LANGUAGE.

ON THE SPREAD of the English or Anglo-Saxon

language, the *Christian Advocate* of New York, some years since spoke as follows:—

“The spread of the English language is a remarkable fact in the providential dealings of the Most High with mankind. Its study is increasing over all Europe. It is the mother tongue of the United States, as well as of the British Isles, and prevails over the whole of the vast colonies of North America appended to the British crown. It is the language of many of the West India Islands, and is heard, more or less, in all the centres of commercial activity in South America. It is the tongue of the infant empires of Australia, Van Diemen’s land, and New Zealand, and appears destined to overspread the whole Polynesian island groups. From the Cape it is moving upward into the interior of Africa; and into whatever part Dr. Livingstone pierces from the West, he will bring with him not only the merchandise but the speech of his country. Along the Egyptian highway to Asia it is a familiar sound. Throughout all India, from Cape Comorin to the Himalayas, it is being acquired by the most active and influential of the native population; and in five of the crowded ports of China it is one of the dialects of everyday life. Wherever the English tongue is spoken its literature finds its way. Hence it is no exaggeration to say that the preparations of a Christian literature in the English language is an object of world-wide importance.

“RAP HIM AGAIN, SHARPLY.”

It was near sunset when I found myself at no great distance from a cottage, which had attached to it a piece of wasteground, partly surrounded with a fence of high boards. While looking up at the many colored clouds in the direction where the sun was declining in the sky, my attention was arrested by the sound of repeated blows, which appeared to be struck on a soft substance. Blow followed blow in such a regular manner, that they reminded me of men threshing in a barn with a couple of flails, only the sound was much duller than that made by threshers.

All at once the blows ceased, and then I heard a man cry out, “*Rap him again, sharply, for he has a deal of dust in him yet.*” The moment I came to the end of the high fence, I saw a large carpet, stretched on a rope, between two poles, and two men beating it with all their might. The mystery was now made plain, and I no longer wondered at the words, “*Rap him again, sharply, for he has a deal of dust in him yet.*”

Now the thought may be considered a little

fanciful, but it did occur to me that most of us have required, in our time, as hearty a drubbing as the carpet had received. “*Yes,*” said I, “*we all need to be tried, and chastised, and humbled, for we are proud, and selfish and worldly-minded; we think much of earth, and little of heaven; much of ourselves, and little of our heavenly Father; and beating is not more necessary to a dusty carpet, than trial is to those whose hearts are cleaving to the dust.*”

Now, considering the matter in this light, the wonder is not that we are beaten, but that we are not always being beaten. Not that we should have affliction, for we bring it upon ourselves by our transgressions.

“*No earthly power can ward the coming blow, Sorrow and sin through life together go.*”

Truly, we have all been dealt with very tenderly; what mercy is mingled with the seeming severity of the words of the Holy One, when speaking of his people: “*If they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.*”—Psa. lxxxix, 31-33.

As I returned from my pleasant walk, at the very moment that I repassed the cottage and the high fence, the same voice which I had heard before cried out, “*There, let us take him down now, for he looks all the better for his beating!*”

“*Well,*” thought I, “*the beaten carpet was not at all likely to be forgotten by me before, but now it is pretty sure to be retained in my memory. That it looks the better for being beaten. I have no doubt at all. My evening walk has not been in vain, for I have at least obtained a subject for reflection.*”

If we all more steadily believed that the rod is meant to purify us, or, in other words, to get the dust out of us, we might then sit more quietly under the merciful corrections of our heavenly Father? How does this apply to you my readers? Have you been beaten, and are you the better for it? Have any of you been visited with trouble, and can you say, “*Before I was afflicted I went astray; but now I have kept thy word. . . . It is good for me that I have been afflicted: that I might learn thy statutes?*”—Psalm cxix, 67, 71.

“*Look up! look up! when troubles frown, That God may send a blessing down.*”

Hardly do I think that any of us reflect sufficiently on the value of our daily cares, which are, perhaps, after all, as necessary as our daily bread. When they draw us to our heavenly Father, we have indeed reason to be thankful for

them. Sweet it is in the day of calamity and the hour of trial, to be able to cast all our cares on him who careth for us.

"Sweet in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his."

O, the buffetings and beatings through which many of God's people have passed! Look over a small part of the "bill of fare," if I may so call it, of St. Paul's afflictions: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yet all these were blessed to him!

You might think over this subject, and see if you cannot turn it to more advantage than I have done. The words of holy writ are very encouraging: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 2, 6. And again: "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

This little adventure of the beaten carpet often occurs to my remembrance, and especially so when my expected evil is overruled for good, or when my heart is humbled by any passing trouble. Again and again do the words appear to sound in my ears, at one time producing a smile, and at another an emotion of a much deeper kind: "Rap him again, sharply, for he has a deal of dust in him yet;" and "There! let us take him down now, for he looks all the better for his beating."—*Selected.*

INTRODUCTION TO THE GOSPEL BY JOHN.

BY ELD. N. H. PALMER.

Concluded.

That Jesus might be the Saviour of them in the Christian sense he must have been the divine Word; he must have suffered death; and he

must have been the first-born from the dead. It is only as he is alive from the dead that he can animate the word with the hope of eternal life. The great historic facts of his intervention must have been accomplished; he must have affirmed "It is finished," before the Gospel could be sent to the nations.

Ignore His divinity, and his sacrificial death is of no value in the Christian sense, and his triumph over the powers of darkness is impossible. Ignore His death, resurrection, and exaltation, and there is no model of eternal life, no power adapted to man's necessities, by which he can rise and live.

In Him, as the Word, was the natural life of all living things; but in him, as *Christ crucified, and exalted*,—and only in that relation,—can we discover the possibility of a spiritual and eternal life for man.

The inspired apostle has thus revealed the identity of Jesus, the Author of human salvation, with the Creator of all things, by which we discover that the spiritual life of the saints is but a mode or manifestation of the life of him who is the fountain of all being and all life. We moreover discover that the Christian religion is in harmony with all nature, and is yet to become its perfection and glorious crown.

But how does this divine life reach man? The Apostle continues:—"In him was life, and the life was the light of men."

In nature the development and furtherance of life depends on the presence and influence of light.

It is the indispensable conditions, for without it life degenerates and expires. Plants and animals cannot live and thrive without it; and other things being equal, life always develops most perfectly in the clearest light. The same law operates in moral and religious life. The light of Christ is essential to develop the life of the soul.

All saving knowledge, moral purity, love and happiness spring from the life of Christ, the light of them all.

This life begins only when "God who commanded the light to shine out of darkness, shone in our hearts;" and if the life of the soul shall then fail of development, it is because "the god of this world hath blinded the minds of them that believe not," to hinder or prevent the entrance of God's light. When his eyes are opened in conversion the sinner sees "wonderful things;" and while he steadfastly beholds them, their divine glory is reflected on the soul, and he is "changed into the same image." by the Spirit of the Lord.

Knowledge is essential to the development of a divine life. In creation man was endowed with faculties and capacities for moral life and action. But in consequence of the fall of man, his faculties are so obtunded and paralyzed that nothing less than Divine power can vitalize them. Divine life in the soul must not be confounded with intellectuality, nor with moral qualities, for its presence is essential to the production of moral purity. The powers of the soul must be vitalized that they may be rendered capable of spiritual actions, and susceptible of spiritual motives and emotions: life is the essential condition of action.

If now we affirm the possession of the vital principle in the soul, then light is essential to its activity and development. Knowledge is as necessary for the development of the moral life and power of the soul as food is for that of the body. Vegetable and animal organisms grow by an evolution of their inner life, and by appropriating and assimilating the essence of other things. So also the intellectual faculties increase their capacity and power by assimilating the elements of knowledge.

If God were to impart knowledge by miracle it might indeed excite the action of the affections and the will, but this would not afford us an opportunity of expanding our natures by active use, in which way alone we can attain virtue or holiness.

God reveals divine facts, and exhibits the objects of knowledge to be appropriated, and by various means and agencies stimulate our faculties into exercise, thus shining "into our hearts to give us the light of the knowledge of the glory of God." In this way God enlightens the eyes of the understanding that man may know what is the hope of his calling, and realize the greatness of his power to believers.

By this means faith and hope grow mightily, and the fruit of the Spirit evolves in humility, goodness, greatness, and bowels of mercies. While these things live and grow in us, we also put off anger, wrath, malice, and evil speaking. Religion consists much in these goodly affections; these are the activities of the new life, manifesting its health and growth.

"And the light shineth in darkness; and the darkness comprehendeth it not."

We are not to suppose that this light first appeared in the world in the ministry of Jesus.

Men in all ages have been the subjects of divine influence. Everywhere there has been found in man a substratum of divine truth forcing the basis of his hopes, the motive of his

actions, and the great principle of his social relationship.

In nearly every age the natural powers of men were cultivated and adorned; intellectual culture, arts and science attained great perfections, —yet their moral condition was one of darkness, degradation and ruin. The light shone into the region and shadows of death, but the spiritual perceptions of the nations were so dull they did not advert to, understand, or profit by it.

In consequence of the covering over of the face of all people they could not apprehend nor comprehend the fact, or the import of a divine life.

Hence the Word was manifested in the flesh. John the harbinger was sent to announce His coming; and his disciples beheld his glory; but his own nation received him not: they were too blind to profit by the light that shone so glorious in their midst.

We have now reached the point when the inspired apostle takes up his narrative of the acts and discourses of Jesus of Nazareth. Here we pause. Up to this point the apostle affirms the divinity, eternity, and infinite resources of the Word; and that the same became incarnate in the person of Jesus who is the Son of God; a Teacher and a Prophet—the hope of Israel and the Saviour thereof; and who, it is affirmed, is "for salvation to the ends of the earth."

Cedar Ridge, Ga.

THE SHEEP AND THE GOATS.

BY B. J. BURNETT.

It is recorded that our Lord will come with all his holy angels, that then, He will gather all nations before him and separate them one from another as a shepherd divideth the sheep from the goats.

I take exceptions to the popular exposition of this parable; for I have very good reasons for saying the sheep and goats cannot be made to represent the righteous and unrighteous of mankind as a whole: for when they are gathered the text represents the whole as one flock, both the sheep and goats; they have come from among all nations; but still they are but one flock until they were separated by the great Head of the Church; then the sheep are said to be on his right hand, while the goats are on the left.

Now the called and the uncalled of our race are never spoken of as in any way harmonizing in purpose or will; but each are found to walk contrary one to the other; therefore the figure, gath-

ered into the same flock that their great head may separate them, the sheep from the goats, in the idea that the goats represent the uncalled of our race while the sheep are the called and chosen ones, looks to me as one of the devices of the adversary for destroying the harmony of revelation. In short, I positively deny that the uncalled of the nations can be named among either the goats or sheep, the wheat or tares, or the seed that fell by the wayside; on the stony ground, or good ground either. Further, there were none of the uncalled brought or drawn to the shore, in that gospel net, to be cast away; and the reason is this: The uncalled of our race were suffered to remain in their primitive bondage, under the adversary, where they were placed in the beginning. There is no such thing as a successful negative to this proposition while we possess the whole precious story of God's divine plan of redemption.

Therefore, I confidently assume that all this kind of parabolic teaching of our Lord, where two classes are named, refers to the known characteristic of people now numbered with and among the Church of Christ. They are or have been called to served and obey the Creator of all. For myself, I claim that just where the called ones enter upon and are accepted into the service of the Most High, they have done so by entering in—on man's part—to the stipulations of the everlasting covenant, of which the blood of Christ is made a surety on both contracting parties: therefore, just here, on this spot, the called ones of our race must of necessity, in very deed, have entered upon their personal responsibility toward God, and not before. As it is written, "But Christ as a Son over his own house; whose house are we, *if we hold fast the confidence and rejoicing of the hope, firm unto the end.*" And again, "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." (See Heb. iii. 6, 14.) "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12).

New York City.

EXPOSITORY NOTES.

TESTS OF FAITH.—1 John ii. 5; iii. 14, 18, 19, 23, 24. The legitimate use of tests will be seen, if we remember that the Spirit prescribes them not to those who doubt, but to those who already believe that they are the children of God. Accordingly, they are to be employed not to determine our assurance in the first instance, but to confirm that assurance. In other words, they are not prior conditions to our rejoicing in the

blessing of reconciliation, but corroborating evidences that we have received it. Believing the Gospel, and realizing that we are accepted simply because God says it, comes first; then we can bear the application of whatever practical *criteria*. But to apply these before there is a sense of reconciliation is premature. It is to look for fruit before the truth, which alone can produce it, has taken root; and is like the hypochondriac feeling for his pulse while his circulation is disordered by his morbid fears. It is the man in health consciously enjoying it, or rather enjoying it in happy unconsciousness of any symptoms, who can best engage in self-examination touching its functions; and the same may be observed in regard to spiritual health. Its laws, as in physiology, ever bid us to beware of disturbing the action of any organ by unduly watching it.

2. THE GOSPEL.—The truth that saves is the revelation of the *holy love of God*, which centres in the sacrificial death and resurrection of the Lord Jesus Christ. It is all important to lay emphasis upon this, and not merely to dilate upon the moral beauty of the life of Jesus, terminating with his sufferings at the hands of man. For this life was in order to—(as one of its ends)—his death; and that not necessarily at the hands of man, who herein was guilty of his murder; but rather at the hand of the righteous Jehovah. With wicked hands men crucified and slew the Holy One. (Acts ii. 23.) But underlying his death, thus inflicted, were the sufferings of the precious victim Godward; and these constitute the atonement—God "making his soul an offering for sin" (Isa. liii. 10), "making him to be sin for us, who know no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). In putting the gospel before the sinner, in order to his enjoyment of peace, this grand theme never ought to be omitted; in this the essence of the gospel consists.

3. ASSURANCE.—We read of "the assurance" of faith (Heb. x. 22); "the assurance" of understanding (Col. ii. 2); and "the full assurance" of hope (Heb. vii. 11). But the term in all these places is *pleoiphoria* which simply means affluence or abounding; not at all what is popularly understood by the term "assurance"—namely, a sense of reconciliation with God, which is an elementary enjoyment of spiritual life, and ought ever to accompany reconciliation. This accordingly is pre-supposed in the several texts in question; but the specific exhortation of the Spirit is that believers should *abound* in the graces mentioned: in "faith," that is in reliance on the

object of faith; in "understanding," that is in clear apprehension of such object of faith; and in "hope," that is in anticipation of the glory that is coming. For hope is never associated with forgiveness of sin as its object, forgiveness being the *present* blessing of the believer—but always with the future. For example: "hope of the glory of God," "hope of salvation," that is, consummated salvation. It is, in fact, the expression for future unseen good; and we can conceive of believers—indeed, they are too many—who are very deficient under this head, by reason of their not taking knowledge of the future, as God reveals it in His word; just as other believers are deficient in their apprehension and religion on those truths which are the objects of faith.

4. TRUE RITUALISM.—The genuine fire in the typical offerings of old, was taken from off the altar of burnt offering, whercon the atoning sacrifices had been consumed. And so all our worship in the Christian Sanctuary ought to be redolent of what that altar signified, "the Lamb of God, which taketh away the sin of the world." But, Christian! mark the record: "Nadah and Abihu, the sons of Aaron . . . offered *strange* fire before the Lord, which he commanded them not; and there went out a fire from the Lord and devoured them, and they died before the Lord" (Lev. x. 1, 2). What was the strange fire?

5. PREACHING CHRIST.—Of course the grand topic of all true preaching is CHRIST—His glorious person and work revealing God as the God of salvation. He is the magnet to lift up before men, whereby to draw their hearts to God. He interprets God to us. He interprets us to ourselves. Confronted with him—the Fountain and End of their being—men must own in the depths of their innermost selves—however struggling like the demoniac to deny it—that they have "to do with him," that they were made for him, and only him can find rest for their spirits; that not the round world can fill the triangle of their hearts, but only God revealed in Jesus! And in him how complete is found the adaptation to all our need, the satisfaction to all our aspirations! The exaggerated sentiment, that till a man meets the friend ordained for him, he lies fallow even to himself, but is then *broached*, as it were, into the consciousness and development of his various powers and capacities, finds its complete application here to the Divine Friend—the God-man, the Redeemer; and so the believer realizes with the apostle that "to live is Christ." For to live is to *love*; and, of love, Christ is the only satisfying object, all creature-love being but a long

drawn sigh. Thus to come to HIM, is to have rest. "Out of him, and through Him, and to Him are all things; to whom be glory forever. Amen."—*Rainbow*.

PERSECUTION :

WHY DO GOD'S PEOPLE HAVE TO SUFFER IT?

BY W. H. WHITMAN.

Paul says, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). To draw an inference from Paul's language, if such could be done, would be introducing a human element, which no one is bound to believe unless he sees fit. But we are certainly bound to believe this divine declaration without note or comment. All it needs is, to enforce it. Jesus says, "Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." The Jews persecuted Jesus because he healed a man on the Sabbath day that had an infirmity thirty-eight years. (John v. 5-16.) Now just so sure as Jesus was persecuted, just so sure will his followers be. And Jesus does not leave them without a promise. He says, "Happy the persecuted on account of righteousness; for theirs is the kingdom of heaven. Happy are you, when they shall revile and persecute you, and, on my account, falsely allege every kind of evil against you. Rejoice and exult, because your reward will be great in the heavens; for thus those prophets who preceded you were persecuted."—(*Diaglott*.)

From this we learn, that not only Jesus, and His disciples suffered persecution, but the prophets who spake as they were moved by the Holy Ghost had to suffer persecution in their day. Jeremiah says, a wonderful and a horrible thing was committed in the land of Israel; the prophets (that is, the false prophets,) prophesy falsely, and the priests bear rule by their means; and my people (Israel) love to have it so. Micah says, The heads thereof (Israel) 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? While God's true prophets were persecuted because they told the people the truth. Jeremiah was put down in a dungeon and would have died there if one of the eunuchs had not taken pity on him, and prevailed on the king to have him taken out. (Jer. xxxviii.)

It seems God's people have suffered persecution from the days of Abel to the present time; and many of them have suffered even unto death. They have been tortured, and had trials of cruel mockings and scourgings, of bonds and imprisonments. They have been stoned, sawn asunder, tormented, and slain with the sword. They wandered about in sheep skins and goat skins: being destitute, and afflicted, They have wandered in deserts, in mountains, in dens, and in caves of the earth: of whom the world was not worthy. God's elect, or chosen ones, that will take the kingdom, and possess it, in the future ages, will be a tried people. Their leader, Jesus Christ, has suffered for them, leaving them an example, that they should follow in his steps. Who did no sin, neither was guile found in his mouth. When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself unto Him that judgeth righteousnessly.

The church at Thessalonica suffered the same treatment from their own countrymen, that the churches of Judea did from the Jews; who killed the Lord Jesus, and their own prophets, and persecuted the saints. Persecution always comes from those who profess to be "the church," or else through their instigation. Pilate was instigated by the Scribes, Pharisees, and the Chief Priests of Israel, to condemn Jesus to the ignominious death of the cross. The popular churches of the day claim to be the true people of God, and will turn out from among them those who advance ideas contrary to their own: and it is done many times because they cannot meet the arguments advanced. They will attack a man's moral standing in order to injure him; and when this is done to their satisfaction, they think they have gained a great victory. When, in fact, they only show to all intelligent Bible students that they know neither the Father nor the Son as they should know them.

Galtsbury, Ill.

THE WHEAT AND THE TARES.

THOUGHTS BY S. S. CALL.

Is there any process by which tares can be made into wheat? I never heard of any. "The field is the world" (Matt. xiii. 38). Can the Sower be the seed, the field, and the sower, all three, at the same time? It seems not: yet it would have to be the case to make the wicked people the tares. The field is the world: "the

good seed is the word of God" (Luke viii. 11). "He that soweth the good seed is the Son of man" (Matt. xiii. 37). It is evident Christ meant by the word, "world," the people of the world without distinction; for the seed was sown in the heart, (verse 19; Mark iv. 15; Luke viii. 13). Thus we find it is the *word* that is sown in the heart, whether wheat or tares, for both are sown in the same place or field; and Mark says, "The sower soweth *the word*" (Mark iv. 14). Now, if this idea is correct, a man can be the sower, and other men can be the field; but they can neither be the seed, wheat, nor tares; for the good seed is the word (children) of God.

And "the word was made flesh" (John i. 4): "and as many as received *Him*, to them gave he power" (*right, or privilege—margin*) "to become the sons (or, children) of God." On the day of Pentecost they received that power, and became the children of God and sowers of the good seed (the word). I have no doubt there are many others now in the world sowing the good seed.

Now as the sower sows the word in both cases, I think it probable that the "traditions of men," in contradistinction to the word of God, makes the tares; for the teachings of men have, unwittingly, taken the place of the word of God to such an extent that it appears scandalous and offensive. But, thank God, it is being gathered out; and, O, how much more beautiful and lovely it appears when God's word is stripped of the traditions of men and the scandals brought upon that word by short-sighted mortals. "Thy word is a light to my path, and a lamp to my feet:" and it shines brighter and brighter.

Hesper, Iowa.

AN EXPOSITION.

BY W. N. RHINEHART.

"For the kingdom of heaven is at hand."

THIS language is often used and probably less understood than any other saying of our Lord. In order to a correct understanding, as I think, it is necessary to investigate several passages. Christ in one of his comparisons says, "The kingdom is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." Bear in mind, "Three measures of meal." Christ says, speaking to the Jew as being in possession of the first measure or kingdom, "I will take the kingdom away from you, and give it unto a nation bringing forth the fruits thereof." Now, he could not take away from them something they did not possess, and they feel the loss of it. Undoubtedly it was hid

in the law age, or measure. Now the time had arrived for it to be manifested in the Gospel age, as it had been revealed in the Law measure; or, in other words, "the kingdom of heaven is at hand." The kingdom that was hid in the first measure ended at the first advent; for "the Law was until John." The first measure extended from Adam to Christ: the second extends from the incarnation to the second advent. This measure was ushered in with the truth asserted, "The kingdom of heaven is at hand." The Restorative or redemption age will be ushered in with words akin, for "the hour of his judgments is come." Mercy and forgiveness was exercised in the Law age, and we are witnesses to the fact of the abundant mercies bestowed in this age as well as pardon. God is unchangeable. May we not look for mercy and pardon manifested on a more extensive scale in the next age, when "every knee shall bow and every tongue confess?" That certainly has not been fulfilled in this age; and that could not receive its accomplishment without probation. The Jew was the recipient in the first; the Gentile in the second. The third will bring back the Jew, and unite both in the great work of restoration. This kingdom was manifested in the Law; is manifest in the Gospel; will be manifest in Redemption, when righteousness shall cover the earth. Then the grand designs of the kingdom will be manifested; according to our deductions it requires three measures in order to fully develop the scheme of the Almighty. Paul was caught up to the third heaven: one heaven was the Law; the second was the Gospel; the third the redemption age.

Where God is, there is heaven. So Paul was permitted to look into the next age. John also had a glorious view of the coming age. When that age arrives then will the saints take the kingdom and enter into possession of it. The kingdom does not constitute them saints, as is at present taught: but they get the kingdom from the fact of their being saints. Qualification for that position entitles them to receive that distinction: they "cannot die any more;" they are the children of the resurrection. The saints in the first and second age could not take the kingdom; in those two measures it was in embryo, or the time had not come for the saints to take it; it is a reward for eminent service, or by the good pleasure of the Father bestowed.

Dayton, O.

SECRET PRAYER.—Beside the open return, there is a secret prayer. There is a peculiar and present joy in communion with God. The

deeper pleasures are the purest; and of all pleasures, the purest is the peace of God. To feel that he is love—to draw so near him as to forget the world—so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound. And next to this high communion with God—next to this joy of passions lulled, and sins slain, and self forgotten in adoring fellowship with the Father of lights—in their sedate comfort who can pour their griefs into their Heavenly Father's bosom, or who feel that they have bespoken help against coming toils and trials at their Heavenly Father's hand. To know that God is near—to know that he is trusted, honored, loved—to feel that you are acting toward him as a reverential affectionate child, and that he is feeling toward you as a gracious and compassionate father—there is in this itself an exquisite satisfaction, a present reward.—*Sel.*

"WILL A MAN ROB GOD?"

A PLAIN TALK.

THE Bible says, "The earth is the Lord's, and the fullness thereof." If all these things are not used for the glory of God, He is being robbed. If you use anything you have apart from God, then you are robbing Him. Will a man be so outrageous and foolish? Men think God is not careful of His reputation; that He is so great He cannot be hurt. You resent a slander. Is there anything meaner than that? I happen to know some of you that would not, to save your right arm, take a dollar from another wrongfully; yet I have sometimes heard you speak carelessly of the reputations of others. Look how this fault is all through society. Look at the love of scandal. Men and women are saying, "shall we never have better manners and better morals?" I say, "No, not until men come to think there is something better than money." A man who says false things of his neighbor, or unnecessarily says true things to the injury of his neighbor, is a slanderer. Compared with a slanderer, a robber of money is a Christian, a scholar, and a gentleman. You will turn a thief out of your house, and yet you will have a sweet-mouthed slanderer talking in your parlor about some other person. The slanderer is not worthy to unloose the shoe-latches of a sneak thief.—*Rev. Charles T. Deems, New York.*

MANY people rest short of clear evidences of their acceptance in Christ. It is not only our privilege to have one or two evidences, but abound in them—and resting short of a clear

state of acceptance, is insincere in us, for God is willing to bestow all the inward satisfaction we can require.

LETTERS AND EXTRACTS.

FROM H. YOUNG.

BRO. STORRS: I see in "The Rainbow, New Series, No. 2, Vol. I.," page 60, 61, the following statement and question:

"In the twenty-fourth paragraph of Mr. Constable's book he says, 'Adam knew what death was in one sense, and in one only. He knew it to be the law of the lower creatures, and to consist in the loss of their being and existence.' Now, I read in Rom. v. 12 that *death* entered the world by sin; and, if so, how could Adam be familiar with it in a sinless state?—*John Reid.*"

The response is as follows:

"Of course Mr. Constable is right, for every body knows through uncounted epochs the lower creatures were subject to the law of death. But Paul was right too, for he is not speaking of the inferior animal creatures at all, but of man. He is accounting for the fact that *man* died. It was by 'sin;' a clear intimation that had he remained loyal to his Creator he would have escaped."

Allow me to make a few remarks on the above inquiry and response. In the response it is said that the fact that death entered the world by "sin" is a "clear intimation that had man remained loyal he would have escaped death." "Remained loyal!" How so? This supposes that man was *once* loyal; but is this the fact? Did not man break the first item of law that was ever given him? And a much graver question than this I wish to ask: *Could* man keep his Maker's law, and thus show himself loyal, and so by obedience secure to himself eternal life? If so, then, surely, righteousness, justification, and eternal life would have come "by the deeds of the law." Was this the purpose for which law was given to man? I need not quote the very many texts which say the law was given for *no such purpose*. "If a law could have given life, verily, righteousness should have been by such law." But, "By the deeds of the law shall no flesh be justified: for by the law is the *knowledge* of sin."

Sin, then, though latent, was in man's nature before the prohibition was given, and the avowed object of said law was, that man might learn this fact. Proof—"For, *until* the law, sin was in the world," i. e., sin was in the world before any law was given. How, and when, we ask, did sin and death enter the world? We answer, Sin was in man's nature when he was made of the dust of the ground. He was made an offen-

der, i. e., he was so made that his Creator could no sooner give him a single prohibition or command than he would become an *actual* offender by breaking it; and so, of course, death was in man's nature as early as sin, and all *prior* to the entrance of the law. True, sin was not then *actual*, for "sin is not *imputed* where there is no law; nevertheless, death reigned;" i. e., reigned without *actual* sin, because it reigned without law. Why, then, do most writers, on this subject, labor to show that death is the result of actual sin? that man might have secured to himself unending existence if he had obeyed the Creator's commands? for, surely, there could be no need for a Saviour in such case; and "the Lamb, slain *slain from the foundation of the world,*" need not have been slain at all.

But was the whole plan of redemption, the grand scheme of salvation by faith in Christ, an *after thought*? Did God really expect man to keep his law, and be saved by keeping it? and so was disappointed by man's "wicked failure" in not keeping it? and so has, at length, found that it will cost a great deal more to save man than he expected it would, if, indeed, he shall *now* be able to save *all*, though it was his original purpose to do so, and but for man's "wicked failure" such a result would have been realized? Nothing of this kind can for a moment be admitted; and yet how slow has man been to learn that sin and death comes as the result of that enmity which always existed in the flesh, and always must exist there, making the declaration true, "the carnal mind is enmity to God; is not subject to his law, neither indeed can be;" that "we all must needs die;" that this necessity *comes from our nature*, and not from any fault of our own, and that a *new and living nature* must be received from Christ by faith in him, and this faith, which is the germ of the new nature, is "not of ourselves," but is "the gift of God."

Now, the fair conclusion of the foregoing argument is this: No one can ever be reconciled to this arrangement of the Creator, no one can be made "subject" to this condition "*willingly,*" till he understand said arrangement, and the purpose and *end* to be obtained by the same. Just so long as one thinks he *might* have avoided this condition, in which he finds himself, and that he *ought* to have done so; that it is only because he was remiss or delinquent in duty: that he must suffer sorrow, pain and death, it will be impossible for him to "*willingly,*" submit to such conditions, as it will, also, be impossible for him to have the genuine Christian hope in such condition, because, in no other way than by a *true* view of God's gracious purpose can one have the ut-

most assurance that when all this grand arrangement is carried through it will bring salvation to all, without the possibility of failure. For the sake of present peace and rest and gladness then, let us be established in these precious truths.

Pittsfield, N. H.

FROM W. H. CAIN.

BRO. STORRS: Unknown in the flesh, but kindred in Spirit, I write you a letter of thanks for the light brought into my understanding through your words. I thank the Lord that you have been placed as a light to shine in the firmament of truth. I first heard of you four months since, through our beloved Bro. Jacob Blain, whose book I have read and with whom I have often communed concerning the revelation of apostles and prophets. If I may use the figure, My heart has, like the city, given up the "sun and moon to shine in it," and admits the "glory of God to lighten it" and "the Lamb" to be "the light thereof."

I came to Buffalo, near January 1st, about convinced of the Advent theory of destruction, etc., having heard it preached in San Francisco two years ago, and having followed up investigation. Eld. Blain met me at the Advent meeting; and the stormy days of winter were favorable to full investigation, including Mr. Dunn's large work, the EXAMINER, etc., (Bible always). I am now with you in sentiment quite fully, and enjoyment of the wonderful revelations of the literal Scriptures.

In the beginning of April I wrote my Presbytery (Utica) concerning my present views and requested my name stricken from the roll. The following is the minute of the Presbytery:

"The Judicial Committee reported as follows: "Whereas the Rev. W. H. Cain has sent a communication to the Presbytery, stating that his views have changed in regard to certain articles held by our Church, he desires permission to withdraw; and asks that his name be stricken from the roll; therefore,

"Resolved, that the request of Mr. Cain be granted; that his name be stricken from the roll, and that the action of Presbytery be published in one or more of our religious papers."

This the end and present; of the past I might say in a word, that in '61, I graduated at Princeton (N. J.) Theological Seminary, and on account of health and climate went at once to California, where I worked in the pioneer mission work, living in the saddle and buggy. More recently had temporary charge of the Am. S. S. Union work on Pacific Coast for two years, which I gave up to come East two years ago in December last. From July '73 to July '74 I labored as

Genl. S. S. Missionary of Westchester Co., N. Y. of which work Geo. H. Petrie, Equitable Life, N. Y., is conversant, being the Co. Sec'y. In connection with him we put the Co. in good shape. From there I came to Oneida Co., and in four months gathered over 600 into new Sabbath Schools. Since December I have been engaged in secular work. This is temporary, and my heart longs for the work of the Gospel, which I delight to preach. I am waiting and praying that I may ever recognize the Divine Voice in "Stand Still" and "Go forward."
Buffalo, N. Y., May 18, 1875.

FROM ABBY A. PERRY.

BRO. STORRS: It is with a sad and chastened heart, that I take up my pen to let you know that I have been passing through the deep waters of affliction. My husband, ANTHONY PERRY, fell asleep in Jesus May 1st.

He has been wasting away with consumption for long weary months; but did not give up feeling that he might be better, when the warm weather came, till one week before his death, when his fast failing strength made him feel that he could not hold out much longer, but must yield to the grim monster, DEATH!

I had felt assured of that, but O, it was such a relief to my mind to have him speak of his death with such calmness as he did at that time, and several times in the week preceding his death.

He had never professed faith in Christ till the time to which I refer: though I knew he had believed in his heart, yet, confession had never been "made unto salvation." He said, he had prayed the Lord to forgive him all his transgressions, and his sins, and that He would "remember him when He came into his kingdom" Not one murmur or complaint ever escaped his lips during his sickness, and I felt assured, before this confession, that he had sustaining grace given him.

He was in a dying state many hours, and suffered for breath, (as he had all the long winter). A neighbor came in and sat down beside his bed, but he did not seem to notice him till he put his fingers on his arm to see if there was any pulse, when he opened his eyes, and said to him, "Very low are they not?" "Yes," said the neighbor, "I do not feel any." "I cannot live then," he said, with great composure, "but a short time." "I think not," the man answered: "how do you feel about it?" "All right," he said with great emphasis: "I want to meet you all in that blessed kingdom," said the dying

man. Then to the neighbor he said, "It should be an every day business; yes: our meat and drink to do the will of God." This was his last testimony; and O, such a comfort to my poor lone heart! For 26 years I have prayed for his conversion, and felt, at last, my prayer was answered, and I could say, "It is enough."

O, dear brethren and sisters, I felt, beside that death-bed, to consecrate myself anew to the service of my Master, to be his more fully than ever. I have been blessed and comforted much with the Word of the Lord, through the *lone hours* I spent with my poor suffering companion. All the cold winter, and spring, we were shut in on account of his health and the inclemency of the weather.

The EXAMINER has made its monthly visits, and has been carefully, prayerfully read. There is much that is excellent contained in it, which we fully endorse, and some that we cannot yet see to be in accordance with the word of God. My mind is open to conviction, and ever shall be, "the Lord being my helper." I long for the day, when "the watchman shall see eye to eye," and that will not be till, "the Lord shall bring again Zion." The signs of the times are ominous of *that day*, which makes my heart rejoice.

There is a terrible day of trial and darkness, to precede the coming of him whose right it is to reign on David's throne. Jeremiah says, "Alas! for *that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it.*" This corresponds with Dan. xii. 1: "And there shall be *a time of trouble* such as never was since there was a nation; and at that time, thy people, (the seed of Jacob) shall be delivered, every one found written in the Book."

May we be preserved from all evil and error till the King shall come. Your afflicted sister.
Scotland, Conn., May 16, 1875.

FROM ELDER JACOB BLAIN—MY WANTS AGAIN.

BRO. STORRS: As I made special calls for aid in November last, and in February, '75, and brethren will wish to know what has been done, so it is my duty to inform them. In February it was stated that if half who take the BIBLE EXAMINER would aid me I could pay my debt to my printer. The result of the call has been that twenty-two have responded and sent me \$42, making \$51 received a nec last November. Thus we have had to live mostly on our children, and my debt of \$300 remains unpaid. It is now urgently called for, owing to the firm having lately changed proprietors.

In addition to what I have heretofore said, as to the *reason* of being thus in debt, I wish brethren would read a report of the "Hoosic Valley Advent Conference," in the "World's Crisis" of May 13, 1875. In their resolutions against errors, which are dividing Adventists, after naming two real sad mistakes, they say, "(3) The pernicious doctrines advocated by Jacob Blain, in a work entitled, '*Hope for our Race, Resolved*, that we have no fellowship whatever with these doctrines, and will not give encouragement, aid or approval to any who are preaching them." Such persecutions have been going on for four years in our main Advent papers, and in their pulpits; and having had about \$700 worth of my works printed in that time, how could I hope to *sell* them?

As I have used up what means I had, I must leave it with those who love our cause to decide whether or no I shall die in debt, and leave my printers to suffer by my zeal for the blessed Bible truths. I know that winter was the wrong time to ask for money, and trust that summer and times may change the condition of brethren who love to aid when they have the means.

Buffalo, N. Y., May 20, 1875.

P. S.—My Post Office address is as above.

THOMAS PEYTON, Hartford, Kansas, inquires: Is not what the different churches call the "emblems" of the Lord's Supper, the Word of God that we should feast on daily? "Therefore let us keep the feast with the unleavened bread of sincerity and truth." Christ says, "I am the bread which came down from heaven." The wine, or rather the *cup* spoken of in the Lord's Supper: no grape juice is mentioned. Christ says, "I will not drink of the fruit of the vine until the kingdom of God shall come." Christ is the vine, and the fruit of that vine is at the harvest; and the harvest is the end of the world. Please read Matt. xxvi. 28; Mark xiv. 22; Luke xxii. 17-21; John vi. 32-59; and xv. 1-9; Mark iv. 29; Luke viii. 14, 15; Matt. iii. 12; Micah iv. 4; John v. 7; 1 Cor. x. 16-18, and xi. 20-34, also v. 8; John xii. 24; Zech. iii. 10, and viii. 12; Matt. vi. 10. As I see the EXAMINER is not afraid to investigate new and old subjects, let us search the Scriptures and see if these things are so. The truth is what we want. I like the EXAMINER because it helps me to see farther into the glorious ages to come.

Mrs. F. W. HASKELL, Dansville, N. Y., writes: As long as God gives me strength to work I shall esteem it a privilege to help scatter what I consider the truth. I have been a believer in

the immediate coming of Jesus for over thirty years, and am still looking and longing for His appearing. That there remains much of the prophetic Scriptures to be fulfilled after His coming I have no doubt; and therefore I am anxious to obtain all the light that is given. I am much pleased with the EXAMINER; it removes much from the character of God which is ascribed to him by men which is inconsistent with his Fatherly love. My ideas of Him now fill my soul with ardent love and admiration. I pray the Lord to preserve your life till He comes, and thus be the means of drawing many to love and serve Him.

LEVI BOUGHTON, Victor, N. Y., writes: It seems very strange to me that opposers of the views of "the ages to come" will strenuously hold to the doctrine of "no salvation out of Christ" and not clear up what is to be done with the millions who have never heard of him or of salvation in his name. If they are to be saved by the law, then Christ died in vain; or if by beholding the works of creation—the sun, moon and stars, or the earth, and works therein,—we may still say, "Christ died in vain." We believe "every eye shall see Him;" and as He was lifted up from the earth, he "will draw all men unto him." We see it now fulfilled that men having eyes, see not; and having ears, hear not; hearts, but understand not, because some doctrine or commandment of men stands in the way of believing in Christ. How can we believe if we seek honor one of another, and seek not that honor that cometh from God only?

ELD. J. LEWIS writes from Lewiston, Ill., saying: "I failed to get the BIBLE EXAMINER while at Otto, which made me feel as if I had lost a dear friend. Some in this region, having no light on 'the ages to come' seem indisposed to advance. But 'let us go on to perfection,' which will not be completed in this age nor in the 'age to come:' for, in 'the ages to come' God will show unto us 'the exceeding riches of his grace.' Well that looks like God's handiwork. Glory to his holy name for the light that is now shining on the sacred pages of the Bible. Bless the Lord that I have been led to see and embrace the glorious doctrine of the endless succession of ages, and probation till every creature shall be giving ascriptions of praise 'unto Him that sitteth on the throne and unto the Lamb forever and ever.' Amen."

S. S. CALL, Hesper, Iowa, writes: I have good

news to report: Eld. G. Bursell, a leading member of the Advent Church here, has investigated and adopted "*The ages to come*," in which God will bless, (those He has not in this life, even) "all nations, families, and kindreds of the earth." When a leading man moves, others will follow sooner or later. I think I can safely count six more that will soon be with us. May God bless and cheer you on with the good news that your labor is not in vain.

Mrs. MARGARET SMITH, Baltimore, Md., sends aid to the cause, and writes: "We love to read the EXAMINER and would be very sorry to have it discontinued. May the lovers of truth give of the Lord's money sufficient for its needs. Your Sister in hope of endless life."

ANOTHER OF DEATH'S VICTIMS.

It is with sorrow I have to record the death of ANSON WALKER, a beloved brother in Christ, aged 57 years. He was born in Natick, Mass. He lived several years in New York City. In those years he was well known to me, and much beloved. In 1851 he removed to Wisconsin, and I saw him no more till about two years since, when he returned to this city in business for Dr. Walker, of "Vingar Bitters" notoriety, whose brother he was. At that time our intercourse was renewed, and he became much interested in the views of "The Ages to Come." About a year since he returned to Wis., and went to Texas on business for his brother's firm, and died there Feb. 12th last. Says a writer in the "Baptist Union" of him, "Although not a member of any church, he believed that all true believers were members of Christ's church, therefore was always active in building Christ's" cause "wherever his lot was cast."

According to my knowledge of this dear brother, his religion was more of deeds than words: always calm, kind, and a lover of good men wherever he found them; though his faith was essentially that held by the Editor of this Magazine on the immortality question, the resurrection, and the ages to come.

After his death he was brought home to Wis., and says the writer in the "Baptist Union," a "large concourse of people attended his funeral and deeply sympathized with the afflicted family." He sleeps in Jesus till the voice of the Son of God shall bring him forth. May his widow and children have grace to sustain them in this trying hour, and be enabled to follow him "as he followed Christ."

EDITOR.

DOGMATISM.—Maintain a constant watch at all times against a dogmatic spirit; fix not your assent to any proposition in a firm and unalterable manner till you have some firm and unalterable ground for it, and till you have arrived at some clear and sure evidence—till you have turned the proposition on all sides, and searched the matter through and through, so that you cannot be mistaken. And even when you think you have full ground for assurance, be not too early nor too frequent in expressing this assurance in too peremptory or positive a manner, remembering that human nature is always liable to mistake in this feeble and corrupt state.—DR. WATTS.

LETTERS RECEIVED TO MAY 27.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

J. L. McCormack, Mrs. O. Reiche, S. F. Bradley, Levi Boughton, A. McCord, W. N. Rhinehart, Aaron K. Frick, H. G. Elkins, Mrs. Margaret Smith, Wm. S. Dibble, Wm. Johnson, T. W. Wright, (It was received), Eld. J. Blain (2), Sarah Van Wie, Eld. J. Lewis, M. F. Warnell, Abby A. Perry, Wm. Erwin, A. J. Batchelder, T. J. Bardwell, W. H. Cain, Jerome H. Russell, Lucretia B. Lamb, H. S. Du Val, Wm. Lindsay, W. K. Everson, M. D.

PARCELS SENT TO MAY 27.

Dr. J. Newton, Mrs. O. Reiche, Geo. P. Ellis, Senr, Chas. W. McCutchen, H. G. Elkins, (Bound Exr), J. M. Ledgerwold, Wm. S. Dibble (2 packages), L. S. Montrose, Eld. J. Lewis, Margaret F. Wornell, T. J. Bardwell, Miss Martha J. Turner (Bound Exr.), L. Clement, H. S. Du Val.

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As I have given up, entirely, my Post Office

Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
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BROOKLYN, N. Y.

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GEO. STORRS, 72 Nicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry. GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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Bible Examiner.

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, JULY, 1875.

All Communications should be addressed to No. 72 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

Correspondence.

FROM JOB SAMUEL.

BRO. STORRS: I return my sincere thanks for the "Works" you sent me gratuitously. My time is much occupied, of necessity, so that much of what I read is a trespass on my sleeping hours. My intention is to investigate the doctrine as far as I am capable. The subject is of great importance. We find from the teaching of Christ and his Apostles that a pure doctrine is important in order to obtain eternal life. But it is no small work to compare two doctrines; and then who shall be the judge to tell which is right, when inspiration is not manifested?

By chance I came across a work of yours called, "DEVIL, SATAN, and DEMONS." It seems to me a grand and magnificent work; it excels all that I ever saw or heard of the Monster. I cannot see it in any other light.

"GOD'S PROMISE AND OATH TO ABRAHAM" is a grand work, well sustained by Scripture. I must own, it grasps deeper things than my present abilities can comprehend, though written as plain as can be. I intend to search it out that I may understand it.

"DIVINE DISPENSATIONS" is a "Volume in a Pamphlet;" a work worthy of praise by every free heart. "There is a Spirit's flight" through the twilight of Ages to the morn of the brighter day.

"HOPE FOR OUR RACE," not by the Law; but through Grace. Glory be to His holy name. It is a work worthy of praise by all that profess themselves Christians.

The work in which you are engaged, it appears to me, manifests a most unwearied spirit in unfolding the veils for the purpose of obtaining a knowledge of the "Hidden Mysteries" of God's plan of Redemption, and also the object of revealing it to your fellowmen. If errors have occurred in this work, other works are not all correct, and we are no less honored; hence, if you have no other motive than that expressed in your work, I say, Forward Bro., *Forward*. Look not upon obstacles and discouragements. Disregard the dampening spirit or influence of sectarians, which endeavor to build up themselves and cast all others down; which I believe to be a check on the real prosperity of the very churches that act on that principle.

I perceive, in reading your works, the Lord has blessed you with many years. May He still bless you and give you frequent views of the country where old age is not known to exist.

South Bethlehem, Pa.

ELD. DAMON NICHOLS, Sacramento, Cal., writes: I have read the tracts on the views you now hold with much interest. I am unprejudiced in regard to adopting the positions taken. The tract, "Why was evil permitted?" gave me much light. "THE VINDICATION," also, commends itself to my most conscientious feelings of love and sympathy for the perishing. In regard to probation, I do not believe God will ever save, nor allow one to perish without it, and also sufficient light or knowledge and intelligence to make them rewardable or justly meriting punishment. In other words, I have many times put this question, if God can save the child or heathen without free-agency, knowledge, probation or Gospel, has He not demonstrated that the world could have been saved in Adam without death? and the often expressed absurdity becomes a truth—"I wish I had died when I was a child, then I would have been saved. Such salvation would have been rich in glory! would it not? Saved as a machine, just because they could not help it! Again, think of those who believe the heathen will be saved without the Gospel, and yet carrying it to them! Why not say, Blessed be ignorance: let us have it, and with it salvation? If development by the use of probationary free-agency and accountability through the Gospel is necessary for the salvation of *one*, then it is for all, since God is no respecter of persons.

JAMES H. JACOBS, Blodgett's Mills, N. Y., writes: I still hope for an endless life, which I think is the *gift* of God, and is to be given on the principle of obedience. If so, if universal obedience to God has been, or ever will be, then all will receive the gift. But I have not received evidence or light to bring me to that belief, as some claim they have. I am fearful some have done or may do so great evil that God must pronounce it incurable and unpardonable. As one writer has said, if such great evils or sins have been committed, then the doctrine of no future life for such wicked—such as God shall count wicked—is still true and in harmony with the justice and mercy of God; their destruction without a resurrection will not make a breach in the oath or promise of God to Abraham. I must say, the BIBLE EXAMINER gives some of the most noble, grand, and sublime thoughts of God and his love for poor mortal man, and His purpose in restoring him, and delivering this world from the bondage of corruption that ever came within my knowledge.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, JULY, 1875.

No. 10.

THE RESURRECTION OF THE DEAD.

THERE is no doctrine more misunderstood, or more abused than that of the resurrection of the dead. Some deny it altogether; others make it a curse to the vast majority of the race; again, some confine it to the revival of such as have formed a spiritual union with Christ in this life.

I regard each of these views as short of the truth, and as unsupported by the Scriptures, and can only be sustained by disregarding or overlooking the harmony of Divine truth and setting at war the Divine attributes.

If there is to be "no resurrection of the dead, then is Christ not raised" (1 Cor. xv. 18). Christ is "the first-fruits;" and He is the pledge not only of the second class of the first-fruits, but, also, of the *harvest*. One class of those who deny the resurrection of the dead hide themselves with the assumption that it is the soul leaving the body which is the resurrection; that it then "blossoms out into an endless life, and never has anything more to do with the body." Such a theory is so palpably contradictory to the harmonious testimony of the Bible that it is a matter of astonishment that any thinking person can accept it as the teaching of that Book. But I shall not here dwell upon its absurdity: it is truly a "philosophy" by which some men are "spoiled," and against which the apostle warned the Colossians to "beware" (Col. ii. 8).

The second class, of whom I am to speak, hold to the literal resurrection of the dead, but make it a *curse* to the vast majority of the race, because it is to a hopeless state, to be followed by toments more or less protracted, and a second death in the lake of fire, or eternal torments therein. Thus making the resurrection a curse to all such; and, though perhaps ignorantly, they make Christ the author of this curse, because He is "the resurrection"—has procured it and executes it. It is impossible to make this scheme true, if the harmony of Scripture is to be regarded. But further remark on this theory as we advance in the examination.

The third class named above, confine the resurrection to the few who have formed a spiritual

union with Christ in this life. This view is more reasonable than either of the previous, and more honorable to the Divine character and government, but still fails to harmonize the Divine testimony concerning the race and God's dealings with the creatures he has made: hence, there is a necessity to inquire somewhere else for the truth in relation to the Divine administration over the children of men.

It is not to be supposed that the CREATOR had no fixed and unchangeable plan in the government to be exercised over the creatures about to be created; or that He did not provide for every possible contingency that could arise from the conduct of the freedom of will, with which He determined to endow men. We are not to think of the CREATOR as less careful or wise than the creatures of his power. Says Jesus, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish" (Luke xiv. 28-30). Did the CREATOR not first count the cost, think ye, before He began the work of creation and know whether the "tower" could be finished? Did He not know that sin would "enter into the world, and death by sin?" and did He not make provision to put away sin and to destroy death? What was "the Lamb slain from the foundation of the world" (Rev. xii. 8) for, if not as a provision to restore that which be lost by sin? The Son of man came to seek and to save that which *was* lost" (Lk. xix. 10); "Therefore as by the offence of one, judgment came upon all men to condemnation" (to death); "even so, by the righteousness of one, the free gift came upon all men unto justification of life: for as by one man's disobedience [*the*] many were made sinners, so by the obedience of one shall [*the*] many be made righteous" (Rom. v. 18, 19).

"Behold the LAMB of God, which taketh away the sin of the world" (John i. 29). The sin of the world was the sin of Adam, which

brought death on the world. To take it away is to destroy death: for this purpose "the Lamb was slain" (in the plan or purpose of God) "from the foundation of the world:" it was no after-thought of the CREATOR. "Known unto God are all his works from the beginning of the of the world" (Acts xv. 18).

Since man was made subject to death—"not willingly, but by reason of Him who hath subjected the same in hope" (Rom. viii. 20),—there has never been any other method to obtain an endless life, but BY FAITH in "the LAMB of God"—Jesus, the Christ: God has not revealed any other way; and two things are essential to that FAITH: First, A knowledge of "the only true God and Jesus Christ" (John xvii. 3); Second, An opportunity (including all necessary means) to improve that knowledge, or to exercise FAITH in Christ as their Redeemer, LIFE-GIVER, and Lord and Ruler. Without these two things no soul of man has been nor ever can be a candidate for his final state of life or death.

The resurrection from the dead, therefore, is a blessing,—not a curse,—to all men who have by any unavoidable means been deprived of the knowledge and opportunity of which I have spoken: and it is equally an act of justice and love. To suppose the CREATOR has fixed on FAITH as the *ultimatum*, or final condition, of an endless life, and yet so order that such *ultimatum* shall never be known to those whose final state is to be fixed by their acceptance or rejection of it, is as near blaspheming his name as can well be conceived, and is imputing to him the character of an "unjust Judge." No such imputation can rest on the Divine government without destroying all confidence in the Divine veracity; for God has sworn by himself, "As I live I have no pleasure in the death of the wicked" (Ezek. xxxiii. 11); and He challenged, saying, "Have I any pleasure at all that the wicked should die? saith the Lord God" (Ezek. xviii. 23). In the face of this testimony, shall we be told the final state of all men is unalterably fixed at death? and that, too, when ninety-nine hundred out of every thousand who have lived on the earth never had the knowledge of the true God and Jesus Christ? God forbid that such a representation of the Divine character and government should longer find place in the minds of men; for, it is such false theories that have brought reproach upon Christianity, and made hypocrites and infidels.

"God so loved the world" (all men every-

where) "that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). And yet, according to the three theories named at the head of this article, that same God deliberately determined to leave unnumbered millions in ignorance of his love and of Jesus, his only begotten Son; thus making it impossible for them to "believe in him," and then punish them with eternal torments, or torment for a longer or shorter period, and then destroy them in the lake of fire; or never give them a resurrection; thus preventing the knowledge of the only true God and Jesus Christ from ever being made known to them!

Is that the God who "cannot lie?" and who has said, "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear?" (Isa. xlv. 23)? and who has further said, by the mouth of the Apostle, "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 10, 11)?

It is a "self-evident truth," that, "A just God and Saviour" (Isa. xlv. 21) must give all men a resurrection from the dead; either as having heard of the truth, as it is in Jesus, and accepted of the "eternal life in the Son of God," and so are raised immortal and "neither can they die any more" (1 John v. 11, 12, and Luke xx. 36): or else, having been deprived of the truth by some unavoidable means, they are raised to have the truth concerning the true God and Jesus Christ made known to them, that so they may secure an endless life, which life is in God's Son, and can be found no where else, and never could be obtained by any other means except *faith* in Him as the "Author and finisher of our faith" (Heb. xii. 2).

Faith, at some period in the history of every soul for whom the Christ died,—and he "gave himself a ransom for all" men (1 Tim. ii. 5, 6)—is the *ultimatum* which God has made in order to secure an endless life; and the man who knowingly and wilfully refuses to accept that life through God's appointed medium will die the second death, notwithstanding he may have been the subject of the resurrection from the dead bestowed upon all men unconditionally through Christ: his continuance in that life is dependent on "FAITH that *works* by love."

Thus, it will be seen that, the resurrection of the dead is an act of Divine justice, love, and mercy; and is a matter for rejoicing in behalf of the whole human family; for then shall be fulfilled, in all its glory, the promise and oath of God to Abraham, Isaac, and Jacob, that, "In thee and thy seed shall all the families of the earth be blessed." Not till then can that oath and promise be made good; for, those patriarchs must personally be concerned in carrying out that promise, as truly as Christ the Head of that seed. God's "ways are equal;" and let every creature give glory and honor to his name.

Ed.

"THE AGES TO COME."

One of the prophets has said, "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning" (Hosea vi. 3). Again he says, "Who is wise, and he shall understand these things. . . . For the ways of the Lord are right, and the just shall walk in them" (xiv. 9). The Apostle tells us of the dispensation before this, that it was "a shadow of things to come" (Col. ii. 17, and Heb. x. 1). Yea, "of good things to come."

Most professors of religion, especially those who oppose the idea of "the ages to come" being probationary to some portion of Adam's race, speak and act as if the law by Moses is now of no use, and can give us no instruction as to the coming future. Such persons are not aware that their theory deprives "the man of God" of that instruction which is essential to his "perfection" (2 Tim. iii. 17). It is the same with their scheme of "conditional prophecy." Both undermine faith and make the Old Testament Scriptures useless, and like a worn-out garment, to be cast aside as worthless.

They seem to forget that Christ and his apostles make the Old Testament the basis of their appeals and illustrations. Who that reads the laws concerning redeeming lost estates, lost liberty, and concerning the first-fruits at the Passover and at Pentecost, and the "ingathering at the end of the year," can fail to see there is a significance in these matters that reached beyond the system then introduced, and, as Paul says, were "a shadow of good things to come?" They shadowed forth "Christ" as "the body" (Col. ii. 17). Paul's express declaration that Christ was the first-fruit, referring directly to the Passover first-fruits; and James' declaration that be-

lievers are "a kind of first-fruits of his creatures" (Jas. ii. 18), referring clearly to the second class of the first-fruits, viz., those of the feast of Pentecost, which will be gathered in by a resurrection or change at Christ's second advent. With this light before us, how can we fail to see that beyond that is "the feast of ingathering at the end of the year?" The shadow points out the substance, and the substance is in the future, beyond the gathering of the "body of Christ;" the "Head" has been gathered; the "Body" will be "at his coming;" then the first-fruits are completed; after this is the final "ingathering," and will probably occupy a much longer period than any or all the preceding ages, as the Passover was in the first month, the Pentecost forty days later, and the final ingathering not till the seventh month.

Then look at the "times and the seasons" of redeeming persons who had lost their liberty or their estates: all were not set free at one time, nor their lost estates restored at one time. There were particular and set times in which these events were to take place, some shorter and some longer. The Sabbath or seventh year brought liberty to a certain class; and the seventh thousand year will bring liberty to all believers in Christ, who compose his *body*. And shall we conclude that the "seven time seven years" have no significance of a still more extended release of persons and lost estates? Has the Jubilee, as "a shadow," no substance? Does it not show forth "good things to come" to a lost race who have been enslaved to sin, and had lost all title to an inheritance in the earth which was made for men; for, "The heaven, even the heavens are the Lord's, but the earth hath He given to the children of men" (Psa. cxv. 16).

They have all lost that estate; but God has provided a Redeemer, and He has paid the redemption price and secured the title in Himself; and do we think the redemption of the inheritance—the land—was of more importance than the redemption of the *persons* who had lost their inheritance? Did He become "Kinsman" of the race, take upon Him flesh of our flesh, and bone of our bone, only to redeem the land, and not the original proprietors of it? And will "He see of the travail of His soul and be satisfied" with the entire redemption of the earth or land, and leave all but the "few" who constitute "His body" eternally in the bondage of sin and death? No: the Jubilee will come—the glorious *substance* of the shadow under the law; and "the *eccelest-*

ing Gospel" of God's love to a lost race will yet be published to "every creature" who has not hitherto heard the proclamation; even the "Glad tidings of great joy unto all people" (Luke ii. 10, and Rev. xiv. 6, 7). It is in "the ages to come" that God will "show the exceeding riches of His grace" in its largest measure, and fully open and manifest "the unsearchable riches of Christ," and make "known the love of Christ which passeth knowledge" (Eph. ii. 7; iii. 8, 19). All this will be accomplished by God, who "is able to do exceeding abundantly above all that we ask or think" (verse 20). Let our faith embrace God's promises and oath without doubting; so shall we honor and please Him.

Ed.

QUESTIONS OF DEEP INTEREST.

I would like to ask two questions: 1st. Shall we ever arrive at a state of unchangeable safety, since unchangeableness is an infinite attribute? 2d. Does not God make peace and create evil?
California.

D. N.

RESPONSE BY THE EDITOR.

To the first question, my answer is, A person may be changeable in one respect and unchangeable in another. No creature can be unchangeable in the sense the CREATOR is: yet that creature may attain to an "unchangeable state of safety." I might ask, has Jesus Christ attained to that state? If He has—and who can doubt it? then His *body*, the Church, the "Bride of the Lamb," must and will attain to the same; for Christ and his *body* must be in the same state when the *union* is perfected. "Christ being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. vi. 9). So, "Neither can they die any more" (Lk. xx. 36) who, like their Head, constitute "His Body" by a resurrection from the dead: "On such the second death hath no power" (Rev. xx. 6); they "shall not be hurt of the second death" (Rev. ii. 11). If such statements do not express "a state of unchangeable SAFETY," it seems impossible to find language to express it.

A state of unchangeableness is an other matter, and pertains to the Godhead alone; but the creature, though "unchangeably safe," will eternally be changing "from glory to glory" (2 Cor. iii. 18), as God shall more and more unfold himself and "the unsearchable riches of Christ" (Eph. iii. 8).

To the 2d question, I answer, YES: God says, "make peace and create evil" (Isa. xiv. 7). But

we are not to infer that *moral* evil is what is here spoken of: that is not a *creation*, but the result of the action of a free moral, or accountable, agent.

Adam's childhood was in a Paradise—a garden of delights. But he was not yet prepared to appreciate it; for he knew no contrast: all was enjoyment from the commencement of his existence; and it was thus impossible to understand the greatness of his CREATOR's love, or the unbounded happiness of God designed for him in the future. Hence, he must be taught by contrast with evil. "The knowledge of good and evil" was the lesson to be learned. How could this be accomplished? Not by making evil impossible; nor by forcing man to do evil; but by a simple prohibition (temporary, of course,) not to eat of that tree. He should have waited till the prohibition was removed; for there is no evidence that it would not have been removed; for to be perfect in the highest degree the time must come when man would know evil, because that is essential to a moral training; and God says, "I form the light and create darkness: I make peace, and create evil: I the LORD do all these things" (Isa. xiv. 7). The introduction of evil, then, was of God's appointment; but SIN is another matter. Man's SIN was in not *waiting* God's time for the knowledge of "good and evil;" he ate before the injunction was removed, and learned evil in a way to make it far worse for him than it would otherwise have been; but not in a way which infinite wisdom and love had not made ample provision to overrule for the highest "good" of the race, in the end.

Of this latter fact, God gave, on the spot, and at the time, a promise, though under a *veil*, of the entire reversal of all the evil that had been introduced. "The Seed of the woman" was to be the RESTORER. He should undo all the evil resulting from the first transgression—"take away the sin of the world" (John i. 29); "bruise the serpent's head" (Gen. iii. 15); "destroy the works of the devil" (1 John iii. 8); "destroy death" (1 Cor. xv. 26; Heb. ii. 15, and Rev. xx. 14).

It may be asked, "How could man know evil except by sinning?" I might ask, how did God know evil without it? "The LORD God said"—after man obtained the knowledge—"Behold, the man is become as *one of us*, to know good and evil" (Gen. iii. 22). The LORD God, then, had that knowledge without sinning: and man

might have had it, had he waited his MAKER'S time for imparting it to him, and been obedient.

The fact that the "tree of the knowledge of good and evil," was planted in Eden shows, beyond a doubt in my mind, that it was intended, ultimately, to give that knowledge to man which his Maker possessed of the *contrast* between good and evil; thus to give man an experience which should act as an eternal barrier to the choice of evil, and so exalt good as to secure man's choice of it in the endless future, and thus bring him into a "state of unchangeable safety" and enjoyment or happiness.

Had man kept *faith* in his MAKER'S wisdom and love, and waited His time for the knowledge so necessary for him to be truly in the "image of God," he would have obtained that knowledge without "death." But Adam, like most of his posterity now, took God's work into his own hands, in a hurry to know what he was not yet prepared to know; and in so doing brought on himself and his posterity death, greatly increasing *the evil*. "But God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins" (Eph. ii. 4, 5), developed the way whereby He would make us *alive again*, "through the Seed of the woman;" and "by grace," or His free gift in Christ, would establish us in the knowledge of *good*, so that, "by faith," we might ever after be so convinced of the love and kindness of "God our SAVIOUR" as to make us immovable in our harmony with our CREATOR and REDEEMER.

Infinite wisdom, knowledge, power, and love overrules all, even man's sin, to exalt man in the scale of being, and to perfect the work of making him *Christ-like*; or, "in the image of God," according to the first announced purpose of the CREATOR, (Gen. i. 26;) which work has never yet been completed except in "the man Christ Jesus." Nothing but a *wilful* rejection of God's remedial plan in Jesus Christ, when made known to man, can fail to raise sinful man to the exalted position of being *re-created* in the image of God.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" . . . "For of him, and through him, and to him are all things; to whom be glory for ever. Amen." (Rom. xi. 33, 36.)

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge*.

"IF THE LORD BE GOD, FOLLOW HIM."

"Say unto them, As I live, saith the Lord God, I have no pleasure in *the death* of the wicked" (Ezk. xxxii. 11).

"God so loved *the world* that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16).

"The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to us-ward, *not willing* that any should perish, but that all should come to repentance" (2 Peter iii. 9).

As a matter of fact, all theories which deny there is any age of probation in the future, assume that the above statements are untrue, in a literal sense; for all *anti-ages-to-come* theorists affirm, the mass of the human race will perish by being eternally miserable, or by being left in eternal death without ever having had an opportunity of hearing of the *remedy* God has provided, and so never had the means to exercise *faith*, which is a condition demanded in order to have life or to be saved from death. How far short is this of charging God with making oath to a falsehood? Has He "no pleasure in the death" of any of the children of men, and yet never causes it to be proclaimed to the mass of the race that he has provided a way of life for them? Has He so loved *the world* as to give his Son that they should not perish, if they would believe in him; and yet, of His own will, made it impossible for them to believe in that Son, because they never heard of him, and never can, if *anti-ages-to-come* advocates speak the truth when they say, There is no probation to any "of *the world*" after the present life? Common honesty, to say nothing of its being "confirmed by an oath"—"As I live, saith the Lord God"—would dictate that death and perishing, as a final state, could never occur till the persons concerned had first an opportunity to know of God's love and unwillingness that they should die or perish as a finalty, and were supplied with the necessary means of producing the demanded *faith*.

Again, I ask, Is God so slack concerning his promise and oath, (with whom "a thousand years is as one day"), made *four days* ago to Abraham, that in his "Seed all families of the earth shall be blessed," that He cannot wait another day or two for that blessing to reach all? Must he be restricted to four days, or even six, and then burn up the ignorant mass of those "families," because they have never heard of and improved God's grace in providing a remedy for sin and death? How could they improve that

of which they had never heard, and which the providence of God had made it impossible for them to know?

The denial of a future state of trial, or probation, to such as are here spoken of, virtually says, God *has* pleasure in the death of the mass of the race of men, and did *not* love the world with any design to prevent millions on millions from perishing; and that the "Lord the God of the spirits of all flesh" (Numb. xxvii. 16) was so "slack concerning his promise" as to let the present age (of four or six days) pass away without ever giving the vast masses of the human race an opportunity of being benefited by his mighty outlay of the blood of his Son. This is evidenced by His having doomed them, before they were born, to live and die in ignorance of his love, (in this life) and making no provision for them ever to have such knowledge in any future life or ages; and most of these unfortunate creatures never lived, here, one tenth part of "one day of the Lord." Does that look as if God was "long-suffering, not willing that any should perish, but that all should come to repentance?" Truly, these *anti*-"ages-to-come" theorists have a *strange* God, unknown to the Bible, and is only the offspring of the dark ages; invented by man, and is as unlike the God of the Bible as wrath is unlike love.

In conclusion, the language of Joshua may be appropriate: "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served" in the days of the Inquisition and Papal abominations. "Put away the gods which your fathers served in Egypt"—the Egyptian darkness which overspread the Christian world when it had corrupted the words of God, and served demons instead of that God who "so loved the world as to give his only begotten Son," and whose name and nature is "LOVE," and who is as *just* as He is loving; and hence cannot condemn any man to a hopeless death till that man has had the knowledge that "God is love," and has provided means for his eternal life, and those means are wilfully rejected.

Christians have long enough served the Pagan and Papal Moloch; let it cease now and forever, and see if the tidal wave of infidelity, produced by false views of God and his government, cannot be turned back, and its desolating floods find an impassable barrier. "God is LOVE." ED.

There is no greater every day virtue than cheerfulness.

IRREVERENCE IN PRAYER AND ABOUT PRAYER.

If there is any one thing that is a violation of our Lord's teaching and practice, it is seen in public prayers, and in the manner in which they are spoken of by professedly Christian people. Jesus' words seem to be utterly disregarded in this matter. "When thou prayest," said Ho, "thou shalt not be as the hypocrites are: for they love to pray standing in synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 5, 6). And Jesus' own practice, uniformly, was to retire alone to pray, and never to pray in public; and, except on one or two occasions, never prayed in the presence of His disciples. What shall we think, then, of such practices as public praying, and that in mixed assemblies of saints and sinners? Is it possible to justify it by the teachings of Christ and his apostles? I think not. And what are we to think of such notices, given in newspapers, as the following, which appeared in Brooklyn, N. Y., on Saturday a few weeks since:

"A FULL VOLLEY WILL BE FIRED from Park Ave. Church (Rev. FRED BELL'S) on the devil's battery, to-morrow, by O'Donnell's Praying Band, in connection with the Park Av. Evangelists." [The hours are named, and it is added, "Strangers welcome."]

Was anything like this ever practiced by Christ or his apostles? "Come, see my zeal for the Lord," seems to be the spirit of it. Excitement, and not edification, seems the end aimed at. It looks like deep irreverence, and a disregard of Christ's authority. So it appears to me.

ED.

TRUTH.—"Truth is the object, the duty, and even the happiness of a true historian! When we know how noble she is, and even how convenient—for she alone explains everything when we know her, we seek her, we desire her, we love her, we set forth her image only, or at least something we take for her."—*M. Thier's History of the Consulate and Empire*, Vol. 16, p. 418.

SEE upon my table this Bood of books. I never cease reading it, and always read it with new delight.—*Napoleon*.

INHERENT IMMORTALITY:

ITS ORIGIN AND BLASPHEMY.

Let no one suppose that I intend to accuse all the advocates of this heresy as blasphemers. Multitudes hold and promulgate it sincerely, believing it to be the truth; but their sincerity and belief does not alter the character of the doctrine. That which cannot be proved from the word of God, in relation to his government of the creatures he has made, no man has a right to insist on as a divine truth. No intelligent man, who has studied the Scriptures simply in search of the truth, will pretend the doctrine of inherent immortality is taught in any express declaration by Moses, the prophets, Jesus Christ or his apostles. A "vain philosophy" has brought the doctrine into the church since the days of the apostles; it was matured by the "Mother of Harlots," and decreed by that "Mother of the abominations of the earth" to be an article of faith.

The heathen philosophers speculated about souls and their immortality; but their speculations never amounted to *faith*, even with themselves, because faith is the result of evidence, and they had no evidence on which faith could be founded; and "most men," Socrates declared, in his day, disbelieved the doctrine; and with the Philosophers themselves it had no practical use; for though there was a variety of opinions on the subject as to what became of these souls, the most common one was that they all proceeded from the fountain which we call God, or the Deity, and that after various transmigrations or transformations they were again united with the Deity, and their personality lost in the fountain out of which they were supposed to originate; that is, they returned to the same state after their various transmigrations they were in before they had a separate existence. In other words, they believed that the soul was an emanation from the Deity, and ultimately returned to its original condition; so that, in fact, the soul never had a beginning, but was the immediate offshoot of the Deity, and returning to its original fountain would never have an end, because swallowed up in the ever-existing fountain of all life. "Practically," says Archbishop Whately, "it was the same as annihilation."

Such was the inherent immortality of the heathen philosophers. In our day, professed Christians have taught that the soul is "God's immortal breath," i. e., a part of God; but most of them are now ashamed of that blasphemy, as

it sets God at war with himself, making some parts of the Deity to be sinners against the fountain from which they came.

The Scripture doctrine of a future life is that of a resurrection from the dead, and never by an immortal soul that survives in death. That the corrupters of the Christian truth might have begun their work in the Apostle's days is probable; and we may suppose that it was against such Paul warned the Colossians when he said, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. ii. 8).

The heathen schemes of futurity naturally originated in the speculative powers of the human mind in its ignorance of the Bible doctrine of a resurrection from the dead. They had gloomy apprehensions of the future, and they set about devising means by which it might be possible that man should survive this event. It was not difficult to conceive some finer and more subtle composition than the body, in which might consist that life to which men clung even in death. Thus these immature efforts, aided by the speculations of philosophy, so called, were nurtured by the learned, venerated by the ignorant, and being suited to the quackery of the schools, and the selfish interests of the priests, became venerable from age, and formidable in authority, from Plato to Aquinas, from Des Cartes down to our days.

Early in the history of the Christian Church, or soon after the Apostles left the world, converted heathen began to introduce this "vain philosophy" into the Christian system; but the authors were not very harmonious in their views as to what the fancied soul consisted of. The doctrine of its inherent immortality does not appear to have authoritatively made an article of faith till the "Mother of Harlots" attained to its height of power, or till the beast of Rev. xiii. made its advent into the world. That beast, saith John, "Was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, etc. It was by this beast that the doctrine of inherent immortality was first authoritatively established as an article of faith in the church. This blasphemous beast was the author of the doctrine so far as authority for it in the church is concerned.

Here I quote from a canon which was passed under Leo X., by the Council of Lateran, which goes to show that the highest authority in proof of the inherent immortality of the soul was the decree of a previous Pope. It reads as follows:

"Some have *dared* to assert concerning the nature of the reasonable soul, that it is mortal; *we*, with the approbation of the sacred council, do condemn and reprobate all such. seeing, according to the canon of Pope Clement the Fifth, that the soul is immortal; and we strictly inhibit all from dogmatizing otherwise: *aná te d'eece*, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—*Caranza*, page 412—1681.

Thus it will be seen that a Popish decree is the highest authority to which Pope Leo X. pretended to appeal as the origin of the doctrine of the immortality of the soul; and he was bound to do his best in producing proof of said doctrine. Martin Luther had come out in a sweeping denunciation of the doctrine in the following language:

"I permit the Pope to make articles of faith for himself and his faithful, such as that he is Emperor of the world, King of heaven, and God upon earth—that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Luther's Defence*, Proposition xxvii., published 1520.

Luther thus bravely bore testimony against this blasphemous doctrine of inherent immortality, though he was deterred by the timorousness of his associates in the Reformation from following up this death blow to papal "dung hill decretals." Such, and nothing more, is the source of the immortal-soul theory. The beast of Rev. xiii. is its author, so far at least as it has ever had place by authority in christendom. Pope Clement V. was the mouth of this beast which was "opened in blasphemy against God, to blaspheme his name," etc. This leads me to speak of the blasphemy of the doctrine itself.

To blaspheme signifies, "To injure one's good name, to defame." The term is from "*blasphemo*, to injure, and *phemea*, reputation:" to injure the reputation of another. To "blaspheme God and his name" is to attribute to him acts and an administration that injures his character and dishonors his name. The doctrine of inherent immortality does more than any other heresy ever invented. It represents the infinitely holy, infinitely just, infinitely wise, infinitely good God, God who is *Love* itself, as creating, of his own will, intelligent beings so constituted that he himself cannot take away their

living existence, let their conduct and character prove what it may. Think of the infinitely *happy* *JEIOVAM* at work producing creatures, which he knew might develop a character out of harmony with himself, constituting them with such a deathless nature as to make it impossible for him to dispose of them in any other way than to make them intolerably miserable, and that endless, with no alleviation or intermission. Is not such an imputation a blasphemy on the character and name of an infinitely *happy* Being? *Who* dares to say, It is not?

Again: Think of a Being infinitely *holy*, averse to all sin, creating beings inherently immortal, whom he knew would be liable to sin, and thus to become eternal sinners, perpetuating sin endlessly in the face of their *holy* CREATOR; is such a work in harmony with the Divine character for holiness? Is the attributing it to God not a "blasphemy against him and against his name?" showing clearly that the advocate of such a doctrine has a relation to the blasphemous beast of Rev. xiii.

Again: Think of an infinitely *just* Being placing creatures, brought into existence without their knowledge or consent, and they being no party to the law under which they are placed, so constituting their being that a failure shall make them hopelessly and eternally miserable! Is not such a doctrine a "blasphemy against God and his name?"—a violation of all rational rules of justice? Is it not worthy of its origin, i. e., the blasphemous beast of Rev. xiii.? Is it not a blasphemy of which all men ought to clear themselves without delay? When will the church of God purify her garments from this Romish heresy and blasphemy? Is it not high time that she ceased to follow and uphold the doctrine which has no higher authority than Pope Clement V. and his blasphemous decree?

Still again: Could an infinitely *wise* God have so constituted the creatures he made as to put it out of his power, if they sinned, to make any other disposition of them than that of eternal torments, and at the same time threaten them with death? To say such is the fact, is a blasphemy against the *wisdom* of God, and is characteristic of the blasphemous beast, "the *MOTHER* of the abominations of the earth."

Again: To attribute such conduct to an infinitely *good* Being, as the doctrine of inherent immortality implies and necessarily involves, is to blaspheme that Divine attribute which the Scriptures everywhere extol, declaring that "God is

good to all," and that "His tender mercies are over all his works." What a blasphemy, then, to say that, at their very creation, God so constituted angels and men as to make them liable to an endless existence of woe and sorrow, where goodness and mercy are eternally excluded from affording any relief!

Lastly: to accuse that Being whose very name is "LOVE"—for "*God is Love*"—of creating, of his own free will, and not from any necessity, angels and men, so constituted by His own hand as to force on them an unending existence, which might prove, and which He foreknew would be, to many of them, an unending state of the most fearful misery, sorrow and wailing, is a blasphemy against the "*name*" of God, worthy of its origin from the beast that "opened his mouth in blasphemy against God, to blaspheme his name" (Rev. xiii. 6).

The doctrine of inherent immortality was essential to the perfect triumph of the blasphemous beast, or the Papacy, when clothed with political power by the Dragon. The terrors of an eternal existence in torments were necessary priesthood, and in dread of their authority, to hold its ignorant victims in awe of the That beast, however, did not carry its system quite to the excess that its Protestant imitators have done. The beast created a half-way house, called "purgatory," where these immortal souls might be purified, and through the prayers of priests be delivered, if their surviving friends could pay the priest sufficient money to obtain his prayers. This made the matter profitable for the priesthood, and inherent immortality became a source of immense revenue to that blasphemous power.

Protestants, clothed with Clement Vth's decree of the soul's immortality, carry the matter farther than the Papists, and grant no reprieve, or purgatory, after death; but send the sinner's immortal soul to eternal torture just as soon as he dies, and before he is finally judged, according to their theory. If such a system is not a blasphemy against the government of God, I know of no theory deserving that name. Yet I have been, in time past, involved in the blasphemy, and feel charitable toward sincere souls who are still involved in it. But what shall be said of those who are convinced that the doctrine of inherent immortality is an error, but from shame or some other cause, dare not openly bear testimony against it? Can such be blameless? Are they true to God and the vindication of his

character and government? Will they stand still and by silence give countenance to the blasphemy of the blasphemous beast: that beast whose perdition is now nigh? Will they not "come out" from her abominations, that they "be not partakers of her plagues?" God will yet visit even Protestants for adhering to this Papal blasphemy, for it is one of the "marks of the beast." Let all beware that it be not found on them.

It may be well to know something of the character of Pope Leo X., who may be considered the most prominent to establish the heresy of inherent immortality in the church. J. PANTOX HAM, England, in his history of the doctrine, speaks as follows:

"The pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by act of sacerdotal despotism. The advocates of the doctrine of the soul's immortality need not be reminded of this suspicious passage in its historic progress. The seal of authority was affixed to it by the Roman Pontiff, in the dawn of the sixteenth century, a man the worthy counterpart of England's Charles II., fond of fashion, field-sports, and mixing up in all the dissipated excesses of the sacred metropolis. Such was his extravagance, that 'the charge has been laid at his door,' says Ranke, 'that he ran through the wealth of three Pontificates—that of his predecessor, from whom he inherited a considerable treasure; his own, and that of his successor, to whom he bequeathed a mass of debt.' . . . 'At court,' Ranke remarks, 'they spoke of the institutions of the Catholic church, and passages in the Holy Scriptures only in a tone of jesting; the mysteries of faith were held in derision.' Such was Pope Leo X.; and such the circle of sanctified society of which he was the animating centre."

"Behold, ye assertors of your own inherent immortality, the worthy 'nursing father' of your faith! the hero of a hey-day herodoxy! the jolly jester with the solemn sanctities of Scripture! the mocker of the sacred mysteries! Worthy patron of the Pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British christendom, that the Pagan Plato was the father, and the profligate Pope Leo its foster father. Born and bred by the Pagan philosophy and the *protégé* of Popery [the blasphemous beast—Ed.] this notion of the

soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable of a true orthodoxy."

Against this Popish blasphemy, I have said, Luther made a stand; for a time, at least, he did oppose the heresy, and maintained the unconsciousness of the dead. Sir Thomas More published a work in which he assailed the psychological doctrines of Luther, and advocated the Romish views. William Tyndale, the translator of the Bible and the martyr, wrote a reply to More, in which the following language occurs: "In putting souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. . . The true faith putteth the resurrection, [as to the hope of a future life], which we are warned to look for every hour. The heathen philosophers denying *that* [the resurrection], did put that souls did ever live. And the Pope joined the spiritual doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they can not agree. . . . And because this fleshly-minded Pope consenteth unto heathen doctrine, therefore he *corrupteth* the Scriptures to establish it. . . . if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Some of the early Reformers made a stand against the Papal blasphemy of inherent immortality, but were overpowered by the bigotry and superstition of the times. The English Reformers soon followed suit with Rome in upholding the heresy; so that we understand why Rome came to have the title of "Mother of Harlots." These Reformers justly became entitled to the character of "*Daughters*" of the old Harlot, by adopting the same blasphemy imposed on the church by the blasphemous beast. Says Archdeacon Blackburn:

"Among the Protestants the honor of condemning such as dissented from Plato and Socrates was reserved for our English Reformers in 1552; whilst on the Continent, when, four years afterwards, the Helvetic Confession was published, supposed to have been drawn up by Beza, under the article entitled, '*The Creation of all Things; of Angels, the Devil, and Man,*' it is solemnly announced, after a description of the qualities of the soul, as well as those of the body, 'that we condemn all who scoff at the immortality of the soul,' or bring it into doubt by subtle disputation."

Thus did professed Reformers, who claimed the Bible as "the *only* rule of faith and practice," allow themselves to be warped, by Popish decrees, to take on them "the mark of the beast," and endorse her "blasphemy against God and against his name," proving themselves the "daughters" of the harlot; and all such may well tremble in view of the judgments which have come and are to come on the *MORNING*; for the *Daughters* will not escape sharing in her plagues unless they hasten to clear themselves of her blasphemies. Let those who fear God and his righteous judgments make haste to be rid of this scandalous heresy—this dishonor done to God and his name, and to his government of the creatures he has made.

It is a fact—evident to my mind—that the blasphemous beast, of Rev. xiii., was the real author, in the church, of the doctrine of inherent immortality, and that this doctrine was the great "blasphemy against God and his name" which that beast uttered, and which Protestants have so thoughtlessly endorsed, though professing to take the Bible as their rule of faith and practice; in which book no such doctrine is found, and not one word said of an immortal soul, or of any future life except by a resurrection from the dead.

I might, perhaps, with propriety name the doctrine of inherent immortality of an entity, called the soul, a "damnable heresy," as it "denies the Lord, who bought them," the honor of giving life beyond the present; claiming *that* life as the result of their own inherent nature, of which God himself cannot deprive them! A fearful blasphemy, seeing that God has said, "The soul that sinneth, *it* shall die;" and, "The wages of sin is death."

I have now spoken, and let those who choose "mock on;" God is my Judge. Never did the doctrine of inherent immortality look so horrible and blasphemous, so dishonorable to God and his character, as when I saw, clearly, that it was the Romish beast that fathered it upon the church to the corruption of nearly every doctrine of the Bible, converting the terms by which the mind of God was expressed into an entirely different sense from their natural and obvious meaning, making *death* to mean *torment*, and *life* to mean *happiness*. It has produced fanaticism, Spiritism, and has become "the cage of every unclean and hateful bird," or corrupt doctrine that now curses christendom.

Ed.

"He that dwelleth in lowe dwelleth in God."

THE MINISTRY OF EVIL.

HE who believe that the Creator and Ruler of the universe is infinitely wise, good and powerful, must also believe that the evil which exists had a beginning and will have an end. It can neither be eternal in origin or duration; for that would make it, in these respects, equal with God, which is impossible and absurd. But that evil exists under the government of the infinitely wise, good, and powerful Ruler is beyond question; and that it exists in numerous forms, physical, moral, mental, domestic, social and national, and is constantly producing most mournful effects, no one can possibly deny. All the agencies set in motion by religion, benevolence, and philanthropy to repress in some degree its action, and alleviate its consequences, prove this.

And here we recognize one of the signal services it renders to society. It draws forth sympathy, pity, compassion, enlisting in the war against itself the best, purest and most unselfish feelings of which the human heart is capable. Good men become followers—"imitators"—of God, when they devote their time, energies, or substance to the work of checking the career, if they cannot dry up the springs, of evil. It is blessed thus to give; the benefactor becomes a beneficiary; he gets back in the form of health and joy to his heart the health and joy he tries to impart to the wounded heart of another. Amidst his deep sufferings memory brings a ray of consolation to Job:

When the ear heard me, then it blessed me;
And when the eye saw me, then it witnessed for me.
Because I delivered the poor that cried,
The orphan, and him that had no helper.
The blessing of him that was ready to perish came upon me,
And I caused the widow's heart to sing for joy.
I but on righteousness, and it clothed me,
My rectitude was to me for mantle and turban.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the indigent,
And the cause which I understood not I searched out.
And I broke the jaws of the wicked,
And plucked the spoil from his teeth.

Such beams of joy gladden many hearts every day. To feel that some trouble has been lightened, that some sorrow has been robbed of its intensity, or that some great difficulty in a poor brother's path has been removed *by you*, is to you an instantaneous pleasure and more than adequate reward. Christ-like work, done "for Christ's sake," never loses its "wages." We speak not now of the grand prizes which the Master intends for his imitators in the day that is about to

dawn, but of the present consciousness of pleasure and gratitude that accompanies self-sacrificing deeds.

Now, it is perfectly obvious that if there were no evil in the world the inexpressibly precious education in the Christ-like character which his followers thus acquire would be impossible. But the ministry of evil is actually an appeal—by sin and sorrow and tears and woe—to the ministry of good; and the response to that appeal is just the goodness of God acting through his children; whilst they themselves, as his sympathetic almoners, become more like their holy and blessed Father.

The perceptive portions of the Bible are copiously rich on this subject. It is generally taken for granted, and sometimes plainly stated, that there are two antagonistic moral forces in the world; and the counsels which God gives to those who are willing to obey him relate to this fact. For example,—and a very few examples will suffice in a case so obvious,—“Remember them that are in bonds as bound with them, and them who suffer adversity as being yourselves also in the body. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. If thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

Besides what does our blessed Lord mean by calling his followers “light” if there is no darkness, and “salt” if there is no corruption? Observe, the argument here is not that the darkness and corruption are denied, for no one denies them; but that they belong to that ministry of evil which gives occasion to the counteracting ministry of good on the part of Christ's followers, who themselves receive benefit, as has been already said, whilst trying to benefit others.

Again, the corrective ministry of evil, under the blessing of God, is a recognized fact in the moral world. “Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. If ye en

sure chastening, God dealth with you as with sons: for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are ye partakers, then are bastards, and not sons. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure,"—i. e., administered discipline as seemed good to them,—“but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

These quotations express the experience of a great multitude. Evil, whether in the form of bodily or mental suffering, has been the means, in countless instances, by which God has brought the sufferer from sin to holiness, from a state of alienation to a state of reconciliation and peace. The parable of the prodigal is one of those happy types which our all-wise Lord used for the instruction of humanity during his absence in the heavens. When this representative sinner “came to himself,” he resolved to go to his father. Hunger, rags, and misery, were the rough ministers that preached to him, “Go home!” Heart-aches, disappointments, writhing consciences, and crushing sorrows from a thousand causes, have cried to the sufferers, “Up, go home!” And the world, the flesh, and the devil have mockingly hissed in the ear of their victim, “If you don’t like our service, go to your Father!” Happy for that victim when—stung to resolution by his tormentors—he has said, with all the energy of which his enfeebled powers were capable—“I WILL arise and go to my Father!” How the Heavenly Father receives such moral bankrupts when they come to his feet in sorry plight trembling in an agony of shame on the very border of despair, we need not tell. They know. Ay, they know! And they will most assuredly talk about it “in the world to come,” as they delight to do now, to the glory of their wonderful Father!

But genuine Christians, the children of God in Christ, as the Scriptures quoted teach, are often greatly benefited by things which are in themselves evil. It is not the Lord’s way to change the nature of things; he never does that; evil is evil still, and will remain so until it entirely disappears from the universe; but it is his way to make all things work together for the good of his children; and so it is written: “For a season, if need be, ye are in heaviness through

manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” And again: “Beloved, think it not strange concerning the fiery trial” which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” Bereaved hearts, after mourning bitterly, have yearningly turned to God with a deeper and holier love; and the widow has found in him a Husband, and the orphan a Father. The man of wisdom hears the rod and him who appointed it. Accepted discipline deepens loyalty, and fosters graces which in the day of unbroken prosperity generally languish. The pruning process is not agreeable to the flesh; but the Father prunes the branches of the True Vine that they may bring forth more fruit. Not in anger, but in love, he gives his children those moral tonics which, though unpleasant to the taste, are healthful to the system; and as his eye and his heart are fixed upon a period when their perfect health will be confirmed, and their Christ-like beauty secured for ever, and when, therefore, the ministry of evil will be no longer needed, it is at once their duty, their privilege, and their wisdom humbly to accept his way his way of bringing them up for “glory, honor, and immortality.”

“But,”—we imagine some reader asking.—“seeing that God is so good and wise, why did he permit the entrance of evil at all? Could he not have prevented it, and thus have saved the race from the countless sorrows through which it has plod its weary way from the first until now?”

Yes, he could—so far as power is concerned—have prevented entrance of evil; but in that case his purpose in creation would have been entirely different from what we know it really was. Let us look at this matter with the reverence and thoughtfulness it demands. It *must* be assumed that as the creature, man, is to be dependent on his Creator, some test of his loyalty is absolutely essential to start with. No matter what that test is. Some very simple thing will do; and we know, as a matter of fact, that a very simple thing was selected for the purpose. Now here we come at once upon an insuperable difficulty: the entrance of evil could have been prevented in no possible way that we can think of except by making the man infallible; but a test of loyalty to an infallible being is an utter absurdity. Where is the wisdom of trying a being who can not be tried, simply because he is created infalli-

ble? Why forbid him to do a thing which, in consequence of his natural constitution, he cannot do? He is positively invulnerable, incapable of receiving evil. EVIL? Why he could not understand the meaning of the word if it was named in his hearing. And GOOD? The term is equally unmeaning, so far as this moral virtue is concerned, in the case a creature who has no power of doing or being anything but that which the necessity of his nature imposes. He is a machine, a living machine, to which it is simply an abuse of language to apply any moral action whatever. He cannot sin; therefore, he cannot be holy; he is merely innocent, which is negative, whilst holiness is positive and a matter of personal choice: he is incapable of vice; therefore, he has no virtue: he cannot rebel against God; therefore his loyalty is worthless: he cannot err; therefore, his rectitude is without merit: he cannot feel sickness; therefore he knows not the meaning of health: he has seen no sorrow; and therefore has no sympathy: he cannot commit folly; and therefore has no idea of wisdom; he knows nothing of grief, and is therefore ignorant of joy: and in one word, though a thousand words more might be used, as he cannot possibly do wrong, in any sense of that word, so it is impossible to give him the slightest credit for doing right, because it is not the action of a voluntary agent but the necessity of an irresponsible machine.

Who would choose to be such a thing as this? And who does not see that, under the overruling government and grace of the Infinite Wise, the ministry of evil has been of immense and calculable value to mankind? The education of humanity would have been impossible had the individuals composing the race been of the unattractive type we have imagined,—persons without individual character, of whom it would be simple truth to say, as Jeremiah says of heathen gods, "They cannot do evil, neither also is it in them to do good."

The truth is, this notion of creature infallibility is on the same plane of thought as that of creature immortality. They are both fundamental mistakes which prevent men from seeing the wonderful grandeur of the design which underlies creation, gives redemption its ineffable value, and will by and by crown a perfected universe with unfading glory. Exemption from liability to err is the exclusive prerogative of God, and cannot be communicated to any creature; that is to say, the two ideas of creaturehood and infallibility are incongruous. WILL.—we do not say "I've will," because if it is not free, it is no longer will—is essential to moral responsibility;

hence disobedience is sin, and obedience is holiness. We can understand man resisting temptation or yielding to it, as the event may prove; but responsibility in connection with infallibility is to us altogether incomprehensible. Had God, therefore, created man invulnerable, and transmitted the gift to the race, the world would indeed have been spared its sorrows; but it would have missed the vast wealth of moral heroism,—of virtue struggling with vice,—of holiness beating back sin in ten thousand battles,—of suffering developing sanctification—of law perfectly honored in the person of One bearing the nature of the race, and yet successfully resisting the subtlest temptation—and of the manifold wisdom and goodness of God in the magnificent work of redemption—as these have been witnessed during the progress of human history and Divine revelation.

And, as already hinted, we do not see how the education of the race could have been possible under the supposed condition of infallibility. What is the fact! Why, just this: *we are trained by contrasts*. Our language is formed upon the basis of opposing forces. How could we appreciate pleasure but for misery; pardon, but for sorrow; health, but for sickness; happiness, but for misery; pardon, but for guilt; holiness, but for sin? The thoughtful reader sees at once that such questions could be multiplied to any extent. The idea of training by contrasts meets us every where. It pervades the natural world, as well as the moral; thus:—cold and heat; winter and summer; storm and calm. And it is found in the intellectual region as well as in the natural and moral; thus:—barbarism and civilization; rudeness and culture; ignorance and knowledge; folly and wisdom.

There are persons who frequently speak about "the mystery of evil" as if some irremediable calamity had befallen mankind by its entrance, forgetting, or neglecting to think over, these extremely important facts. They also invariably overstate the condition of the first man previous to his act of disobedience, attributing to him moral and mental qualities which most certainly he had not, for they can only be acquired by the sons of God in the school of Christ, under the influence of the opposing forces,—the education by contrasts,—to which we have alluded. And then, with these crude ideas in mind, they describe the work of our adorable Redeemer as *intended to bring men back to the condition of Adam before his fall*. Surely this is something worse than even the baldest and most meagre representation of theology; it is positive misrepresentation! Those who speak thus know very little

about either the first or the Second Adam, and that little they have not found in the Holy Scriptures. Not the first man who was of the earth, earthy, is the model for the sons of God, but the Second Man, who is the Lord from heaven. Not to the condition of Adam, but to oneness with Christ is the believer brought. And not to the innocence of the child-man of Eden, who knew not as yet the meaning of the words good and evil, is the follower of the Saviour conducted, but to the possession of the divine nature, to likeness to Christ, to immortality, to perfection, and to God!

"As we have borne the image of the earthy, we shall also, bear the image of the heavenly. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. We all with unveiled face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, 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. 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. The wages of sin is death; but the gift of God is eternal life through"—(not "through," *en=ix*)—"Jesus Christ our Lord. Ye are the temple of God, and the Spirit of God dwelleth in you. I in them, and thou in me, that they may be made perfect in one. Blessed are the pure in heart, for they shall see God."

But are these sublime privileges to be enjoyed, and these transcendent prospects to be realized, without the ministry of evil? No! Who values safety? The person exposed to danger. Who appreciates life? The criminal condemned to die. Who presses to his heart with unutterable thankfulness the glorious truth of redemption by the blood of Christ? The man who has groaned under the loathsome burden of sin, and felt his utter inability to kill the dragon that was crushing him. "O wretched man that I am! Who shall deliver me from the body of this death? I THANK GOD THROUGH JESUS CHRIST OUR LORD." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that trib-

ulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—DR. LEASK.

Ed. of Rainbow.

THE PERSONALITY OF MAN. ITS ELEVATION.

We are now prepared to set our hope before us in a light that must be specially welcome to all whose sympathetic sigh over a groaning creation is prolonged and deepened by a sense of personal frailty that slumbers seldom and never sleeps. We hope to be other men than we yet are, and much nobler men. Extensive as our hope is—ramified through the circle of our heirship of all things, it is intensive to a degree fully corresponding. We are to be made capable of sustaining such an amazing weight of glory. Our destination is to be uplifted in the scale of being. Our hearts are to be made pure, and our characters to be perfected. But high as is such an expectation, it is not all that we are warranted to look for. No! our characters are to be raised and made secure upon a far higher pedestal. In a word, our personality is to be remoulded and ennobled. It is to be reframed after a new type.

The proof of this lies concentrated in that wonderful paragraph in I Cor. xv. 42-49. It is all there; and we cease to wonder how it has come to pass that we should not sooner discover it, only when we reflect on the blinding effect of an ineffective and discontented translation. When we grasp the force of the contrast between Adam and Christ, as the first and second Adams, as that contrast is set forth by the two pairs of terms,—*psyche*, *psychikon*, and *pneuma*, *pneumatikon*,—only then, depend upon it, do we seize the full power of the Apostle's great argument. If men will have the vitiating term "natural," let them be consistent and carry forward the Apostle's statement by further rendering: "And

so it is written, The first man Adam was made a living *natural*!" By what right can we snap in twain the connected contrast of Paul's statement, and turn his "so" into a "not so?" Better far go the whole length of barbarism, and render the first half of the contrast: "There is an animal body, . . . and so it is written, The first man Adam was made a living animal!" At all events the noun and the adjective must be made to answer to each other; or, let men talk about inelegance as they will, the mere English reader is hopelessly cheated. If we must be elegant, let us rather transfer the Greek words, and say:—

- (1.) "There is a *psychical* body,
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Then, indeed, though it be through a tantalizing veil of pedantry, the face of truth could be seen. Had we not better show a little strong common sense, that fears not to be laughed at, even though with a little awkwardness the bucket should be let down? Down let it go, for are we not very thirsty?

- (1.) "There is a *soulish* body,
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Only let the correspondence between lines (1) and (3), and (2) and (4) be firmly grasped, and we may go on our way, rejoicing with our prize.

The Apostle's teaching is:—

- a. That there are two archetypal men, Adam the first, and Adam the second;
- b. That the Second Adam has a higher personality than the first had; and
- c. That, as we were created in the image of the first Adam, so are we to be redeemed into the image of the Second Adam.

Thus is our very personality to be elevated. For, consider, it is the person, not the character or work of the Second Adam, that is here set forth as the higher. The first Adam *was*, the Second Adam *is*; what the first Adam was, that are we already; and what the Second Adam is, that are we to be by-and-bye.

The personality of Adam is Divinely described, when he is called "a living soul;" and the personality of Christ (we assume, the *risen* Christ)

is with equal precision described when he is called "a life-giving spirit."

The conclusion is, that we too are to become life-giving spirits.

In order to even a feeble realization of the greatness of the change, let us reflect: The first Adam, being characteristically "a living soul," had a soulish body, possessing no immediate kinship with spirit. It was of the earth earthy. Its foundation was the dust. Though it was not dust only, or dead dust, still it was dust (Gen. iii.). And this was an infirmity which God knew and remembered in His considerate pity (Ps. ciii. 14). Adam was not, like the risen Saviour, characteristically spirit. He had a spirit; but spirit had not penetrated and moulded him into a spiritual man. Flesh—the biblical contrast to spirit—preponderated in him, probably before the fall, certainly after. And these radical defects have been inherited by us. Our bodies are developed in advance of our minds. We are creatures of appetite and passion. Soul in Scripture is the seat of lust. True, God's Spirit, speaking in and through ours, strives with us, pleads in us. But it is a prolonged and desperate warfare.

Redeeming love designs for us a higher state—even a reconstructed and elevated personality.

Our *Goel*—our new and mighty kinsman—has the work in hand. He, for Himself, has already won the prize. Startling as it may seem, He must once have been a soulish man, or He could not have been "made like unto His brethren." "The Word was made [became] flesh." But He conquered at every point. He received without stint the everlasting Spirit of God (Luke iii. 22; iv. 1; John iii. 34; Heb. ix. 14); and in His strength He prevailed. His victory was perfected on the cross; and so ended "the days of His flesh" (Heb. v. 7). Thereupon He was made alive in spirit (1 Pet. iii. 18). His soul was not abandoned to Hades, nor His body to the grave (Acts ii. 31). He arose a reconstituted Man. His humanity was elevated. He had still a body and a soul as before; but these were henceforth in closest sympathy with His spirit; aye! and unquestionably became the prompt and potent organism of the spirit dwelling in Him. His person, through and through, was penetrated by His spirit; so that He should both have life in Himself, and have within Him the inherent capacity to bestow life on others (John v. 26, 27). He has now dwelling in Him, as a personal prerogative, the power to subdue all things unto Himself (Phil. iii. 21). And the time is coming when, with this life, He will fill all things (Eph. i. 23; iv. 10).

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In order to even a feeble realization of the greatness of the change, let us reflect: The first Adam, being characteristically "a living soul," had a soulish body, possessing no immediate kinship with spirit. It was of the earth earthy. Its foundation was the dust. Though it was not dust only, or dead dust, still it was dust (Gen. iii.). And this was an infirmity which God knew and remembered in His considerate pity (Ps. ciii. 14). Adam was not, like the risen Saviour, characteristically spirit. He had a spirit; but spirit had not penetrated and moulded him into a spiritual man. Flesh—the biblical contrast to spirit—preponderated in him, probably before the fall, certainly after. And these radical defects have been inherited by us. Our bodies are developed in advance of our minds. We are creatures of appetite and passion. Soul in Scripture is the seat of lust. True, God's Spirit, speaking in and through ours, strives with us, pleads in us. But it is a prolonged and desperate warfare.

Redeeming love designs for us a higher state—even a reconstructed and elevated personality:

Our *Goel*—our new and mighty kinsman—has the work in hand. He, for Himself, has already won the prize. Startling as it may seem, He must once have been a soulish man, or He could not have been "made like unto His brethren." "The Word was made [became] flesh." But He conquered at every point. He received without stint the everlasting Spirit of God (Luke iii. 22; iv. 1; John iii. 34; Heb. ix. 14); and in His strength He prevailed. His victory was perfected on the cross; and so ended "the days of His flesh" (Heb. v. 7). Thereupon He was made alive in spirit (1 Pet. iii. 18). His soul was not abandoned to Hades, nor His body to the grave (Acts ii. 31). He arose a reconstituted Man. His humanity was elevated. He had still a body and a soul as before; but these were henceforth in closest sympathy with His spirit; aye! and unquestionably became the prompt and potent organism of the spirit dwelling in Him. His person, through and through, was penetrated by His spirit; so that He should both have life in Himself, and have within Him the inherent capacity to bestow life on others (John v. 26, 27). He has now dwelling in Him, as a personal prerogative, the power to subdue all things unto Himself (Phil. iii. 21). And the time is coming when, with this life, He will fill all things (Eph. i. 23; iv. 10).

And we are to be made like Him. In the range of our being we are to be raised nearer to God. The Divinest element in our personality is to assume the dominion. We are to become spiritual men. Our bodies are to be spiritual bodies. Inherent power and manifest glory are to be their normal condition. We are, in a word, to bear the image of the Heavenly Adam. Amazing prospect! we too are to become life-giving spirits. We are not only to have life for ourselves, in plenitude of power and glory, but we are to diffuse and sustain it beyond ourselves. We are to become the organism through which our Head will fill all things (Eph. i. 23). The prospect becomes "dark through excess of light."

Let us, however, lay one thing well to heart: the process of transformation begins now. Our resurrection will be only the fitting crown to our regeneration. "That which is born of the Spirit is spirit." (John iii. 6). "The Spirit itself bears witness with our spirits that we are the children of God" (Rom. viii. 16). "He that is joined to the Lord is one spirit" (I Cor. vi. 17). Even now the spirit within us craves for its destined dominion, and thereby counteracts the craving of the flesh (Gal. v. 17). Let us, then, by all means, press forward in pursuit of sanctification; let us strive after perfection of character; but let us do this in the quickening faith that we are thereby ensuring the ultimate, permanent, and glorious elevation of our very personality.

JOSEPH B. ROTHERHAM.

—Our Hope.

THE MISSION OF JOHN THE BAPTIST COMPARED WITH THAT OF CHRIST.

I propose to consider in what respects the Gospel exceeded the Law and the Prophets. Perhaps the fairest general comparison between the two may be made by comparing the teaching of John, as recorded in Luke (chap. iii.), with that of the Sermon on the Mount; but it will be well, I think, first to compare the prophecy of John's father, Zecharias, with that of Simeon. It is not unworthy of record that while Zecharias is described as being righteous before God and walking blamelessly before Him, it is said of Simeon that he was *waiting for the consolation of Israel*. Thus, though both were righteous, we might expect *a priori* that Simeon was nearer the Kingdom of Heaven than Zecharias, and that the prophecies of each would be affected thereby. In accordance with this, we find that while both refer with exultation and joy to the final triumph and salvation of Israel, the latter,

Simeon, had a clearer insight into the suffering that was to precede deliverance, and he plainly told Mary that a sword would pierce through her own soul before the promises were fulfilled. He declared also, that while the Gentiles should be enlightened by the light of the Messiah, the glory was reserved for Israel. Doubtless he did not know that during the long period that was to elapse after the rejection of the Lord there would be a large infusion of Gentile blood, as it were, into the true Israel. Yet, in spite of this, the glory was to be Israel's; for we must not forget that those Gentiles who are heirs of the Kingdom of Heaven are grafted into the true olive tree, and it is because of this engrafting, and *of that alone*, that they share the glory. Simeon also foresaw that the Lord would be a sign that would be spoken against—i. e., he knew that the Lord would be despised and rejected of men. To how few, even of the righteous, was it given to understand that the Saviour was to be a great Sacrifice! By the great mass of good men in Israel he was expected as a present Saviour and deliverer from all troubles. It required faith of the highest kind to be able to distinguish between the first and second advents of the Messiah. But to those who were able to see it the ultimate glory was a thousandfold brighter, for they could see Him a deliverer in the age to come, and that if rejected by this world He would be the King of the world to come. And it is clear that these spiritually minded men must have foreseen also that the gate into *this* kingdom was indeed strait and narrow, and that to attain an entrance everything most valued would have to be given up.

Comparing now the precepts of John the Baptist with those of the Lord as delivered in the Sermon on the Mount, we see at once how very much greater are the sacrifices required in the latter case than in the former. *Now* the prohibitions extend to the thoughts and intents of the heart, and not simply to the outward action. At the very outset of this Sermon on the Mount, persecution and reviling are spoken of as the portion of those who were ready to follow the Lord. So much was this to be the case, that whenever *universal* praise and esteem should follow a man, that would be, *ipso facto*, almost a proof that the subject of such praises was *not* a servant of Christ. In the world the disciples of the Lord must expect tribulation and suffering, but it was to be attended by a deep and abiding peace of mind, and rest and joy in the spirit.

It is also worthy of the greatest consideration that while the *precepts* of the Mosaic law are taken up and extended to the thoughts of the heart,

so also are the penalties and judgments; all indicating that the Gospel is not a new law, but simply a filling up and perfecting of the old one. Thus, for instance while the *Law* threatened death to the murderer, here the punishment of death is threatened against those who only *hate* their brethren. And in accordance with this we find the Apostle telling us that whoever hated his brother was really a murderer, doubtless because such hatred was virtually the same, essentially, as murder itself. The same principle is applied also in the case of adultery, and for a similar reason. It is, however, seen in its fullest development in the statement in Matthew vii. 2: "With what judgment ye judge ye shall be judged." Here the precept, "An eye for an eye and a tooth for a tooth," is carried out to its logical consequence, and with the most evident justice, that is, as far as the justice of God towards us is concerned. "Think not that I am come to destroy but to fulfil (literally—to fill up, make complete). Under the law a man might be allowed to love his neighbor, and to hate his enemy, but under the Gospel the latter is emphatically forbidden. Indeed, if asked to define the main distinction between the Law and the Gospel, I should say that it was of the very essence of the latter to do what is just and right to those who do *not* do what is right and just to us. "If ye love them which love you, what thank have ye?" The spirit of the Gospel is in the very highest degree *evil-like*, for it was when we were *enemies*, not friends, or servants, that God gave His only begotten and well-beloved Son to die for us. If we, then, are children of God, and hope to see the face of our Father in heaven, we must imitate Him in this more especially, and so emphatically overcome evil with good."

We are to "do good and lend, hoping for nothing again;" to be "kind to the unthankful and the evil;" to love our enemies, and to "pray for them who despitefully use us and persecute us." Hard it is, indeed, for human nature so to do; impossible in fact, unless we abide in Christ and have the blessed influence of the Spirit to guide us. But if hard to accomplish, how great is also the reward even in this world! Surely our hatred one to another, and our desire of vengeance, bring with them, even now, sufferings and torments of an infinitely greater deadliness than any inflicted upon us. By following our Lord, we are set free from the bondage of these terrible passions, and made to rejoice in the possession of real freedom; while even those who hate will be, at length, constrained, in spite of themselves, to respect and honor us." "Godliness hath the promise of the life that now is,

and of that which is to come." If the Son makes us free, then shall we be free indeed, and it is to this freedom that all who have heard the Gospel are called, a freedom so complete that we are to be *children of God*. The law of Moses, except in its higher aspects, gendered to bondage; and the very fact that the rewards promised to obedience were of a temporal character proves that it was intended to be but a stepping-stone to something better. With the baptism of John, however, a new and better state of things supervened,—the bondage became then greatly modified and a considerable measure of freedom introduced. Let it never be forgotten that our Lord Himself submitted to baptism at the hands of John, and that it was not till after that baptism that His ministry commenced. We have every reason to suppose that multitudes who submitted to John's baptism, though they went no further, were greatly elevated and blessed thereby, as his teaching was of a very exalted character, though it paled before the beauty of the Christian code.

To sum up the whole, we may say that while the law of Moses was, as it were, a child, the law of John the Baptist was the youth, and the law of Christ the full-grown man. Henceforth, says St. Paul, ye are no more children. And as the doings and sufferings of the full-grown man are greater than those of the child, so are those of the real Christian as compared with those of the Jew. But if the sufferings and sacrifices are great, so, in a greater degree, are rewards also. St. Paul says, he "reckoned that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

To those, then, that look for a glorious position in the world to come, our Lord says, "He that forsaketh not all that he hath cannot be My disciple"—*i. e.*, those who would follow Me must be prepared, when called upon, to make any sacrifice, even that of life itself. Strait indeed is this gate, narrow indeed is this way, and of those who walk in it the world is not worthy. But it brings with it life and peace eternal, nearness to Christ, and what is, perhaps, to the Christian the greatest privilege of all, next to beholding the face of his Father and his Saviour—to him it would appear to be given "in the age to come," to be a "repairer of the breach, a restorer of paths to dwell in;" to be, in fact, a co-worker with God Himself in bringing the nations to a happy reconciliation with his Father. Surely this is worth any temporal sacrifice: this is indeed an ambition of the noblest kind. To be "kings and priests" unto God and unto Christ seems almost too great a dignity for human be-

ings to expect, but it is clearly revealed that this will be the case. It is, in fact, to the *perfection* of our nature that we are called—a perfection which consists in the greatest possible likeness to the Redeemer.

May we not, then, conclude from a comparison of the law of Moses with that of Christ, and of both with the law of nature, that there is a gradual and progressive development shown thereby, from the training of the child to that of the full-grown man. In other words, is not the *education* of the world the end and object of all the works and ways of the Almighty? There is a very singular analogy between our education in this present world, considered merely as designed for us here, and that higher and far nobler education for the age to come. We come into the world ignorant, weak, and helpless, and it is by slow, and often painful progress, that we attain to the knowledge of what is good for us here. So also in the spiritual world it is through much conflict, distress, and tribulation that we attain to the knowledge of the things that belong to our everlasting peace. We are always learning in this world; indeed, it would appear that the reason why we come into this world at all, is in order that we may be, as it were, placed in a school where we can be fitly and suitably taught; our joys, our sorrows, our fightings, our sickness, and our health being all schoolmasters to bring us to the knowledge of Christ. "Behold God exalted by His power—who teacheth like Him?" Dark and mysterious as are to us so frequently His ways and doings, we may rest in the confident assurance that He sees the end from the beginning, and that the painful discipline of earth is but the prelude to unspeakable rest and joy.

Let us then, leaving behind us the weak and beggarly elements of the law, strive to attain the spirit which pervades it; let us even leave behind the teaching of John the Baptist, to follow Him before whose glory even the "burning and shining light" of John's teaching vanishes away. Let us, in fact, strive to come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

—Selected.

THE VINE OF THE EARTH RIPENING.

"And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle

into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."
—Rev. xiv.

That the Antichrist will have run his blasphemous career, and that the proud capital of his kingdom, Babylon, will be overthrown before—or about the time—that this fearful retribution overtakes his followers, we know; but it will not be prudent to conclude that therefore the time is yet far distant. Are there not two things before us in England at this moment, not to name other nations, which must convince any thoughtful student of the prophetic Scriptures that the way of the Antichrist is being prepared, and that, consequently, "the vine of the earth" is rapidly ripening?

1. There is the appalling growth of wickedness. For mournful and overwhelming proof of this we refer to the public press. At our police courts and assizes things are disclosed which make the blood run cold. Witnesses depose to deeds of atrocity the mention of which a few years ago would have been rejected with loathing as the invention of a corrupt imagination. English judges, proverbially the least impassioned of men, as their responsible office requires perfect self-control, have been filled with astonishment, or moved with righteous indignation, at the worse than savage recitals which they have been obliged to hear. Of course we speak in the most general terms, as it is impossible to stain these pages with details; and the truthfulness of these general terms will not be questioned by any man who is at all aware of what is going on around him, notwithstanding the boasted civilization and enlightenment of the age. The distressing fact is,—and it can no longer be denied,—there are among us persons, despite all our ecclesiastical, educational, and legislative efforts, who can only be described in the terrible words of Peter, "as natural brute beasts, made to be taken and destroyed." In a few fearful touches Paul describes the state of the heathen:—"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;* being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of

* "Things that are not fit to be done,"—*Alford*.
"Things that are unseemly,"—*Conybeare*.

evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." (Rom. i.)

"But surely all this is past, a woeful historical picture of the world without God, and it cannot be predicated of any of the inhabitants of a country where education, the Gospel, and social science are exercising their combined influences." Those who tell us that the world is getting better, and who speak scornfully of men who believe that a supernatural intervention is essential to the accomplishment of the Divine purposes, may raise an objection of this kind. Well, if they admit that Paul was a true artist in his historical painting of heathen morals, which they readily do, why not give the same man credit for equal fidelity in his picture of the morals of the last days? Is Paul the historian more accurate than Paul the prophet? In his second letter to Timothy he reproduces the dismal delineation:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, traitors, heady, high-minded [beclouded with pride], lovers of pleasure more than lovers of God." (2 Tim. iii). Thus the darkest features of paganism are to mark the closing days of Christendom. Instead of a world converted to God, it will be a world ripe for the destroying angel's sharp sickle. It should be noticed, too, that the canvass is of enormous breadth, embracing a vast number of persons; for all these characteristics do not meet in the same individuals. All are bad; the loathsome features of the heathen world will appear again; but as each epithet seems to be the prominent description of a class, the aggregate of wickedness will be awful, calling for the swift judgment of God.

2. There is the undisguised rejection of Scripture by some of our leading philosophers. We are very reluctant to call these men atheists. This word means that which is so repugnant to reason and common sense, so utterly subversive of all the foundations of intelligent thought, so loudly protested against by the magnificent creation around us, and so cruelly destructive of all possible hope for the future of humanity, that we shrink from applying it to those who, as gentlemen and scholars, enjoy the respect of their fellow-citizens. And yet, what *are* we to say? If our leaders in the high schools of science can account for the existence of the universe by a fortuitous concourse of atoms, and for the being of man—with all his moral and

mental powers for good or evil—by the doctrine of development from a mollusk—itsself the production of "nature," that is to say, matter—"without the meddling of the gods"—what room is left for a Supreme Being, an all-wise personal God? To admit, in so many words, the possible existence of such a Being, whilst the philosophical theories of matter and mind suggest that he has done nothing in the past, is doing nothing now, and will never do anything in the limitless future, is "atheism," if the word has any meaning. To believe that God *is*, without the slightest evidence of the fact, either from matter or mind, may shield the class of professors under notice from the unwelcome name of atheists, but this is a kind and degree of faith which the believer in the Scriptures of truth has not and cannot have. He believes on *evidence*, which is rational; the philosopher under notice believes, or says he believes, without evidence, which is irrational. It follows, therefore, that the rejection of revelation issues in practical 'atheism, whatever the glorifier of nature's powers may say to the contrary.

But these remarks have a meaning which stretches far beyond the individual teachers to whose doctrines they allude. What about the followers of these learned leaders, the disciples of these accomplished *scams*? Here is the terrible danger! Here is the hot-bed that ripens the vine of the earth! We do not say that philosophers who profess to account for the existence of the world, and all the marvellous phenomena of matter and life without the "theory" of an intelligent Creator *wish* to make their countrymen atheists, but they are doing it to an extent of which Christians in general have no conception. Infidelity, or disbelief in Divine revelation, with its fearful logical climax, atheism, is greatly on the increase. Every deprecative allusion to Biblical cosmogony, or Biblical facts, in public scientific lectures, is greeted with applause by the audience, and the warmth of the reception is in proportion to the boldness of the scepticism. This is a terrible thing to say in reference to many of the people of a nation that, in relation to Gospel light and Christian privileges, confessedly stands at the head of Christendom; but it is true, and must be accepted as one of the foreseen characteristics of the great apostasy which is to herald the atheistic Antichrist, and meet its fearful but righteous doom when, as the vine of the earth, it is cast into the great winepress of the wrath of God.—*Selected*.

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If any man sin, we have an Advocate in heaven.

OUR HOPE FOR "THE WORLD."

DEAR SIR: A Correspondence in the *Christian World* of June last, in reference to an analogy employed by Dr. Kennedy in the "Missionary Sermon" at Surrey Chapel, opened up a question of much interest to all Christians, *viz.*, Why is it that the progress of Christianity has been so slow, and its success hereto so small, if, "He (Christ) shall not fail nor be discouraged, till He have set judgment in the earth?"

The main bearing of the correspondence (which was suddenly closed by the doctor declining to continue the discussion) appeared to me to turn upon the query—"What is the ultimatum to which the mind and hope of Dr. Kennedy look forward in patient expectation, and for which the Church as a chief agency, is required and encouraged to prosecute the work committed to her? 'Teach all nations,' etc.

If that ultimatum be the certain accomplishment, in all their fulness, of the Divine prophetic assurance, "He *must* reign till He hath put all enemies under his feet," etc. "He *shall* reign forever and ever." "He shall see of the travail of his soul, and shall be *satisfied*," and, as the Doctor says, "The Spirit of Christ Jesus shall in the end subdue every heart to himself" (see also Isa. xiv. 23; Rom. xiv. 11; Phil. ii. 10, 11), we may joyfully accept the doctor's argument, though we may differ from him as to what will be the eventual development of the Divine purpose. But if he shrink from its complete application, and holding the orthodox (?) view, maintains that the untold millions who have never heard of Christ, with those who, having heard the Gospel, refuse to acknowledge Jesus as their Lord, will—with many or few stripes—be consigned to eternal misery, without the possibility of deliverance, or any mitigation whatever; "the bare fact that in a far-off age the entire generation then living in the world will be saved, affords no satisfactory solution of the awful mystery which hangs over the fate of hundreds of preceding generations; "but leaves us to contemplate the world's history with mourning, lamentation, and woe.

If we were driven to this conclusion, and the slow progress, "this long delay in the conversion of the world" could be shown to be attributable to the absolute will and decree of the Deity, the mystery would be profound and more deeply perplexing, especially as such a supposition would seem to contradict or ignore the earnest paternal solicitude for the real happiness of all men which is exhibited in the Word of God, more particularly in the invitations and exhortations of the

Gospel, where all are besought to be reconciled to God, and where, by Christ Himself the offer of salvation and "life more abundantly," is freely made to "whosoever will."

The purpose of God toward all his estranged and rebellious children is a purpose of love and grace, *viz.*, that whoever believeth in the Lord Jesus Christ in sincerity, shall receive the adoption of sons, be fellow heirs with Christ, and dwell with him for ever. And as He made all things—especially intelligent creatures—for Him self; for His own pleasure that He might be glorified, He sent the light of life, and grace and truth by Jesus Christ: and "now he commandeth all men everywhere to repent," believe, and be saved. Jesus, too, demands of all his disciples that they "preach the Gospel to every creature," etc. Therefore, as "every knee shall bow, and every tongue confess Jesus, Lord, to the glory of God the Father," those who reject him as their Saviour now must be subjugated to His kingly authority and rule, though it be by or through punishment "with a rod of iron" in the hand of Him of whom they had formerly said: "We will not have this man to reign over us."

The Divine moral administration of the world, as unfolded in the sacred Scriptures, and as it commends itself to every thoughtful mind, indicates the free moral agency of mankind; and that as intelligent, accountable beings, none are, or could reasonably be, compelled, contrary to their own will, to a particular course of action, except as moral sanction, accompanied by promise of every possible help which the exigencies of each may require, may be brought to bear upon us in order to lead to happiness in fellowship with our Father—God.

If, then, man be a free moral agent, and the declaration true "God hath no pleasure in the death of him that dieth," but, rather, that "all men be saved and come to the knowledge of the truth," man's rejection of life, and salvation on the proposed conditions, may well call forth the Divine remonstrance,—"*I called, ye refused; 'Ye will not come to me,'*" etc., which shows unmistakably that the tardiness of the Gospel's progress, and the apparent smallness of its success, can only be accounted for by man's own persistent unbelief, and the "slowness of the advance of Christianity in the world" may be chargeable to the lack of faithfulness on the part of Christians in general, but not in any measure to the will and decree of the Almighty, as the moral Governor, or arbitrary Sovereignty of the world.

The Divine purpose must stand: it shall not,

it cannot, be frustrated; therefore the certainty that God will be glorified in the eventual subjection of all human souls to Himself may surely encourage true believers, and especially every devoted minister of "the Gospel of the Grace of God," as they accept their individual responsibility, and cheerfully and patiently labor according to their ability and opportunity, in order to the winning of man's heart to the Saviour; seeing that "He [Christ] shall not fail nor be discouraged till He have set judgment in the earth;" having the assurance, too, that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Admitting the "analogies in the progress of nature and grace," as suggested by Dr. Kennedy, we may believe "there shall be no waste or loss." And "Our Hope" and expectation is that the generations that have gone down to the abyss of darkness shall come forth at last (*not*) "perfected and saved" but *subdued* by some means (the furnace of fire—whatever that may imply—wherein the dross shall be consumed—burned up—purged away) so that, though as an "everlasting punishment" they be "shut out" from the kingdom and family of heaven, every one shall be prepared for a sphere of duty and voluntary service in the future "new heavens and new earth, wherein dwelleth righteousness," where Christ as their King shall have dominion *literally* for ever; and as "Prince of Peace of the increase of whose government there shall be no end, even forever. The zeal of the Lord of Hosts will perform this."

Yours truly,

A. M.

—Our Hope.

FAITH IN THE HOUR OF DEATH.

It has often struck us very forcibly in thinking of the solemn time of death, and of the scriptural view of it which represents it as being for the time even to the believer in Jesus the utter loss of his existence, that the real ground of our objection to accept this view lies in the want of an absolute faith in our God and Father. The scriptural view of death is that it is the surrender back of life to God. In it we are taught that he who first communicated life to man now withdraws his marvellous gift, and that on his will and power and faithfulness it altogether depends whether we who have wondered and admired and speculated upon creation and its great Creator shall ever do this again.

From this absolute surrender of life to God

our poor weak faith starts back. We hesitate to place our all in his hands. We shrink from the thought that *we* are, even for a moment, lifeless as the cloths of the valley. Our fears, perhaps unconsciously, arise lest we may be forgotten in the dust, and lest the march of the ages of ages may pass over us and leave us slumbering in darkness for the eternal future. We doubt, perhaps unconsciously, the power of God to restore us to the same living conscious beings that we were.

We have no doubt whatsoever that feelings of this kind lie very much at the root of the unwillingness to accept the scriptural truth that in death "*our thoughts perish*." At once our unbelief begins to limit or to explain away this great solemn declaration of Holy Writ. It can only refer, we straightway flatter ourselves, to the poor body which we commit to the ground. At most it can only signify that we no longer concern ourselves with mundane matters, with the old round of pursuits in this present existence. But surely, we say, we will somewhere, in some state, continue to think, to remember, to reflect, to hope, to learn. We will carry on our thoughts into some new sphere, where their capacities shall act, perhaps, with greater power than before. And thus we recover from the rude shock which was only for the moment felt. We spare our faith the strain of supposing that we really in death surrender back life to its Source. We shall not have to expect it back from him to whom it was not given. He will, or he may, give us back our body: he will not have to give us back our very life itself. Our soul will survive, and our soul is our true self. Or, if even our soul must perish for the while, our spirit will survive, and our spirit is our true self. We shall not for one moment die.

But when we surrender our minds to the teaching of Scripture, and see that, in despite of our wishes or unbelief, it is not thus that it speaks of death, we see at once that this view requires a stronger faith in God. When we find that *we truly perish*,—truly die,—really become as though we had never been,—then, indeed, we feel the need of a faith which can trustingly repose itself for *its all* upon the covenant love of an Almighty God. We have not merely to get back from him something which had once belonged to us, and something, too, without which we were unable to live, and to enjoy, and to think; we have, in order to enjoy and to think at all, to get back from him our very life itself.

It is therefore we say that the scriptural view of death as the cessation of existence demands a faith of a higher kind altogether than the

view, platonic or semi-platonic, which supposes that death does not terminate existence, but only introduces the living being to some new mode and circumstance of life. Men cling fondly to the continuance of life because they feel it so hard to believe in the renewal of life, if life be once fairly gone.

We suppose that our blessed Lord has given us in every situation in which we can be placed the highest of all example. We suppose, therefore, that his very last words spoken upon the cross exhibit in the highest degree that faith in God in the hour of death which he would have all his people imitate.

How solemn all the events of the last day of the Redeemer's mortal life! (Luke xxiii. 26-46). He has been arraigned before an unjust judge, and sentenced to the death upon the cross. His thoughts and words during the procession to Calvary, and for their greater portion of the term during which he hung upon the tree, were not of or for himself, but for others. He looks upon the daughters of Jerusalem who accompanied him on his weary way with lamentations, and tells them not to let their tears fall for him, but on account of those calamities which he saw already overhanging the guilty nation. He looks down from the cross of his agony upon the misguided people who had shouted for his death, and even upon the crafty rulers who had induced them to take this guilty part, and his language is a prayer for their forgiveness, for they knew not what they did. He hears the supplication of the poor malefactor who was suffering by his side, who recognized in him the King of Israel, and asks remembrance in the kingdom which he knew would be set up, and assures him of a place beside himself in the paradise of the just. And now the last solemn moment was all but come. He, the Lord of Life, is passing through the valley which led even him into the dark realm of death. He slunk back from death with an intensity of horror which probably far exceeded that of any man who ever lived. His last words—"Father, into thy hands I commend my spirit"—were the utterance of the highest faith—of that faith which alone could enable the Saviour to go on to the bitter end of his work for man.

We are speaking of the Saviour as a man. It is the man Christ Jesus who is brought before us in the Scriptures and proposed for our imitation. It taking upon him our nature, the Apostle Paul tells us that "he made himself of no reputation," or as it should rather be translated, "he emptied himself." (Phil. ii. 7.) Deep, mysterious words are these, pointing to an aban-

donment upon the part of Christ for our sake which we probably have but a faint conception of. He who had been from eternity "in the form of God," emptied himself when he came upon the work of redemption. And now this divine man is about to expire upon the cross!

We have often wondered what it was produced in Jesus the agony in the garden. (Luke xxii. 44.) That cup which, in the night-struggle with God in prayer, he sought, with drops of bloody sweat flowing down from his face, might pass from him, was, beyond any question, that death of his which he endured a few hours later on. We may not understand of the death of Jesus of Nazareth that it was in its essential nature different from the death of any other man. What he bore was the penalty which comes upon every man born of Adam, because of his sin and our union with him. Impossible it is for us to imagine that it was the peculiar circumstances of his death which produced within him that exceeding horror which in all probability caused him to die soon after, literally of a broken heart. The men who hung by his side had not so trembled at their approaching fate, and they seem to have borne it bravely when it came.

What was it then, in great part at least, led Jesus to dread the approach of death so much more than other men? Whatever he meant by that cry just before dissolution, mentioned in Matthew's Gospel,—“My God, my God, why hast thou forsaken me?”—it certainly did not mean that Christ had either given up his faith in God, or that he supposed that God ceased to care for him. It is immediately after this cry that he uttered another which expressed the deepest trust which it is possible for one to repose in another, and the sense that that trust was not misplaced, when he said, “Father, into thy hands I commend my spirit.” Childlike faith this was on the part of Jesus, such faith as the poet describes:—

“E'en as an infant, ever wont to run
Thither where most 'tis able to confide.”

Surely the Redeemer's horror at death arose from his thoroughly knowing what death truly was. The disguises with which men are wont to try and hide from their own and other minds the real nature of that grim visitant which hovers over our race because of sin, did not cloud it in the Saviour's eyes. He saw that he was about indeed to part with life for man's sake, to become for the while as though he as man had never been. His great prophet Isaiah had foretold of him that God would make his “soul an offering for sin,” and now he saw that hour just come

when in the garden of Gethsemane he said to Peter and the sons of Zebedee, "My soul is exceeding sorrowful, *even unto death.*" That forsaking of his Father of which he complained upon the cross would seem to be caused by the sense of that fast-approaching night of death in which he said that no man could do any work. Death, in all its terrible reality, not dressed out and decked in the false color of philosophy, rose up before the mind of him to whom life was unutterably precious, and therefore he shrank from it more than other men.

And it is therefore that his expiring words—the last words which he should speak as the man Christ Jesus until the resurrection morning should loose the string of his tongue and enable him to speak to Mary of his Father and her Father, of his God and her God—were words of the very highest faith which a man can give utterance to. "*Father, into thy hands I commend my spirit.*"

Whence had our human life come to Jesus? From the very same source that it comes to any one of us,—from the inbreathing of the Spirit of God. With that inbreathing, life came to him; with its withdrawal it ceased as completely as though it had never been vouchsafed. It was taken away, and what was he then? He was the man who once was full of a life every moment of it filled up with works of love for man and of honor to his Father, but now cold and lifeless in death, and unable in that state of death to do work of any kind. For three long hours—from the sixth hour to the ninth—there was darkness over that guilty land which condemned the Lord of glory. That supernatural darkness of the land was the fitting representation of the visions which came to the mind of Christ. He saw the approach of the hour when even he, with all his love and devotion, could not celebrate the praise of his Father. The cold tomb of Joseph; the stiff, silent, pallid figure lying in its grave-clothes upon the rocky floor of that tomb, were present to the mind of Christ as what should soon be his lot.

And it is now and here that the faith of Christ in his Father shows itself. The spirit of life was leaving him. That which had animated his frame was about to abandon it. Without that spirit he could not live again. If its return were even delayed but a very little while, that corruption against which he had received the guarantee of the Father's promise must inevitably take place. But he had that promise, and therefore in the hour of sinking nature his faith rose up triumphantly to the throne, and he was enabled to call the departing spirit—his

spirit as much during the reign of death as it had been during the years of his mortal life, as it should be during the years of the life everlasting.

And why had he this unfaltering faith in the full unclouded sight of death? It was because it was into his *Father's* hands he had commended his spirit. "*Into thy hands, Father!*" It was therefore he was full of trust; it was therefore that at the very moment that he saw death about to enter on his reign, he beheld that reign broken, and broken in his person for ever. His life—the source of his life—was with his Father, and therefore he felt satisfied that though he should die he should also live again. He had the faithful promise of life, and therefore he could trustingly submit to die the true and the real death.

Another vision beside that of death rose up to the mind of Christ when he uttered the words, "*Father, into thy hands I commend my spirit.*" He had already uttered words to his disciples in view of his approaching death, which we can in a measure understand, and which yet, we also cannot help thinking, have a deep meaning which we cannot as yet fully comprehend. They are recorded in the tenth chapter of John, where he said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." In these words is expressed the confidence of Christ in death. And hence in the very act of dying he sees death conquered, and the spirit returning to animate him again.

This mind which was in Christ Jesus is most beautifully exemplified in the first of his disciples who suffered a martyr's death for his Master's cause. (Acts vii. 59, 60). Stephen is just about to "fall asleep." He had no promise of a resurrection to life ere his flesh should see corruption, as Jesus had. He knew that when he fell on sleep, as all his fathers had, he should sleep on the deep unbroken sleep until the trumpet should with its deep sound penetrate the chambers where the redeemed had lain down for a while, and the figure of Christ should be the glorious figure upon which the saints, waking up in sweet surprise, should fix their sight. But, see in him the same faith which had animated Jesus in his death. One point of difference there is amid a substantial agreement. Jesus had commended his spirit into his *Father's* hands, Stephen commends his spirit into his *Saviour's* keeping. There was an apparent, not

a real difference here. As he who honoreth the Son honoreth the Father also, and as we cannot possibly give too high an honor or worship to the Son, because in worshipping the perfect image of the Father we are worshipping the Father himself, so Stephen, in commending his spirit into the safe keeping of Christ, expressed the very same faith in the Father which Christ had himself expressed. For the Father, who is the source of all blessing, had not only given to Christ the long life, even for ever, which Christ asked of him, but he had also given him the power to bestow this long life upon his people. In his prayer recorded in John xvii., he said, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And so Stephen, in commending his spirit to Christ, and looking to get it back from Christ, exhibited the very same faith which Christ had in commending his into the hands of the Father.

Such is the faith which the scriptural doctrine of immortality in Christ alone asks at the hands of faithful men. They are told that in death they truly and really lay down life. They are told that in resurrection they truly and really receive back life again from their Master. They are "dead, but their life is hid with Christ in God." This satisfies the believer who has accepted the scriptural doctrine on death and life and resurrection. But certainly the faith in God which it requires is faith of a very true and real kind, such as man is slow to exhibit.

We have not the smallest doubt that it is in a great measure weakness of faith which leads many to their slowness of heart to accept what the Scriptures have taught us relative to death. They do not wish *really* to die, lest perchance they might never get back their life. They may bear to surrender to death their bodies, but they cannot bear to surrender to death what they call *themselves*. That may not be. That is too much to give up—too much to trust even to the living, eternal, almighty God, who is their Father as he was and is the Father of their Lord and Saviour Jesus Christ. How could they be quite sure, they ask, in the language, though not in the faith of Job, that if a man were really to die he should ever live again? (Job xiv. 13-15.) Might they not be forgotten in the dust if they were really to rest there? Could even God restore to them identity of person, if in the intermediate state it were really true that "all their thoughts had perished?" And so, from very weakness of faith, they proceed to explain away the sayings of Scripture as too hard for them to bear.

Various are the degrees of expression in which

this is done, according as men can bring themselves to accept more or less of the humbling view of death as related in Scripture, and of life—all life, not merely some—brought to them in Jesus Christ. From the very grandest descriptions, such as Scripture gives us, of resurrection glory, they vary down to the idea of some low, half unconscious life, scarce worth the possession, if worth possession at all. But in one thing they one and all agree, that *life itself* they will not have to surrender, even on the promise of receiving it back again. With some, death is the beginning of life. With others, death alters the manner of existence, while it leaves the real person just as truly in possession of life as he ever had been. With others, death is the commencement of bliss, and leaves not one single wish of the heart of the believer uncrownded. With some, it can as truly be said of the dead that they are not in their graves, but are risen, as it was said by the angel of Christ after he had left his tomb. With some, death perfects that holiness which was here deficient, and introduces the believer into the highest heaven and the presence of Christ. Some take a lower ground, and, so far, one more conformable to Scripture. Hades, not paradise or heaven, is with them the scene where the believer is in the intermediate state. But hades, however inferior to heaven or paradise, is not the grave. Oh, no! Hades, however obscure and lowly, is a land of true and real life. There the believer waits, with more or less of suspense or hope, the dawning of a brighter day. Want of simple faith in God as indeed a Being able to raise the dead seems to us lie, beyond any doubt, at the root of a very great deal of the unwillingness to accept in its natural sense the declarations of the Bible that "the dead know not anything." HENRY CONSTABLE.
—*The Rainbow*.

THE SINS OF OTHERS.

BY JAMES CRAWFORD.

It has often become a question with me how much of what I call evil, or if you please, sins in others, can I help to maintain or support in the sight of Him whose throne is inhabited by judgment and with justice, and not be found guilty or condemned? We think that we have in Rome, or some other place, a Pope whose dictum is law, a compelling power of the word of flesh over flesh. Can I sustain such a principle in man or body of men and not be a par-

taker of his or their plagues? If he or they are permitted to rule over men, and I give countenance to the same, I am guilty of setting up men or man as a God to be worshipped, and the true God is put down as not worthy of worship. If absolute cleanness of hands is required of me in this matter, then the only course for me to take is "hands off," let the consequences be what they may. If God says, "speak," I should speak, even if a man, men or devils, in the shape of popish principles, try to hush the voice; and if the voice is hushed by this dictum power, the Spirit is insulted, God's authority trampled under foot, and man or men enthroned and dethroned at one and the same time. The act to elevate man in the place of God, to be obeyed, is one of importance either for weal or woe; either for good or for evil; and the sooner the advance steps is taken to put all popes under foot, the sooner the absolute right will rise, and that which is not right must go down.

Rome is not the only place that is a seat of a beast. Their seats are found in almost every pulpit in the land; in almost every editorial chair where "our party" bears sway. Is it possible that all of these under popes (the infallible one being at their head) do not see the *condemnable* or *anti-christian erroneous* and *injurious* influence which their dictation creates? If there were not justice of liberty in the Gospel enough for the exercise of every gift in the body of Christ, there might be some excuse in creating in pulpit and in chair, an image to the Romish beast. With David every free child of God (who has not the mark of the beast in their hand or forehead) does say, or will say, "I will walk at liberty," (Ps. cxix. 45); and when they say, I will walk at liberty, they speak for every other child, that they shall enjoy the same rich gift from God to his children that follow the Lamb through. (John xvii.) And why did David and others, thus have and demand their liberty? It was because they "seek the precepts of the Lord." (Ps. cxix. 45). What is one of the precepts that secures this end? Not only "Love thy neighbor as thyself," but, "As ye would that men should do to you, do ye even so to them, for this is the law and the prophets." A garment certainly suitable for the wedding, combined with the action in harmony with the prayer of Christ. Can I say that the Spirit leads me to write and to speak? Do I have the first voice in the matter? Who has the right to know or to judge as myself? Shall I go to Rome proper to find out? or to some Romish egg, now hatching out in old *Mass.*, where they exist, by the thousands, and the most healthy is in the

neighborhood of some steeple? Did God send out evil messengers, or evil spirits? would they have accomplished their work, if there had been a full supply of popes as now?

"All hail happy day," when one Head, Christ, will be enough, when all under heads will bow in obedience to the one Head, and watchman shall see eye to eye, and each one will look for his gain from one quarter and paymaster. Listen all ye popes of the land; this is my motto; this is my standard, "Be one, as the Father and the Son are one" (John xvii); one Head, one King, one Saviour, one Dictator, one only that has all power in heaven and in earth. I am now speaking of that oneness in Christ, that destroys every pope in the Christian church, and annihilates all dictators over the rights of their brethren or sisters on account of a variation of understanding; and I make my first application to the richest and warmest Christian soil, Christian liberty; not the liberty of a fish, or a bird, nor of the *animal man*; but *Christian liberty*; in which liberty there never did live a popish principle, even in protestant Christian spirit; *absolute justice in tender love*, a firm foundation of speaking in all religious meetings, and in speaking as I now do, through the press, and if there be an arbitrary dictation, that stands in my way, it is because, so far, he is anti-Christ, if the organ through which he speaks professes to be Christian, and to be governed by Christian principles.

Now I ask, as I did at the first, how much evil or sin am I justified in sustaining to have clean hands and a pure heart in this matter? Shall I be permitted to answer for myself? I have in the past received much instruction and comfort through a highly devoted religious organ. I think for more than eleven years, and have been more or less acquainted with its editors, and officers and writers; I have been permitted, through the same organ, to present in part my views of truth, in my ignorance, and for all that I have enjoyed from the same, and through the same, I now return thanks. But am I justified to stand here all my remaining days, longer or shorter? I tell you, nay. A larger liberty God requires; a more perfect liberty He requires, as far as the capabilities of humanity, assisted by the Divine nature, may be able to attain, in the Church of Christ, according to that wonderful and important prayer of Christ for the church and the world, (John xvii). Perfect liberty of the gospel is called for, and through that prayer the highest attainment is to be reached to the glory of God, to the lifting up of Christ, the exaltation of his ignorant and down trodden people, and the light

of the world. For this high attainment, this perfect liberty (if need be) I am now ready to accept the privation and loss of all the instruction and comfort through the organ named for this liberty rather than sustain and support this dishonoring attempt to make other peoples' brains to be compressed into the small limits of their own. While I fellowship every member of the body of Christ, *I do not, I will not*, with my present views, and I CANNOT give my support to the principles of popery in any form. I bid them "God speed" in all that is Christ-like, and also desire their defeat in all that is not Christ-like, or their instruction, and obedience to his will more perfectly.

My ultimatum in this sustaining of evil in this matter, now is reached. *The position is now called for*; the glory of God demands it; the lifting up of the Son of God demands it; the welfare of the people of God demands it; the light and claims of the world demands it. If such liberty as I have hinted at in this article, is to be supported and defended by the organ that I have spoken of, I request them to continue the same to me as they have done in the past. If the high position is not to be taken, may they now drop my name, and present the amount of my indebtedness to them, and the same shall be met.

Boston Highlands, Mass., April, 1875.

REMARKS BY THE EDITOR.—I have given place to the foregoing, though written for and sent to a weekly paper, the name of which I withhold, and also matter relating to the publisher of that "organ," which I judge unnecessary for this magazine. Liberty for all, as contended for by friend Crawford, is the true doctrine; but yet there is a limit even to liberty. Want of space may be a just reason for excluding some communications; want of clearness by the writer may be another reason; want of a Christian spirit in the writer; and the subject proposed may be of such a character as must necessarily occupy more space than can be spared, especially in a Monthly issue, though it might find place in a weekly. But no article, written in a Christian spirit, should be refused simply because it differs from the views of the editor or publishers. An editor, however, must have "liberty" in judgment, as well as the writer, as to the propriety of inserting articles sent for his consideration. There may be other reasons, besides those named above, why an article should not be inserted. He must be contented, however, to bear reproach for declining to insert, if

he thinks it would be a dishonor to God and His cause to give place to an article.

DESTRUCTIONISM.

BRO. STORRS: I will again send for your valuable truth-seeking Magnziuc a little of what I find by reading on both sides of various important subjects now being discussed among us; and being grieved by the opposition yet manifested against those of us who believe the mass of our race will be brought to repentance and be finally saved by Christ's work in the "ages to come," I wish to say more on the question. Having felt and yet deeply feeling the evils of persecution, I judge it best to present some "strong meat" for our dogmatic brethren to digest, hoping it may induce some of them to pause and conclude it to be duty to re-examine their world-burning system of theology.

The following are the thoughts of one who was able and willing to look at all sides of Bible subjects and take the Bible as a *whola*, and not in fragments, as most are yet doing, and as I myself have done in years gone by; and thereby brought sorrow upon myself when too near the grave to undo all the wrong. JACOB BLAIN.

"The Scriptures represent the mission of Christ, in its fidelity and efficiency, by the shepherd who seeks his lost sheep, and goes not back until he finds even the last one astray, and brings it home rejoicing. But Destructionism represents the Saviour's mission to be that of a shepherd, who, having sheep gone astray, goes in pursuit, and having caught those that he can, conveniently, shoots down the rest and gives their carcasses to the vultures.

"The Scriptures teach us that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them (2 Cor. v. 10), and that Christ will not resign the mediatorial kingdom until he shall have subdued and reconciled all things to himself. But Destructionism takes all the work out of the hand of Christ, representing that he will smile upon those who *reconcile themselves* to him, and kill off the rest, so that none shall remain rebellious.

"Suppose a father and his oldest son are absent from home on a long business tour, having left twelve of the family on the homestead in the meantime. The father hears that there is disorder among his children through insubordination to the code of rules which he left for their government. He sends his oldest son to them on a mission of reconciliation, with tokens of his love and explanations of his wise and beneficent rules

that he may subject them all to good and wholesome order. In due time the father returns. He meets his first born at the gate, and being seated in the parlor, he inquires of him concerning his success in the work of reconciliation and harmony in the family, and their subjugation to his laws. 'Perfect success,' answers the son; 'they are in perfect subjugation,' 'Bring them in,' says the father. The son retires, and shortly reappears, leading up three or four bereaved, lonesome, sorrowing, dejected children. 'Where are the rest?' inquires the waiting father. 'DEAD,' says the son: 'I killed them off; I desired to present you a united family on your coming, and the unreconciled ones I killed off.'

"This is Destructionism! When the apostle said of Christ that he 'is able even to subdue all things unto himself,' did he mean that he was able to *destroy* them? (Phil. iii. 21). Verily, this theory of faith is infinitely unworthy of God, as it is unkind to man. We rejoice, with joy and thanksgiving, 'that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on the earth; even in him' (Eph. i. 9-11)."

CHURCH ORGANIZATION.

BY JAMES H. MILLS.

Every attempt of church organization, in modern times, appears to have proved a failure. Those that have organized upon a basis of a human creed have invented a model of belief for their membership: and every person who joins such church endorses not only said creeds en masse, but every item of it. By holding a membership he says, to the world, I endorse it all. Although he may joined with a protest, yet this is remembered only by a few. To the multitude of his acquaintances he says, I believe the articles of faith adopted by my denomination. If he does not believe every item of the fifteen, twenty-five, or "Thirty-nine Articles" of his church creed, then he is every day crying in favor of what he regards a falsehood. What a course for a professed Christian to be spending his days! Is it consistent for a Christian to teach, for a life time, what he believes to be false? Here, it is objected, "If one cannot belong to a church without endorsing all its creeds; then I must, for my life time, stand alone or lend a seeming assent to some errors, for there is not a creed-church with whom I can agree in every particular.

"Would you teach that it is good for a Chris-

tian to stand alone? It is a lonely life to live: who can stand it?" I answer, It is better to stand alone than to acquiesce in a falsehood; to aid or abet known errors. To connect our religious life with falsehood is a very solemn and awful way of living. It is sinning against the God of truth; who cannot look upon sin with the least degree of allowance. We have no right to be unfaithful to any one of God's precious truths. We should be constant, unmovable, faithful witness of the truth, just so far as it is revealed to us. Honesty requires that we should renounce and disavow errors as soon as we discover it. Error is odious to God. If we have the Spirit of God, it will be odious to us. That a Christian should feel fellowship with untruth, is a strange idea.

A consistent Christian does not have to stand alone; he has the fellowship of God; the approval of God: the truth delights and cheers him; which is far better than the particular friendship of the sectarians. It is reliable. The friendship of God never fails. The friendship of sectarians is as uncertain as the wind. Let us trust in God, and live alone, if necessary. There are some noble examples of living alone given for our encouragement. Noah lived nine hundred and fifty years, a faithful preacher of righteousness; and yet appears never to have made a single convert outside of his own family. Yet he was saved when his despising enemies perished. Elijah was alone,—an exile in a wilderness,—dwelt alone in a cave. But he communed with God: that was better than the esteem of Ahab, the wicked king, or that of the priests of Baal, or the multitude under their leadership. Moses forsook the popular courts of Pharaoh, and took up his abode among strangers. He became a shepherd and a servant. He choose to suffer affliction, in consequence of taking sides with the oppressed, rather than to enjoy the pleasures of a popular court for a short lifetime. Paul lost the particular friendship of his Pharisaical associates; yet he did with the hope of a crown of righteousness, and an eternal weight of glory. He taught that, "if we suffer with Christ, we shall reign with him." Paul was a champion of truth. Reader, will you be one? They that stand up for truth, God will honor.

Perry, Iowa, June, 1875.

P. S.—I do not mean to say, it is impossible to organize a church upon right principles. Such a church would give equal rights and a hearty fellowship to the entire membership, though holding different opinions. J. H. M.

REMARK BY THE EDITOR.—The general view of

Bro. Mills I have held and practiced upon for thirty-five past. Hence, I have had no connection with any human organization called a Church: but all who manifest the spirit of Christ I accept and fellowship as Christians, however they may theoretically differ from my views. It is impossible, however, but what those views which we think most in harmony with the Divine character and government should influence us to promulgate them; but it must be done in *love*, not in strife or for mastery. "Let all things be done in charity," or in love, saith an Apostle.

IS IT AN APPALLING DOCTRINE?

An Editor of one of the Adventist papers, in a recent issue, in denouncing and opposing the doctrine of probation *after* Christ comes, calls it "recklessness in Biblical interpretation which is simply appalling." I beg to differ emphatically from this conclusion. To one who has a vivid conception of the justice and impartiality of God's character and the greatness of his love for fallen man, there is nothing very appalling in the doctrine. The idea of probation for poor benighted worms of dust after Christ comes is not in the remotest degree so "appalling" to the unprejudiced mind as the doctrine set forth in the same paper by a carefully written and elaborate article, that God will *unmake* his own creation, and "this earth be reduced back to its original chaotic state;" that Christ will return from heaven, not a merciful high priest, of an unchangeable and perpetual priesthood, but a bloody warrior going forth in battle array to make "the world desolate of all its inhabitants." If this does not "appall" the heart which has been baptized in the Master's love, then I cannot conceive what will. If this be truth, then the devoted apostle Peter must either have been in great darkness, or he has been guilty of *deceiving* honest searchers after truth for eighteen hundred years by declaring plainly and unequivocally that Christ will return from heaven a RESTORER—not a *Destroyer*. It would be a strange way to "subdue all things unto Himself" by reducing "this earth back to its original chaotic state." If that be the "Voice of Truth," then I confess I know not the heart of my Master, and I have searched and studied the Scriptures to but little account.

WM. H. SPENCER.

Rochester, N. Y.

THE CHURCH OF THE FUTURE

Now applicable the following extract from Montalembert's great work, "The Monks of the

West," is, with a slight alteration, to the coming future.

"God has never made the slavery and degradation of the world a condition of the liberty of His church. Happy, other times shall follow, in which, by a side of a Church triumphant, free, and fertile, shall rise a society ardent and humble in its faith, but also energetic, warlike, generous and manly, even in its errors; in which authority shall be at once sanctified and limited, and freedom ennobled by sacrifice and charity; in which heroes shall crowd on saints; in which cloisters, however closely peopled, shall no longer be the asylum for the upright and noble souls; in which many men—not all, but many—shall regain the full command of themselves; in which the sovereigns shall have to render an account to their people, the strong to the feeble, and all to God."

Did this great and good man see before him the rising glory of the New Jerusalem?

HENRY BRITTAIN.

Birmingham, England.

THE ANTICHRIST.

Many persons have been led erroneously to suppose that the Pope is the "Man of Sin" and the Antichrist, because a considerable part of the books of Daniel and the Revelation has had a *year-day* typical fulfilment in the apostacy of Popery. But although the Pope has had great power for 1,260 years as the *mystical* man of sin and the Papal Antichrist, there is yet to arise, immediately before the Second Advent of Our Lord, a personal man of sin, an infidel Antichrist, who will have great power for 1,260 days (Dan. vii. xxv., Rev. xiii. 5), and will literally "sit in the Temple of God," which is distinctly shown in Rev. xi. 1, to be the rebuilt Jewish temple at Jerusalem, "showing himself that he is God" (2 Thes. ii. 4).

De Burgh says of Antichrist: "No indecision of character or profession, no slackness of devotion or service, no merely nominal religion, will be allowed; but his pretensions will be enforced by the alternative of life or death, and 'as many as will not worship him shall be killed.' In a word, he will realize his prophetic name of 'Antichrist,' denying Christ, by saying that he is the Christ; denying God by saying he is the true God; owned by the unbelieving Jew as the Messiah, the Hope of Israel, and taking the wise of the Gentiles in their own craftiness, administering to their pride of reason and desire for external evidence; "deceiving them that dwell on the earth by means of the *MIRACLES* which he do-

oth." (Rev. xiii. 14.) So also Bishop Horsley: "That Son of Perdition, who shall be neither Protestant nor Papist; neither Christian, Jew, nor heathen; who shall worship neither God, angel, or saint; who will neither supplicate the invisible Majesty of Heaven nor fall down before an idol, he will magnify himself against everything that is called God, or is worshipped; and with a bold flight of impiety, soaring far above his precursors and types in the times of Paganism—Sennacherib, Nebuchadnezzar, Antiochus, and the heathen emperors—will claim *divine honors to himself exclusively*, and consecrate an image of himself."—*The Coming of the Antichrist.*

CORRESPONDENCE.

FROM WM. S. DIBBLE.

BRO. STORRS; How I wish I had the means, I would like to use it helping to spread the Gospel or good news,—God's promise to Abram, "In thee shall all families of the earth be blessed" (Gen. xii. 3). Thank God, I believe I am an heir of that promise, and I can say, with all my heart, I desire to have the privilege of helping to carry, (after Christ comes), in the glorious ages to come, the good news to those who never heard it.

I can say, truly, I am pretty well convinced that this great and glorious doctrine is true, and I mean to do all I can to help others to see it before Jesus comes. I can see clearly that it is a God-honoring doctrine; to me it puts the whole plan of salvation in a new light, and the Bible is to me a new book: and, O, how much joy and satisfaction these views give. We will bless God for the light. How I rejoiced when I first learned that man had no inherent immortality, and fully realized that Jesus alone could give us this priceless gift. But, O, how much more I now rejoice to know that "God is love," and that He will give all an opportunity to hear of this great salvation and accept of Christ if they will.

I find many that are inclined to look favorably on this doctrine, and some are examining for themselves "to see if these things are so." I also meet with much opposition, and in some instances it is quite bitter; but I think I have thoroughly learned the Scripture—"He that hath ears to hear, let him hear." I try to bear all opposition in a good spirit, and God always helps me: bless His name.

I have succeeded in getting one good earnest Christian brother to see these glorious truths; and, O, how he is rejoicing in them. He is a

young man,—good and faithful. You may hear from him soon, personally. My wife also is pretty well indoctrinated in this faith, but not fully settled. She is an earnest Christian and faithful. We bless the good Lord for the truth. I received the Tracts all right, and shall make them tell for the cause of the Master.

San Francisco, California, June 5, 1875.

GOSPEL LECTURES.

"As much as in me is, I am ready to preach the gospel" anywhere "in all the world" that I can get a fair hearing of the people. Of course I will not be expected to bear the expenses. Any aid beyond that must be entirely voluntary. Persons desiring a series of Bible Lectures upon the "Gospel," "Ages to Come," "Resurrection of the dead," and kindred topics, are solicited to correspond with me. Address,

AMOS SANFORD,
Anna, Union Co., Ill.

TO DELINQUENT SUBSCRIBERS.

There are a number who have not paid any thing on the present volume. Those are not referred to, to whom the Magazine has been sent the past year *gratis*. It has been sent cheerfully to the Lord's poor without charge. Others, who can pay, and have not, are invited to do so at once, as the money is needed to complete this volume. Persons of this class, if they will send \$3, immediately, shall be credited to the end of the next volume. If any who are \$1 in arrears will send \$2, soon, they also shall be credited to the end of volume xx. I hope to hear from each of these classes in time to prevent the necessity of parting with them at the end of *this* volume. It has ever been my practice to remove the names of such delinquents from my mail book, if not heard from before commencing a new volume; but never send *bills* of indebtedness, unless requested to do so by the subscriber. Ed.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
73 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LOOK AT THIS OFFER TO CLUBS.

To encourage individuals to get up CLUBS, the following low rates are given, in hopes that every friend of the BIBLE EXAMINER will commence, *now*, to secure subscribers for volume xx. To any one person, advancing \$5, I will send him four copies of Volume xx.; \$10, I will send him ten copies of Vol. xx. The person taking ten copies may add to his package any number he pleases at \$1 per copy.

In all cases they must be paid strictly in *advance*, and the money forwarded to me at the risk and expense of the person sending it. All must see that these rates are very liberal when they take into the account that the postage is paid by the *Publisher*. The Editor knows it is "hard times;" but he knows, also, there is a greater "famine of the words of the LORD" (Amos viii. 11) than there is of money or bread.

Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume xviii.

LETTERS RECEIVED TO JUNE 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Eld. J. Lewis, H. J. Sweetland, Dr. E. Perkins, Margaret F. Worrell, D. C. Blakeman, William Brayton, Abbey A. Perry, Wm. Lucas, J. N. Sherman (Paid to March next), Thos. H. Verge, Sr., J. P. Roller, Polly Pitts, Mrs. E. Anderson, Geo. H. Brown, J. B. Eggleston, Cora M. Clemence, Danforth Parmelee, J. Hubbard Cotton, Charles T. Russell, B. C. Crabtree, Elias W. Coit, John R. Scott (There is no "ballance due" me), Eld H. Rockwell (2), Wm. S. Dibble, Emeline Wood (Your Examiner is paid for: take courage), M. C. Harriman (The Photographs were received: thank you), Eld. Jacob Blain, Jas. H. Jacobs, Louisa J. Beach, J. Whaley, J. J. Friend, J. H. Mills, A. W. Bradford, Mrs. S. C. Webster, S. B. Emmons, G. B. Martin, Amos Sanford, Mrs. R. W. Pierce, B. C. Simonds, W. H. Cain, Eld. J. Lewis (You do not give the name of the "brother" who "breathed out his last breath on the 6th of June), Hugh Baker, D. B. Salter, Henry A. Traeger, D. B. Salter.

PARCELS SENT TO JUNE 26.

Eld. J. Lewis, Dr. E. Perkins, Mrs. Emily

Page (bound EXAMINER, Vol. xviii.), Margaret F. Worrell (2 par.), Thos. H. Verge, Sen., John P. Roller, Geo. H. Brown, Geo. R. Lederer, J. B. Eggleston, Cora M. Clemence, D. Parmelee, B. C. Cra tree, E. W. Coit, John R. Scott, Eld. H. Rockwell, Geo. H. Yauce, Johnson Whaley, J. J. Friend (3 par.), J. H. Mills, "Z. B. C.," S. C. Webster, Amos Sanford, Rev. Jos. Williams, James White, Polly G. Pitts.

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Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N. Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry. GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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Bible Examiner

PUBLISHED MONTHLY,

*For the unfolding of Bible Truth,
without respect to Traditions,
Sects, Creeds, or Parties.*



GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, AUGUST, 1875.

All Communications should be addressed to No. 72 Hicks St., BROOKLYN, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.



BIBLE EXAMINER.

One number more will complete the present volume. The Editor most sincerely thanks his friends and fellow-helpers for the aid and support afforded him in his four years labor on the *revived* BIBLE EXAMINER. It was revived, as he believed, at the call of God, and a conviction of duty to Him and the truth. And though it called for the sacrifice of all human support, or the loss of the assistance of those who had been ready with funds to aid him for years previously, if not also the loss of their friendship, yet, there was no alternative in his mind but to accept the situation, and "Trust in the Living God, who is the Saviour of *all men*; SPECIALLY of those who believe" (1 Tim. iv. 10). Hitherto he has had no cause to regret the stand he took four years ago in this matter. He has had a constant sense of being in the way his Divine Master would have him go, and the peace of God has ruled in his heart continually. The Lord has given him "daily bread," temporarily and spiritually; and has raised up new friends and increased the benevolence of some old ones: so that, while the Editor has not laid up any *earthly* treasures, he has been preserved from contracting debt. For this he thanks our heavenly Father and his beloved children who have given aid to his servant.

Shall the BIBLE EXAMINER continue to be published? The Editor answers only for himself, and says, His life, health, and strength are the Lord's, to be used as seemeth good in His sight. If it is our heavenly Father's will that the EXAMINER should still live, He can and will open hearts and hands to sustain it; for, is "anything too hard for the Lord?" (Gen. xviii. 14). A "Sarah" may doubt, and "laugh;" but what God purposes to do, he will accomplish in his own way.

Those who intend to help finish the *present* volume, are invited to remit immediately.

It is essential to the prosperity of this Magazine, that every person who intends to receive volume xx., should inform me by a remittance or otherwise, *by*, or *before* the middle of September. I wish to know what calculations I am to make for the next volume before issuing the first number. Ministers and others who have received vol. xix. *gratis*, if they desire the favor *continued*, should at least send me a "Postal Card" expressing their wish. Shall I hear from them?

EDITOR.

AN EXPLANATION:—I regret that circumstances make it almost impossible for the EDITOR to see any of the proof of the EXAMINER before it

goes to press. The composition and press work are performed 400 miles from my residence. This is done to aid a poor brother, who has no other permanent means of support for his family. To send the EDITOR proof would embarrass the Printer by causing delay in the use of his type, etc. To help him, I consented to leave the "Proof-reading" to him. Unfortunately, however, errors too often occur; the responsibility for which the EDITOR has to bear though he does not see the "proof." The general appearance of this Magazine will bear comparison with any other published. It is to be hoped some remedy may be found for errors; though a *perfect* sheet, or magazine, in this respect, is seldom, if ever, found. GEO. STORRS.

BOUND EXAMINERS.—I have still on hand volume 18 *bound*: and shall have volume 19 bound as soon as the next number is published. The price of each volume will be \$2; but when sent by mail the postage must be added, which, as the law now stands, is 32 cents. Any person wishing volume 19, and will send the \$2 immediately, or within the present month, shall receive it free of postage. The object of this offer is to secure funds to pay for binding without going into debt. Please respond at once. Any one sending *three* new subscribers with \$6 shall receive a bound volume of either 18 or 19, as they may choose. If this offer is accepted, state definitely which volume you want.

EDITOR.

BRO. W. H. SPENCER, the Printer of this Magazine, has again been prostrated by sickness—an attack of nervous prostration, partly caused by an electric shock during a thunder storm on July 6th,—and is unable to do any work, which has made his circumstances, financially, trying, being entirely dependent on his daily labor for the support of himself and family. If any of our friends can help him somewhat, it will be gratefully received, and the Lord will reward you. EDITOR.

P. S: Address him Box 507,
Rochester, N. Y.

GROVE MEETING.

There will be a Grove Camp Meeting, to commence August 13th, and continue over the Sunday following, in or near Smithfield, Fulton county, Ill. We hope to see a goodly number present. Ministers of the Gospel are kindly invited. J. LEWIS.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, AUGUST, 1875.

No. 11.

THE PAST AND THE PRESENT.

In looking over the "*Herald of Life*" for October, 1870, (while I was its EDITOR, and a few weeks before my sickness the following winter), I find a letter from my old friend JOEL A. SIMONDS, of Michigan, followed by a few "*Remarks by the Editor.*"

The letter shows how Bro. Simonds felt at that time about that paper, and that I sympathised with him in his views of the importance of knowledge as to the work to be done in the future life, instead of spending all our energies on the fact of that life.

I will herewith give the letter and "*Remarks,*" and then follow both with remarks in my *present* position. Bro. Simonds wrote as follows:

BR. STORRS: I like the *theme* of your paper, and the ability with which it is conducted. But the life and immortality, brought to light through the gospel, is not all that should be taught. This is invaluable, but it is only means to an end beyond. To teach this constantly, leaving out the end for which this life is promised, will never give us a well balanced view of Christianity.

While the end is not generally taught, and sometimes denied, the subject of life assumes undue proportions. Christ was raised from the dead to sit down on David's throne. The *object* for which he was raised to life gives character to the whole transaction, far beyond the idea that he was raised from the dead simply to live forever. Shall we ever be talking of the life, and never of the *end* for which the life was given? Christ was raised from the dead that he might reign and restore all things. To *restore* all things is the object for which Christ received his life. The work of restitution is what gives character to his life. Shall we talk simply of his life, and not of the object for which he lives?

Christians will be raised from the dead to share with Christ, not his life, but his inheritance; to sit down with him on his throne; to have power over the nations; to judge the world; to restore the world to its former uncursed condition. It is this work that gives character to their promised life. Shall we talk about the life, and not

the work of that life? As money is of value only as it is used, so it is the *object* of future life that determines its value.

The Seed of Abraham shall bless the nations. The Seed is the *means*, the blessing the nations beyond, the *end*. It is always the end that determines the value of the means. Is it then safe to talk of the means as the final end continually, as if it were really the final end, when it is not so? Does not this give a false view of the matter?

Here is a machine of great value for a certain end. Now suppose in all the descriptions and praises of this machine, no allusion is made to the object for which it is made; could any one have a just appreciation of the value of this machine? So when the life, promised in the gospel, is described and praised, with scarcely an allusion to the object of that life, other than to be happy, how could any one become well instructed in regard to the bearing of that life, upon the final object of the gospel?

I make these remarks, because I have observed that those who are guided by the general tenor of the teaching of your paper know nothing of, and many oppose the great objects of "the restitution of all things," as revealed in all the Scriptures, and the things that pertain to the kingdom of God. I do not overlook the fact that there are some worthy exceptions in favor of the gospel of the kingdom, but they are almost as the drop in the bucket.

GRAND RAPIDS, MICH., Oct 4, 1870.

Remarks by the Editor of Herald of Life.

We sympathise with Br. Simonds in his remarks in the foregoing letter. It has really seemed to us, for a long time, that some of our friends who are firm on the Life theme, are too unwilling, or are fearful as to the investigation of the subject of the employment we are to be engaged in when we have attained to the eternal life we seek. Shall we be content to remain in the dark on that point, and think of attainment only as eternal "happiness"? Is such an idea not too much like the orthodox notion of "sitting on a cloud and singing psalms forever"? Have we not repudiated such an idea? What then shall be our employment? Did not our

Lord send his disciples to preach the kingdom of God? In what does that kingdom consist? and what is its work! These are questions of vast importance. Let them be candidly and calmly investigated.

REMARKS BY THE EDITOR OF THE BIBLE EXAMINER.

An attempt to carry out the ideas of the foregoing resulted in my separation from the "*Herald of Life*" and its wealthy supporters; so that in my old age my faith had to be tried whether I could follow my convictions of truth, trusting in the Lord alone. But, singularly enough, my friend Simonds forsook me, also, when my mind had developed into the apprehension of a greater work than he had anticipated in the life of the future. He had grasped only "*the age to come*," but my mind was led to see the work of "*The Ages to come*:" that it embraced not only the subjecting of the few or many living inhabitants of the next age, following this, but was to go on in an "endless succession of ages," (McKnight's translation of Eph. iii. 21), till all the posterity of Adam, whether living or dead, should be brought to the knowledge of "The only true God and Jesus Christ, who gave himself a ransom for all, to be testified in due time"—God's time and season, "which the Father hath put in his own power" (John xvii. 3; Tim. ii. 6, and Acts i. 6).

My emancipation from all sects and parties brought me into a position that persons, who adhered to only *one* age to come of restitution, looked upon it with regret, and most of them became opposed; and among them my friend in Michigan. He is still strong in the *one* age to come; while the leading of my mind has led me far beyond, into an "endless succession of ages," in which the work the INFINITE CREATOR will continue by and through His chosen "Seed," unfolding "the UNSEARCHABLE RICHES of Christ,"—too vast ever to be exhausted,—"according to the eternal purpose" (literally—"the purpose of the *ages*") "which He purposed in Christ Jesus our Lord" (Eph. iii. 8, 11); so that, "In the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i. 10); and this, "According to His" (God the Father's) "good pleasure, which He hath purposed in himself" (verse 9.)

If others cannot see with me in this great and

glorious work, it is no cause of disfellowship with me, if they manifest a Christ-like spirit. I have been where they are; but God, as I believe, has led me beyond into a more glorious field; for which I bless and praise His glorious name of "LOVE."

GOD'S PROMISE TO ABRAHAM :

OR, ANTECEDENT AND CONSEQUENT BLESSINGS.

The promised blessing "of all the families of the earth" consists of two parts; the first, consisting of blessings which are essential to enable free agents to secure a still greater blessing; which essential blessings (plural) are bestowed wholly as a free gift, and for the most part, unconditionally, upon free agents. These blessings may be "hid in the earth" (Matt. xxv. 25), "kept laid up in a napkin" (Luke xix. 10), and thereby become unproductive to the possessor, and he be condemned for non-improvement. Please read the two parables to which I refer, and learn the difference between *antecedent* and *consequent* blessings. Those who improved the antecedent blessings were approved and received consequent blessings: while the one who did not improve the antecedent blessing, but hid it away was condemned and deprived of that which had been given him. The Saviour in these parables has made clear the fact for which I contend of antecedent and consequent blessings; and no special pleading can set aside the fact. The one who did not improve, undertook to lay the blame on his Lord, accusing him of "taking up that He laid not down, reaping that He did not sow"—and insultingly said, "Here is *thy* pound, which I have kept laid up in a napkin." His Lord condemned him as a "wicked and slothful servant." But why do it, if improvement has nothing to do with consequent blessing?

What is the hope for *our race*? Our *race* "was subject to vanity," (corruption and death), "not willingly, but by reason of Him (God) who hath subjected the same IN HOPE" (Rom. viii. 20). There is hope for our race; and that hope is, founded, first, on the declaration of God concerning the "Seed of the woman" (Gen. iii. 15). Then more fully and clearly in the promise and oath of God to Abraham, Isaac, and Jacob; and subsequent revelations have made it clear that the blessing embraced, first, *antecedent* blessings, and second, *consequent* ones: or unconditional and conditional blessings; the latter placed perfectly

within the reach of all men by the bestowment of the former: the former, in general, given without regard to character; the latter only to those who improved the former by "the obedience of faith," which was to be preached "among all nations for his (Christ's) name" (Rom. i. 5). God has by promise and oath "opened the door of faith," not only to the literal seed of Abraham, but "unto the Gentiles" (Acts xiv. 27); and Paul calls it "a great and effectual door" (1 Cor. xvi. 9); and a prophet speaks of "a door of hope" (Hosea ii. 15). Nothing is wanting on God's part, and never will be, to secure the ultimate salvation of the entire race of free agents. So much is secured by His promise and oath, which cover both the antecedent and consequent blessings, though not unconditionally with respect to the latter. The hope of the latter is the hope of those "who have **PLED** for refuge to *lay hold* upon the **HOPE** set before us" (Heb. vi. 18); or, the hope of such as have received the antecedent blessings and are improving them in hope of securing the consequent ones. Such persons the apostle exhorts, "Every one of you to show the same diligence to the full assurance of hope unto the end" (Heb. vi. 11). The hope of the Christian for himself is, that though God's faithfulness to His promises, he shall be enabled to "endure unto the end," and realize the truth of Jesus' words, "the same shall be saved" (Matt. xxiv. 13). His hope for his fellow-men, not Christians, is, that they shall, every one of them, sooner or later have the blessing of being placed in such circumstances by a knowledge of God's love for them and that Christ has "given himself a ransom" for them, and they shall be able to "lay hold on the hope set before" them, and thus secure the ultimate, or consequent salvation. "The Lord Jesus Christ is our hope" (1 Tim. i. 1); and only by the knowledge of Him and *laying hold* of Him can the ultimate salvation be reached.

If the Gospel message, which Christ demanded His disciples to deliver to "every creature," does not amount to a *pledge* of the fulfilment, or carrying out, "in due time," all that the promise and oath to Abraham included, then I must doubt Jesus' words that preceded the command, viz.: "All power is given unto Me in heaven and in earth: Go ye **THEREFORE**," etc., (Matt. xxviii. 18-20).

It is generally conceded that when a promise or prophecy has been fulfilled in part, that, of itself, is a pledge of the perfect fulfilment of the

whole. Christ had fulfilled a part of God's promise and oath, and assures His disciples that "all power in heaven and earth is given unto" Him to perfect the whole: as if He had said, "Go tell every creature that an important part of the promise and oath of God has been accomplished; and I, having given Myself a ransom for all men, and having arisen from the dead, am now endowed with all power in heaven and earth to see that every item of the promise and oath is carried out to its full completion."

The promise of the Spirit is a grand promise of the covenant made with Abraham, and a glorious truth; and without it the other promises would be like an Adam without "the breath of life." But while the Spirit has been or will be "poured out upon all flesh"—and thus all flesh have an "antecedent blessing"—its permanent residence, as well as actual possession, is "through faith." So an excellent witness, "Paul," states, distinctly. And a greater than Paul tells us, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men" (Matt. xii. 31). Hence, some men, though the Spirit is poured out upon them, do not "receive it through **FAITH**," but sin against it, and do not become "new creatures in Christ Jesus:" and Paul says, "It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made *partakers* of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, 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" (Heb. vi. 4-6). And again Paul says, "If we sin *willfully* **AFTER** that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x. 25-26). Thus it becomes clear, there are antecedent and consequent blessings. The first have been or will be given to all men; the last only to such as receive the first "through faith in Jesus Christ," and "*lay hold* on the hope set before us" of the ultimate or final accomplishment of all the great and glorious things of which God has spoken, and which are treasured up in Christ, who is now "within the veil," and is the "Forerunner"—the pledge and security for the consequent blessings to all who "*lay hold* upon the hope set before us," and "hold

fast the beginning of our confidence steadfast unto the end" (Heb. iii. 14); for, "Christ as a Son over his own house; whose house are we, *we hold just the confidence and rejoicing of the hope firm unto the end*" (verse 6).

Thus my view of antecedent and consequent blessings is fully confirmed by Paul, as well as by him who is greater than Paul—Jesus our REDEEMER. So the apostle understood it when he exhorted believers, "So run that ye may obtain . . . an incorruptible crown," and added, "I keep my body under, . . . lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 24-27). So Paul believed and taught there are blessings consequent, or conditional, in the promise and oath; and no man can ever say that he failed of securing "an incorruptible crown" because God did not fulfill his word to the letter. If any fail of the prize, it will be because they "hid in a napkin" or "buried" in the earth" the power and price God put into their hands to secure the crown: sin will lie at their own door; for, "the door of *faith*" has been or will be opened to "every creature:" and Jesus says, "I am the door: by Me if any man enter in, he shall be saved" (John x. 9).

Paul shows that "the law of faith" (Rom. iii. 27), by which Abraham was justified, is left in full force; so that "he that believeth not shall be damned"—condemned (Mark xvi. 16). Thus blessings consequently still hang on the condition of "the obedience of faith" by him who has received the antecedent blessings. Again I say, God's promise and oath has been or will be fulfilled to the letter to "every creature"—to every soul of Adam's race; but that promise and oath does not convert man into an irresponsible machine. Man cannot escape responsibility for the use he makes of antecedent blessings; for the misuse of them is *loss*, or a failure to secure the consequent blessing promised to "FAITH that *worketh* by love" (Gal. v. 6). Ed.

THE FEARS OF MEN OF THE WORLD.

The signs and events of the age cause much anxiety and wonder to many. Want of acquaintance with prophecy, and love of this present age fills them with fears as to what is coming on the earth. They strive to quiet their minds with the idea that by some human wisdom better days will come. Preachers too often encour-

age this vain hope from a want of a better understanding.

If they would lay hold of the Bible and its prophetic utterances, they would have the needed eye-salve, by which they would discover the history of this world as mapped out by inspiration two thousand years since.

In Daniel 2d, we have described what may be called four universal monarchies, or kingdoms—the head of Gold, which is Babylon: the breast and arms of Silver, or the Medo-Persian kingdom: the belly and sides of Brass, or the Grecian kingdom: the legs of iron, or Roman kingdom: then the feet and toes, or the Roman kingdom in its divided state, which divisions occurred in the fifth and sixth centuries, and have since that time increased to a multitude of lesser divisions. In this divided state of the fourth, or Roman kingdom, when there are many divisions into kingdoms, and when though they "mingle with the seed of men," by the various sovereigns intermarrying with each other's families, but cannot for all that "cleave one to another;" then, in those days "shall the God of heaven set up a kingdom," or the fifth universal monarchy, which is to "fill the earth and stand forever." To prepare the way for this last monarchy, or Kingdom, "a stone rent from the mountain [so the Septuagint reads] without hands" is to smite the feet and toes of the image, "which were of iron and potter's clay, and at last break them to pieces." The smiting process is first, but "at last" [Septuagint] the breaking takes place; and after those monarchies are destroyed, the kingdom and empire of God will be fully developed and fill the whole earth.

The stone, it seems probable, represents, at first, the Kingdom of God in its embryotic state, as embodied in the principles which were to act upon the thrones of despots by a continuous smiting, till under the power thereof the whole system of despotic governments, whether civil or ecclesiastical, shall be broken to pieces and be carried away like the dust of the summer's threshing floor: then those principles are to have a final embodiment in the actual establishment of the kingdom of God that is to succeed the present monarchies of the eastern world.

The stone was rent from a mountain without hands; indicating that it was a work dependent more upon God than any agency he might employ. It was rent from the mountain not in the time of either of the *universal* monarchies, but in the divided state of the fourth; it was at

that point in the prophecy the stone was seen rent from its lofty height. Is it not highly probable that the stone represents the principle of man's individual responsibility to God—his right to think, and to speak the convictions of his own mind untrammelled by civil or ecclesiastical despots? A long night of darkness had hung over the world on this subject; so deep was it that in the 12th, 13th and 14th centuries it was death to read the Scriptures in the language of the people. The great principle of man's right to read, to think and speak, responsible to God alone, was "rent" out by the Reformers, as God's instruments to smite the image upon what was at that time, and still is, its feet. That principle is a living, active, unyielding, and mighty engine, in the hand of God, to smite every species of despotism, till "at last" the image shall be destroyed and no place found for it. That principle has stood as a continual rebuke to tyrants here and elsewhere. It has acted with such power on the European Despotisms as to shake at times every throne in the old Roman Empire; all of which are as certainly to crumble to dust as that prophecy cannot fail. All men see that those monarchies are falling; but few see that prophecy foretold that it should be so: nor do they see what is to follow their fall: they think it is to be Republicanism; but prophecy will develop another destiny for Europe and the world.

Here I call attention to the prophecy of Haggai, chap. ii. 21, 22: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Now see verse 6 and 7. "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come."

Here the state, both ecclesiastically and civilly, of the nations is described: shaken to pieces—not knowing what to do with themselves—desiring a deliverer—but ignorant where he is to come from, and yet he appears. Paul, in his Epistle to the Hebrews, applies this prophecy to the time of the establishment of the immovable kingdom of God (Heb. xii. 26-28); or, in other words, to the second advent of Christ, when the kingdoms of this world are to become

the kingdom of our Lord and his Christ, whose "reign" is to be "forever and ever." Ed.

AN INQUIRY ON MATT. XXVII. 52, 53.

What are your views of this passage? It reads: "And the graves were opened, and many bodies of saints which slept arose; and came out of the graves after his resurrection, and went into the holy city and appeared unto many." It has long been my view, that these saints, who arose immediately after Christ, ascended with Him as an escort to heaven, and will come with him when He makes his second advent; for He is to come with "ten thousand of his saints." Light and truth is my object. X.

RESPONSE BY THE EDITOR.

The expression "ten thousand" is used as implying a multitude, and is not used for a definite number, as will appear by consulting the several places where it occurs in the Bible. The term "saints" signifies "holy," or "holy ones." The Greek word is *agios*, and is spoken of the Spirit of God—the Holy Spirit—of "holy men;" "holy angels;" "holy city;" "holy places," etc. The simple expression therefore, "ten thousand of his saints," proves nothing as to their being resurrected men. Besides, the Saviour says, "When the Son of Man shall come in His glory, and all the holy angels with Him," etc. (Matt. xxv. 31). This shows who the saints are who accompany Him on his return from heaven: it is the holy angels, Moses says, "The Lord came from Sinai, . . . He came with ten thousands of saints." (Deut. xxxiii. 2). This could not refer to resurrected men, but to holy angels, who attended at the giving of the law at Sinai; for, the Apostle tells us, angels are "all ministering spirits," and that the law was the "word spoken by angels." (Heb. i. 14; and ii. 2). The term saints is common to all holy beings, and simply signifies holy.

In addition to this, John, the beloved Apostle, who wrote his Gospel somewhere between A. D. 68 and 86, or more than thirty, and perhaps fifty years after our Lord's ascension to heaven, declares, "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man, who is in heaven." (John iii. 13). This verse is clearly parenthetical, being inserted by the Apostle, not as a part of the discourse of Jesus, but as his own comment on the words of Jesus.

If ten thousand are claimed to have been raised, after Christ's resurrection, David would

be likely to have been *one* among them; and if they ascended to heaven with Jesus, David must have gone up with them. But on the day of Pentecost Peter said, "The patriarch David is both dead and buried, and his sepulchre is with us unto this day." He adds, "David is *not* ascended into the heavens." (Acts ii. 20, 37).

If these things are so, what ground have we for concluding that any resurrected ones ascended with Christ? I see none, even admitting that "many *bodies* of the saints which slept arose and came out of the graves after" Christ's resurrection," etc. But I have long been satisfied the text itself is an interpolation. The internal evidence is against its genuineness, which I might enlarge upon, but pass it for the present. In the next place, there is no other record of such an event anywhere else in the Bible. If true, can we suppose such an event would have no further clear statement of the fact? If no other of the Evangelists should notice it, at all, would not Paul have appealed to it, when contending for the resurrection of the dead? Would he not have made some mention of it when he said, "Christ the first fruits; *afterward* they that are Christ's at his coming"? A strange omission, if the text Matt. xxvii. 52, 53 is genuine. It has puzzled the learned Commentators. Dr. Adam Clarke, after briefly noticing the text, says:

"It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the Gospel of the Nazarenes; others think the simple meaning is this: By the earthquake, several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should open on *Friday*, and the bodies not raise to life till the following *Sunday*, is difficult to be conceived. The place is extremely obscure."

Yes, it is "obscure," and the account, to my mind, is *clearly* a human addition, without Divine authority, and has on the face of it its own refutation; it is too blundering a statement for any man of an independent and discerning mind to credit; especially, when weighed with the other testimonies I have presented.

"UNIVERSALISM."

Some persons think the Editor responsible for sentiments that sometimes appear in this Magazine favoring what is known as "Universalism." This is unfair, as the notice stands on the title

page, every issue—"In no case will the Editor be responsible for the sentiments of correspondents." Nor must it be supposed that he indorses every expression in "*Selected*" articles, but only the *general* sentiments of such articles.

THE EDITOR of this magazine believes that God has made ample, or universal, *means* for the ultimate salvation of every soul of man, and has determined that each and every one of the sons and daughters of Adam shall have the knowledge of his love and the means provided for that salvation, and that no one will ever perish, as a final state, until those means are fully laid before him and ample opportunity given for each to secure the final salvation: and that God's "due time" (1 Tim. ii. 6) for that purpose will come in this life or in a future one, the Editor has no doubt, any more than he doubts the existence of God himself, who has *sworn*, "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. xxx. 12). This being true, "the Lord God" will make known to every man, woman, and child, the means provided for their securing an endless life, and "endure with much long suffering," even those who abuse His mercies, "not willing that any should perish" (Rom. ix. 22, and Pet. iii. 9). Yet man's free-agency, or will, must not and cannot be violated; for that is to destroy his manhood and convert him into a mere machine: hence, "If we sin *willfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a *certain* fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x. 26-27). "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted to good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 5-6).

But it is impossible for any child of Adam to commit these sins till they have the knowledge of "the only true God and Jesus Christ:" hence, every one must have that knowledge before a final salvation, or condemnation to an irrevocable death. ED.

Carnal hearts are apt to think they are as good as they should be, because they are not so bad as they have been.

LECTURE ON THE NEW TESTAMENT.

BY ROBERT YOUNG, LL. D.

THE DIDACTIC OR DOCTRINAL BOOKS.

(The Different Systems or Types of the Apostolic Doctrine.)

In a previous lecture the twenty-seven books of the New Testament were divided into three classes, consisting of five historical, twenty-one didactic, and one prophetic. Having considered at some length the first class of these, viz., the historical, comprising the four Gospels and the Acts of the Apostles, we now proceed to consider the second class, the didactic, which, as already remarked, are twenty-one in number, written by five of the apostles of our Lord (Paul, James, Peter, Jude, and John); and that during a period of eighteen years, or between the years 52 and 70 of the Christian era.

But before proceeding to an examination of the structure and contents of the separate epistles, it seems desirable and necessary, and may be useful, to glance a little at the general phenomenon of the original development of apostolic theology. Yet, if from this point we look upon the New Testament as a whole, we see in it a most beautiful organism. The historical books form the foundation, the twenty-one didactic the edifice itself, and the one prophetic Revelation is the dome. Or, to vary the illustration, the first class is the root, the second the branches, the third the ripe fruit. The three classes bear the same relation to each other as do conversion, sanctification, and glorification. The substance—the beginning, the middle, and the end—of the whole is Jesus Christ. In the Gospels he walks before us in bodily presence; in the Epistles, he exercises an invisible but all-prevailing energy; in the Revelation he re-appears visibly, not indeed in his old estate of humiliation, but in one of most glorious exaltation and unending triumph.

Christianity is primarily, not doctrine, but life. It came into the world as a divine saving fact, a new moral creation. In each individual believer also it exists, first, in the form of life, or the communion of the whole man with God, through Christ. The measure of this divine life—not the amount of his theoretical knowledge, or of his practical morality, or of his feeling, separately considered—is the measure of a man's piety: and perfect communion with God is perfect religion. Christianity is not an abstract the-

ory, but something experienced in actual life. It comes before us not as a logical or scientific system, but in an humble, unpretending, yet intelligent form. The Bible is not intended to be a work for the learned, but a book for the people, for all men, and for all ages.

Christianity, it has been well said, entered the world, not as a written letter (like Judaism), but as a creative fact, a life-giving spirit. The personal Word of God communicated himself through the oral or spoken one. But he himself wrote nothing, for he had something more important to do, even to form matter for writing, which yet, according to the Apostle John, could never be fully written or described. Nor did his apostles, whom he left behind him, begin with the writing of books (having received no specific instruction or direction on this point), for the earliest extant epistle—that to the Thesalonians—appeared only in the year of our Lord 52, or nineteen years after the ascension of Jesus, and fourteen years after the conversion of Paul, its writer.

The New Testament, therefore, as a written volume, is not the principle, but the record, of Christianity; it is not the ground, but the product, of the Church of Christ, which had already firmly established itself in the earth. The Epistles were called forth, evidently from time to time, by the exigencies of the churches. As the apostles could not be present at once in all the churches, when matters of more or less importance arose in any of them that required their consideration or advice, they could only give these by sending delegates, with sufficient authority, to settle the differences, or by sending letters of advice and counsel regarding the matters in hand. But the Divine wisdom of the head of the church so ordered it that these incidental epistles, written on the spur of the moment, have answered for all ages of the Church; and, as a plain matter of fact, cover the whole province of faith and practice, when properly understood and applied. The most subjective epistle among them is also, at the same time, the most objective, and the most strictly individual one is absolutely universal.

The apostolic epistles serve not so much to awaken spiritual life, as to nourish and strengthen it, since they were expressly written for the use of believers, not of unbelievers. As all Christian doctrine rests on the life-facts of the Gospels, so it seeks to reproduce itself in new light, and new acts flowing from it. Hence all the apostolic

epistles, without a solitary exception, have not their doctrinal but their ethical or hortatory part, and this not merely or cursorily at the close, but everywhere closely interwoven with, or immediately attached to, the exposition of the doctrine, which is thus at once both the fruit and the seed of the spiritual life.

The common source of the teachings of the apostles was partly outward and external, and partly inward and spiritual. It was partly the objective history of the Saviour himself, of most of which they were contemporaries and eye-witnesses, and partly the subjective enlightenment and illumination of the Spirit, which enabled them to understand and appreciate the actions and teachings of Jesus. The common subject of their teaching is the *person* of Jesus, the promised and long-expected Messiah and deliverer, and the *Divine life and salvation* manifested in him, secured by his revelation of the Father, and also by his death and resurrection, shaped into a Church or assembly of redeemed men, to be at once a means and a fellowship of salvation, communicated to the individual believer through faith and the use of the word and sacraments, all working towards his conversion, justification, and everlasting happiness, and fully developing itself in the glories of the second coming at the consummation of all things.

These are the alone essential articles of faith, and in all these, James, and Peter, and Paul, and John agree. They are all animated by the same spirit, and aim at the same end. Yet, as they testify of themselves, "unto every one of us is given grace according to the measure of the gift of Christ;" that is, to each of them it was given for a particular purpose, and within certain limits, according to the wants of the Church, and the will of the Lord. For real *unity* should not be confounded with mere *uniformity*; on the contrary, all living unity involves diversity, multiplication and fulness. And so it is with the phenomenon of apostolic unity in doctrine, and we must carefully guard ourselves against expecting or attempting to find a stiff and lifeless orthodoxy, which takes no account of the diversified gifts, and graces, and attainments of its human authors and instrumentality.

The peculiar forms or shapings of Christianity found exhibited in the writings of the apostles we call different systems or types of apostolic doctrine. Christianity, in one aspect, may be regarded as a great mould, into which we are being delivered, and are thus moulded into the

divinely prepared and appointed pattern and image; but, in another aspect, Christianity may be looked upon as the metal or material that is to be poured into the natural mould already formed by birth, training circumstances, and leanings. It is in this latter aspect that we think the best view may be had of the influence of Christianity upon the apostles, and the form which it received after being accepted by their judgments and hearts.

One particular, however, must be distinctly brought forward, and constantly borne in mind, viz., that the diversities arise mainly from their various modes of conceiving and expressing the relation of Christianity to the two great religions of the old world, Judaism and Paganism. As all the apostles were Jews by nation and religion they naturally brought their new principles of life into connection with their former religious views, and then applied it in different ways, according as they had to deal with their fellow countrymen the Jews, or with their heathen neighbors. Christ had told them: "I am not come to destroy the law or the prophets, but to fulfil;" yet this very expression implies at once a unity and a difference between Judaism and Christianity. They are both covenants of the same Lord, and for the same end; but the one is simply a preparation, and the other a completion;—the one is the religion of authority, the other of freedom. Christianity is at once an organic growth out of Judaism, and a new creation; and it is essential to a sound Christianity to combine these two views—the unity and the difference of the old and the new revelation, and to place both of them in close connection with each other, and yet allow each to maintain its peculiar characteristics. The denial of such a distinction and difference is *Ebionism*, as the denial of the unity of the two is *Gnosticism*.

This twofold relation may also be viewed from at least two distinct positions: the one of which gives the chief prominence to the conception of the unity, while the other gives it to that of the distinction. The first view-point, which shows Christianity pre-eminently in harmony with the religion of the Old Testament, was naturally most congenial to the first and old apostles, such as Mathew, James, Peter, Jude, and John; the second view-point, which considers the Gospel chiefly as a new creation, and a spirit of absolute freedom, was best adapted to the younger men, such as Stephen, Paul, Barnabas, and Luke, who were disposed to labor among the Gentiles.

Thus arose what we may call the *Jewish-Christian* Theology, and the *Gentile-Christian* Theology. These two continued until the destruction of Jerusalem, when they began gradually to lose themselves in a third view, which we might call the absolutely Christian, or the ideal theology of John.

In a word, then, we may distinguish, in the development of Christian doctrine among the apostles of our Lord, two, three, or even four types, corresponding substantially to the four Gospels, e. g., the *Jacobean*, so called from the Apostle James; the *Petrine*, from the Apostle Peter; the *Pauline*, from the Apostle Paul; and the *Johannean*, from the Apostle John. The *Jacobean* prevailed in the Jewish mission, whose centre was Jerusalem; the *Petrine* in Babylon and Mesopotamia, where Peter resided; the *Pauline*, in the Gentile mission, whose centre was Antioch; and the *Johannean*, in Asia Minor, the centre of which was Ephesus, the last scene of the labors of John. On a close examination of Matthew's Gospel will be found to bear substantially the Jacobean type, Mark's the Petrine, Luke's the Pauline, and John's, most naturally, the Johannean.

The distinction of the two great tendencies noticed above, the one of which was more strictly *conservative*, and the other decidedly *liberal* and *progressive*, was first brought out by the proto-martyr Stephen, a forward Hellenist, skilled in the Scriptures. By him the Christian doctrine was formally put into conflict with *Phariseism*, whereas hitherto it had been at issue chiefly with *Sadduceism*. His bloody death only enlarged the circle of this tendency, for out of his ashes sprang the Apostle Paul, whose life-long energies were given to it, till its triumph was secured. Soon the half-pagan Samaritans received it from Philip the Evangelist, who probably also was a Hellenist, like Stephen himself. Philip's labors were concurred in by Peter and John, but without any mention of James. The missionary energy of the Gentile church of Antioch, in conjunction with the reception of Cornelius, convinced even the Jewish church at Jerusalem (with the exception of a few "false brethren") that circumcision is nothing, and uncircumcision is nothing, but a *new creation* is all in all for a Christian man. The Council at Jerusalem, A. D. 50, acknowledged the difference of the two views, and condoned it, and both parties were left to work in their respective spheres of labor without formal let or hindrance. This state of

matters continued, as already remarked till after the destruction of Jerusalem, when the great body of the church coalesced into a compact organic unity, of which we have said John was the type.

Jewish-Christianity, then, is the Christian religion, viewed mainly from the standpoint of law, authority, and the objectivity; while *Gentile-Christianity* is the same religion considered and expressed as gospel, freedom, and subjectivity. The one is mainly conservative, the other progressive, and the theology of John is the harmonizing link and bond of both.

The *Jewish-Christian* system looks upon the New Testament as the fulfilment and completion of the Old. But the Old Testament itself presents two distinct aspects: that of law and that of prophecy. The Epistle of James (and the Gospel of Matthew) manifest a preference for the first, or purely legal aspect, while the Epistles of Peter (and the Gospel of Mark) incline to the second or prophetic aspect. The legal type is more anthropological, the prophetic type is more Messianic. Hence in James the doctrine of the *work* of Christ is much less pronounced than in that of Peter. James clings more to the moral law, whereas Peter sees in Christianity (above all other things) the fulfilment of Old Testament prophecy, as is manifest from every one of his discourses recorded in the Acts of the Apostles, as well as from his epistles. Peter thus stands as a kind of a connecting link between James and Paul, some of whose didactic sayings, at first sight, appear otherwise almost irreconcilable.

The relation between James and Paul may be stated in a few words: James proceeds to reason from without, *in an inward direction*, from the phenomenon to the principle, from the circumference to the centre, from the fruit to the tree. Paul, on the other hand, exactly reverses the process, and proceeds from within, *outwardly*, from the principle to the phenomenon, from the centre to the circumference, from the root to the fruit. Paul's view is perhaps more philosophic, fundamental, and deeper than James's; yet the latter has its own proper office, and its real practical value, as a corrective to an imperfect understanding of the former.

The *Gentile-Christian* type is specially exhibited in the epistles of Paul, the great apostle of the Gentiles, and in the writings of Luke the Evangelist, his constant companion. The centre-points in this type of doctrine are: "the great want of salvation before Christ," and "the full

supply of salvation in Christ." With Paul, "before Christ, and out of him," is the reign of sin and death; "after Christ and in him," is that of righteousness and life. *There* he sees the letter that killeth; *here* the Spirit that giveth life, *here* is bondage and curse; *there* is freedom and sonship. Hence it is that Paul opposes no error so vehemently and so continuously as Judaizing, which would degrade Christianity to the former level of bondage and childhood.

Yet this apostle does not neglect, or at all undervalue, the religious connection of Christianity with the religion of the Old Testament. He calls the law a "pedagogue, or a child-conductor to Christ, or rather, *up till the time* of Christ, for it is very doubtful if the law, by itself, ever led any one to Christ; and he also describes the Gospel as being foretold and promised by the prophets of the Old Testament.

There is, therefore, a connecting link between *Saul* the Jew and *Paul* the Christian, in the idea of "righteousness," which forms the centre and fundamental principle of his system of faith and morals. The attainment of righteousness is, with Paul, the chief end of man, to which he should ever press forward. Two kinds of righteousness, however, are to be distinguished; the one, Man's own righteousness, or that of law and works; the other, God's righteousness, or that of faith. The divine act, by which we come into possession of this latter, is called "justification," a counting or reckoning for righteousness. All this is evidently founded on the notion of a judicial process: the holy and just God is the Judge; his law is the accuser; the sinner is the accused person; conscience is the witness, Christ is the Advocate; the work of Christ is the price of deliverance, faith is the instrument or medium by which the work is laid hold of by the offender, and appropriated as his own.

The justification itself is both negative and positive: the one respecting the pardon of past offences, the other the communication of righteousness to the penitent, believing sinner. In short, no other apostle has given us so thorough an exhibition as Paul of the doctrines of sin and grace, of the law and the gospel, of the eternal conception of the plan of redemption, and its temporal unfolding of the person and work of the Saviour, of justifying grace and Christian life, of the Holy Spirit, the Church, and the means of grace, of the resurrection of the dead, and the consummation of all things. In the short compass of his Epistles, he has crowded

together more genuine spirit, more profound thought, and truer wisdom, than are to be found in the whole mass of classical, or even of post-apostolic Christian literature. Already eighteen centuries have labored to expound his writings, and it is not yet exhausted. Where is there a single production, in any department of literature, which has so stirred, enlightened, enlivened fertilized human minds as the single Epistle to the Romans? *Not one!*

But we must hasten to offer a very few remarks on the *fourth* type of apostolic doctrine, viz., the *Johannean*, or the ideal and absolute Christian. This apostle, leaning on the bosom of the God-man, became, as it were, a second Jesus, the tender, susceptible, reflecting, and contemplative apostle of love. His whole system of faith and morals is *Christological*, in distinction from the *anthropological* view of James and Paul, which begins with human need, or the conception of "law" and "righteousness." In this respect, John rather coincides with Peter than with James. According to John the fundamental law of *objective* Christianity is the "perfect self-manifestation of the Father in the Son," or the incarnation of the Word of God for the life of the world. And so also with him *subjective* Christianity consists in "the vital union of the believers with God in Christ," or the thankful reciprocal love of the redeemed with the Redeemer. With John all centres in love. The act of creation is one of love. The law and the promises are the revelations of his love. So also the love to God and man is, with him, the sum of all duty and of all virtues on our part. And does not this affection lie, in reality, at the base of all the teaching of all the apostles? Is not *this* the connecting bond by which all the representatives of apostolic Christianity are bound in inseparable unity, notwithstanding their diversity of talent, education, and modes of thought?

In a word, then, James may indeed be called the apostle of "law and obedience;" Peter of "promise and hope;" Paul of "righteousness and faith;" John of "incarnation and love;" but even James makes love the queen of the law, and Peter is most beautiful and lovely in his enthusiastic devotion to Christ and to his flock, while love is with Paul the "bond of perfection," the most precious of all spiritual gifts, the greatest in the triplet of cardinal Christian virtues, because, being the highest form of union with the Godhead, it never ceases, while tongues and prophecy fail, faith is exchanged for sight, and hope is lost in fruition.

John's doctrine is by no means so completed and developed as is that of Paul. It is rather stretched out in an extremely artless form, in few but grand ideas and antitheses, such as light and darkness, truth and falsehood, spirit and flesh, love and hatred, life and death, children of God and children of the devil, Christ and Antichrist. Still, after all, it is the highest and most ideal, the one to which, indeed, all the others lead, and into which, as a simple matter of fact, they all merge at last, for God himself is LOVE. (*See Neander, etc.*)

Having said thus much on the origin and nature of the different systems or types of apostolic Christianity, we submit a few remarks on the best mode of studying the Epistles, and the leading principles of their interpretation, for the use of the intelligent inquirer.

I. We have *first*, then, to consider the best mode of studying the epistles of the New Testament; and the *first* thing we would suggest is, that the student, having fixed upon some particular epistle, should make a point of reading the whole of it *at one sitting*, without any regard to the ordinary division of chapters and verses. This reading should not be cursory and casual, but diligent and systematic. It should be with a close attention to the scope and tenor of the whole. We must not pick out a verse here, or a word there, and ground a doctrine thereon. We must strive to find out what is the main subject and tendency of the whole epistle; or, if it has several parts and purposes in it, not depending on each other, nor in subordination to one chief aim, we must strive to discover what these different matters are, where the one is ended, and where the other begins, marking the boundaries of each.

After having thus read over the whole epistle at one sitting, *at least twice*, and having gathered for himself a general idea of the whole, the student should next ascertain, if possible, such particulars as (1) Who the writer is? (2) When and where it was written? (3) To whom it was addressed? (4) What was the particular state of the parties at the time they were addressed? physically, mentally, morally, and spiritually?

A full understanding of these points, though not essential, is nevertheless of real importance and value in the thorough examination of the epistle; for though the *general* design of the whole of Scripture is the instruction of the world and the edification of the Church, in every age, still there was an immediate and specific design

in regard to every book; and a knowledge of this design cannot but be of great and real value.

These things having been ascertained, as far as possible, the student should next endeavor to put himself in the position of one of those to whom it was originally addressed, bearing fully in mind the above mentioned particulars, and should again read the whole anew *at one sitting* as before. I am perfectly sure that the student of Scripture, who shall faithfully pursue this method of study, will arrive at a clearer conception of the whole than could ever possibly be reached by one who does not so study it, though he should have spent toilsome years in consulting commentaries of all ages and of all countries.

II. But, second, we have to consider a few of the leading principles of interpretation.

First, then, we should remember that the meaning of Scripture is not to be determined by modern notions and systems, but we must cast ourselves back into the very times and places, and realize the very ideas and modes of thinking of the writers themselves.

Second, we should remember that there are many things recorded in the Scriptures that are not for our imitation or approval, but are rather beacons for our warning and avoidance. This arises from the Scriptures being so much of an historical nature, containing accounts of the opinions and actions of men, of all characters, good, bad, and indifferent, not one of whom was perfect.

Besides, we should remember that authority is not attached to any and every particular passage of Scripture; it is "the teaching" of Scripture as a whole that is authoritative, not that of any and every particular verse, clause, or section.

Thirdly, we should remember that when any doctrine is to be proved from Scripture, it should be attempted chiefly, if not entirely, from those passages where it is purposely discussed, rather than from those where it is only incidentally mentioned.

Fourthly, we must remember that in applying the Scriptures in proof of any doctrine, it is needful to ascertain if all that was *meant* by the writer be actually *expressed*, or if not expressed, what it is that is necessarily implied to complete the passage. e. g., Rom. x. 9.

Fifthly, we must remember that no article of faith can rest solely on a metaphor, parable, or single obscure or figurative text.

Sixthly, we must remember that the Scriptures

often speak of God after the manner of men, which, nevertheless, is to be understood in a sense worthy of God, who is a "Spirit."

Seventhly, we must remember that nothing can be a doctrine of Scripture that is contrary to reason. If such appear to be the case, we should suspect our own interpretations of Scripture, and re-examine them accordingly.

Eighthly, we must remember that the Hebrew and Greek languages have some peculiar idioms of their own, which must be fully ascertained before we can decide with confidence.

Ninthly, we must remember that the Scriptures are not written scientifically, and in a guarded legal way, but for the multitude, and in popular form, using the popular language of every-day life, containing elliptical and other expressions that are found in all similar works of the same time and place and character.

Tenthly, and lastly, we should remember that we ought not to put into the earlier writings of the Old Testament, teachings which, true though they be, are chiefly, if not exclusively, of the New.

In now proceeding to a close examination of the apostolic epistles, those of the Apostle Paul—the youngest, but not the least, of the whole band—present themselves first for our consideration, not only from their position in the English version of the New Testament, but also from their relative size and importance, as well as from the fact that Paul was the first of the apostles who ventured to communicate, in a written form, to his converts and the church at large, his views on the various points of doctrine and practice that were beginning more or less to agitate the minds of Christian men. As has been already indicated, the doctrinal tendency of Paul was decidedly liberal and progressive; that of James strictly conservative; that of Peter much less so; while that of John was so decidedly idealistic, that it eventually formed the ground on which all parties met at last in one. As might have been expected, the progressive element was much more energetic than the conservative; and hence we find Paul, its acknowledged leader, not only entering first into the field as a didactic and controversial writer, but continuing to do so for a period of fourteen years, from the year 52 till A. D. 66, during which he wrote no fewer than fourteen epistles, while James only wrote one, Peter two, and John three.

[To be concluded.]

Christ is our truth; we embrace him.

DAN. IX. 24, CONSIDERED.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins; and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

Was all this fulfilled at the Lord's first advent? Will it not rather be so at his *second*, when "the Redeemer shall come to Zion, unto them that turn from transgression in Jacob;" when he shall "arise as the Sun of righteousness, with healing in his wings," for all Israel's wounds and bruises, and putrefying sores; healing for the vices and ignorances of all heathen nations; healing for the world's curse, and for creation's groans and misery?

In verse 24, the expression "are determined," is more strictly "are divided;" this may relate to the seventy weeks being a period of time divided out, as it were, from the whole course of ages, for God to deal in a particular manner with the Jews at Jerusalem: or it may refer to the period being itself divided into parts.

Daniel in his prayer, in addressing God, had constantly spoken of Israel as "thy people," "thy holy city;" but the angel Gabriel, in the reply, takes them up simply as Daniel's people. "thy people," "thy holy city," &c., as though God would intimate that *until the everlasting righteousness should be brought in*, He could not, in the full sense, own them as *His*.

The various things spoken of "to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness," are all I believe future. I do not regard any of them as referring strictly to the work of Christ on the cross, (although we, as believers in Him, know that many of these things have a blessed application to us); but it appears to me that they all belong to the time of Israel's blessing,—when the preciousness of the blood of Christ shall be *applied* to those "who are spared of them;" when "thou shalt call me, My Father; and shall not turn away from me," Jer. iii. 19.

I believe that "to seal up the vision and prophet," means this—to give the seal of confirmation to the vision by the issue of events as predicted; and in the same manner to confirm the prophet by the fulfilment of those things which God has spoken through him.

The expression "to anoint the most Holy" (or rather, "Holy of holies") has often been taken, as I am well aware, as referring to our blessed Lord. This I believe to be an erroneous applica-

tion of the words: the expression does not in a single case in any other passage apply to any *person*, but always to the most Holy place of the Tabernacle or Temple, or else to things such as sacrifices, which were "most Holy." Here, I believe that it simply refers to the most Holy place, the sanctuary of God, which, in the days of Israel's blessing, will be set apart and owned by God as peculiarly his. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore," Ezek. xxxvii. 27, 28; that sanctuary which the Spirit of Glory and of God will take possession of by the east gate, and so will be *anointed*, Ezek. xliii. 1-7.

"These, then, are the objects of hope, all belonging to Daniel's people."

"The transgression" that will fill up and end the measure of Israel's *national* sins, will be the worshipping "the abomination that maketh desolate," spoken of by Daniel the prophet, Matt. xxiv. 15, "standing where it ought not," Mark xiii. 14, viz., in the temple of God,—the image of the beast, Rev. xiii. 14, 15; the *iniquity* is the iniquity of Israel, for which the Lord has been so long wroth with the *nation*, Isa. lvii. 17; but "in those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the *sins of Judah*, and they shall not be found: for I will pardon them whom I reserve," Jer. l. 20. The Lord will become Israel's *everlasting righteousness*, Jer. xxiii. 5-8, Jer. xxxiii. 10, when he saves the nation with "an everlasting *salvation*, world without end," Isa. xiv. 17, and sets up his throne in the Holy City amidst the holy people, Zeph. iii. 14-17.

Then shall the *sealing up* of the vision in the prophet Daniel (xii. 4, 9) be *opened* and ended, Rev. xxii. 10, Rev. i. 3: and if, for the reason assigned, we may not say the *anointing* relates to God's holy King of Zion, (a *person*), though we know he is then to be *anointed* "with the oil of gladness above his fellows," Psa. xlv. 7; we see the *anointing* will include the *re-anointing* with fresh oil (Psa. xciii. 10), the holy people (as a *nation*), of whom it is written in Isa. x. 27, "And it shall come to pass in *that day*, that his" (Anti-christ's) "burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the *anointing*."

The *day* spoken of is that in which the Lord will "overtum, overturn, overturn," and wrest his diadem from the "profane wicked Prince of Israel, whose day is come" when iniquity shall

really and truly have "an *end*," Ezek. xxi. 25-27; and the Redeemer's *kingdom of righteousness* shall be brought in and established for ever. It is "that day" in which "a fountain shall be opened to the house of David and to the inhabitants of Jerusalem, for (national) sin and uncleanness," Zech. xiii. 1; and "He will cleanse their blood," which is as yet "not cleansed," Joel iii. 21.

Then shall "the days of vengeance" which the Jews imprecated upon themselves and their children (Matt. xxvi. 25) for crucifying the Lord of glory, be finished; and his people, "willing in the day of his power," Psa. cx. 8, shall say, "Blessed is he that cometh in the name of Jehovah," Matt. xxiii. 39: compare with Phil. ii. 9-11.

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INFANT SALVATION :

A QUESTION.

IN one respect the orthodoxy of the present day differs from that of a century ago. It no longer excludes infants from the number of the saved. Divine decrees, electing or reprobating, are no longer considered as holding sway over infant humanity. Babes *quia* Babes are saved. This is the generally believed, if not openly avowed doctrine. And two reasons at least can be conjectured as having contributed to bring about this result. First, a growing sense of the difficulty—the impossibility—of charging the Divine arrangements with the perdition of infants, when parental freedom, capacity of belief, the issues of life and death, are all wholly beyond their control. Secondly, the perceived necessity of in some way magnifying the Redeemer's triumph over that of the devil, whose works he came to destroy. This being easy of accomplishment if only the whole number of infant children which have been victims of infanticide or of those few who had been saved by faith. In a sermon lately preached by the Rev. J. Cynddylan Jones, of Bedford Chapel, London, the "new views" held by the orthodox were thus set forth:—

"I do not wish to deal upon any debatable land, but I wish to speak on a subject concerning which we are all agreed—that children are in a salvable state. But they have no faith, you say; whether they have faith or no, I believe children go to heaven, and I know unbelievers do not enter there. Faith is not so much an act as the habitude of the mind. We are told that

more than half the human race die in their infancy, and we wonder at Divine Providence—that it should be so. Some of us feel there is cruelty somewhere. Cruelty! No—it is the greatest mercy. God in his infinite love has decreed that children all the world over should die. Why? That He may be able to take some out of every nation, and kindred and people to heaven's glory. The Indian chief has children in heaven; the untutored savage has children from his own loins standing before the throne, and singing the praises of Him who died on Calvary; the cannibals of the South-Sea islands have their little children among the multitude there; angels have been journeying daily to the interior of Africa, before Moffat carried the everlasting Gospel there, and wafted children thence to the better land; China has been shut against the Christian Missionary, but not against the grace of God, souls were passing to heaven from Britain when our ancestors were painted savages roaming the woods. If it be true that more than half the human race dies in infancy, more than half the population of heathen lands arc at the right hand of the Majesty in heaven! This lifts a great cloud of mystery which has been lying like an incubus on the heart of humanity. Why does God create so many, and so many are lost? My friends, the majority of the population of the world in every clime and in every age shall be saved?"

We wish to draw attention to all that is yielded by those who agree with the views thus enunciated.

First.—The larger number of the redeemed will have become so without having had any acquaintance with the Saviour in this life. Remembering that all infants since the world began must be included, there is a very high probability that far more than one-half of the human race will be so redeemed. Infanticide was the rule in all barbarous as well as civilized Pagan nations. The Greeks and Romans practiced it, and the slaves they held they did not rear upon their estates. Infanticide still reigns in China and India and all heathendom; while in Christendom the bills of mortality are regularly swelled by the infants in excess of all other ages.

Second.—The Bible says not a word specifically establishing a ground for this belief, that more than half the human race will be saved without having exercised faith here and now.

Third.—it is evident that the ultimate happiness of the race diminishes in proportion as infanticide and infant mortality is checked; consequently the progress of Christianity and of san-

itary science is decidedly inimical to the everlasting welfare of mankind.

Here we may remark, that in view of the certain progress of Christendom and of sanitary science it would not be astonishing if an order of enthusiasts should be created whose aim would be to achieve with ease and certainty what the Missionary with pain and frequent misgivings labors to accomplish. Armed with the poignard and the deadly poison, and with more than Jesuitical craft and subtlety, these self-devoted men—taking their lives in their hands—might be expected to insinuate themselves into all, especially the most corrupt societies, happy "if by any means they might save some" by sending them prematurely out of the world, rather than leave them to grow up the inevitable prey of fatal evil influences. The hour of martyrdom would be sweetened by the recollection that during their lifetime they had rescued some hundreds of infants from everlasting wrath, and be sweeter still if, in their last moments, they could leap from the stake upon some gazing mother and plunge back again into the flames bearing an infant as a last trophy, to those brief and perishable fires.

Lastly, we remark,—That while such is the doctrine now held respecting the destiny of infants and the scope of the Redeemer's work, the same orthodox professors will not listen to anything which may be advanced suggestive of hope for the heathen world, grown up to man's estate, but never granted a knowledge of the 'way of salvation,' still less for those heathen in our midst who, although dwelling in a nominally Christian land, have been walled in by circumstances to influences as depraving and to ignorance as great as can anywhere be found in the wide world. With similar or even greater jealousy would the orthodox exclude that immense number of men in every Christian age and country, who manifest a real reverence for sacred things and cast oftimes a puzzled hopeless glance at Christian verities and Christian professors, unable to understand either the one or the other, while inwardly sighing for the mysterious initiation. Men, we say, who maintain through life an attitude of reverence towards the doctrine and of genuine partial kindness towards the people of Christ; while, like the Magi returned, they dwell in a far country, away from the mysterious constraining force of His presence and power.

All these classes of mankind, orthodox places outside the mediatorial kingdom, while it places within it countless millions of infants—who have had no moral probation whatever—who must necessarily be the subjects of training and

instruction in another world; for assuredly without faith they cannot be saved.

Our question is,—*Can orthodoxy remain where it now is?—Selected.*

THE DEPARTED SAINTS:

OR, INHERENT IMMORTALITY AND THE HOPE OF THE GOSPEL.

By inherent immortality I mean the widely prevalent opinion that all men possess deathless spirits; and the particular aspect of the doctrine to which I now direct attention, is the sentiment that believers in *death* are personally present with the Redeemer, in paradise or in heaven. I name both these localities because a distinction between them is recognized in current religious thinking, and among those who maintain the distinction, unanimity does not exist as to whether departed saints, in their disembodied state, are in paradise, merely, or in heaven itself—the former place (some might prefer to say *state*) being regarded, with respect to glory, as inferior to the latter, or as the ante-chamber leading to it. I remark, however, that whatever view is taken of this question, there is a very general agreement that the departed spirits of the good are with Christ.

By the blessed hope of the gospel, I mean, of course, the second “glorious appearing of the great God and our Saviour Jesus Christ.” By it I refer to the consummation of the Master’s promise—“I will come again, and receive you to myself.” By it I designate the event which loomed up before the faith of a beloved Apostle when, seeking to pour comfort into the hearts of a sorrowing Church, he said—“The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”

I present these two doctrines in connection for the purpose of remarking upon the obvious and irreconcilable conflict which exists between them as matters of Christian faith. Both views cannot exert their legitimate influence upon the same individual at the same time. This fact is matter of observation everywhere in Christendom—the reason for it ought to be misunderstood by none. To believe practically that “death is the gate to endless joy,” is necessarily to feel little or no interest in the coming of the Lord and “our gathering together unto him” at his advent. On the other hand, to be profoundly impressed with the truth of the Bridegroom’s return, and with the scenes of grandeur and glory which wait upon the coming of the day of God,

implies a recognition of the truth that death is a foe whose dreary domains can never be pierced by the light of life until He comes who holds the keys of hades.

The danger that the notion of disembodied felicity should usurp the place which Christ’s company ought to occupy in the faith of the Church, is more than hinted at in the following remarks from that able writer on the second advent, Rev. David Brown, of Scotland:—

“It is not enough that we believe the doctrines of Scripture numerically so to speak. We must believe them as they are revealed—in their revealed collocations and bearings. Implicit submission to the authority of God’s word obviously includes this. If, then, Christ’s second appearing, instead of being full in the view of the Church, as we find it in the New Testament, is shifting into the background, while other anticipations are advanced into its room, which, though themselves scriptural, do not occupy in Scripture the place which we assign to them, are we ‘trembling’ at the authority and the wisdom of God in his Word, or are we not rather ‘leaning to our own understanding?’”

Several important items are stated in the foregoing. 1. The second appearing of Christ will be full in the view of any Church whose faith is conformed to the New Testament. 2. There is danger of shifting the doctrine of the advent into the background to make room for “other anticipations.” 3. Mr. B. seems to concede that these “other anticipations” may be scriptural! Of course the reader will infer that Mr. Brown has in view the popular idea of going to glory at death when he speaks of “other anticipations.” This is the fact, and in order to keep the advent in the foreground, and death in the background, he does not tell his readers that death is “but the voice that Jesus sends, to call us to his arms.” No—consistency will not permit him to talk in such a strain, popular though it be. Another extract will show the reader how *death* is viewed by Mr. B. He says:—

“The death of believers, however changed in its character, in virtue of their union to Christ, is, intrinsically considered, not joyous, but grievous—not attractive, but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. The bliss of the disembodied spirits of the just is not only incomplete, but, in some sense, private and fragmentary, if I may so express myself.”

Upon this I observe, that to some the thought of *sleeping* “in Jesus” has greater charms than a

state which involves "the *unnatural* and *abhorrent* divorce of parties made for sweet and uninterrupted fellowship," and in which the "bliss" of the saved is "incomplete, private and fragmentary!" Query: Where does the Bible tell us of the *re-union* of the divorced "parties" referred to by Mr. Brown? Theologians have a good deal to say about the immortal soul returning to re-inhabit the body, at the resurrection—but where does the Word of God talk thus? Echo answers, Where? Jesus does not say—I will bring him *down* from the land of spirits in the last day, but "I will RAISE HIM UP in the last day." Again I might inquire, Where does the Bible speak of bliss in a life beyond the present, except as it points us to "the far more exceeding and eternal weight of glory"—to the "fullness of joy" in God's presence and the pleasures forevermore at his right hand? These, blessed be God, are not incomplete, but *perfect*! Neither are they *private*, for they shall be shared, in all their infinitude of joy, by the whole redeemed host of God's elect.

We have seen how Mr. Brown views death. In contrast to that, hear what he says concerning the coming of Jesus. We quote once more: "But as the Redeemer's appearing all the redeemed will be called together, and *perfectly*, publicly and simultaneously glorified. It is necessary to point out the inferiority, in practical power, of the one prospect to the other, or to indicate the superior class of ideas and feelings which the latter is fitted to generate."

How grateful should we be for scriptural light concerning man's condition in death. *Everything*, with us who see the *truth* in this direction, hangs upon the resurrection of the dead, and this in turn hangs upon the coming of Jesus.—*Bible Examiner of 1862.*

THE TWO RESURRECTIONS.

REV. XX. 4-8.

Upon this passage Dean Alford, the eminent commentator, makes the following remarks: "I cannot consent to distort the words from their plain and obvious sense and chronological place in the prophecy, on account of any considerations of difficulty or any risk of abuse which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for three hundred years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors, who are among the first in reverence for antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents.

As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain persons lived at the first, and the rest of the dead only at the end of a specified period after that first—if, in such a passage, the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then there is an end to all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which, I suppose, none will be hardy enough to maintain; but if the second is literal, so is the first, which, in common with the whole primitive church and many of the best modern expositors, I do maintain and receive as an article of faith and hope."

Those, then, who hold the doctrine of two resurrections, the one at the beginning, and the other at the end of the millenium, need not be disturbed when told that they are regarded as "eccentric," or "crazy;" for, according to the testimony of this distinguished scholar, they stand "with the whole primitive church and many of the best modern expositors."

Bishop Newton, also, after stating that the passage teaches "a particular resurrection preceding the general one at least a thousand years," goes on to say: "This prophecy, therefore, remains yet to be fulfilled, even though the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said that some of the dead who were beheaded 'lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished,' unless the dying and living again be the same in both places, a proper death and resurrection? If the martyrs rise only in the spiritual sense, then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory, too, like those whom St. Paul mentions in 2 Tim. ii. 17, 18, 'Hymeneus and Philetus, who concerning the truth have erréd, saying that the resurrection is passed already; and overthrow the faith of some.'"

A proud heart and a lofty mountain are never fruitful.—*George Eliot.*

SERMON.

By Rev. J. Baldwin Brown, pastor of one of the Congregational (independent) churches of London, Eng., on the subject of Annihilation and Endless Misery.

LECTURE I.—PRELIMINARY CONSIDERATIONS.

(Delivered on Sunday Evening, Feb. 14, 1875.)

"The Son of man is not come to destroy men's lives, but to save them."—Luke ix. 56.

It is hard for me to express the sense which I entertain of the gravity of this profoundly difficult but profoundly important subject, on which I have undertaken to address you. The question of the future destiny of the impenitent is being, and is likely to be, increasingly pressed on the thoughtful consideration of those who care to think about their creed in the Christian church by the character and the tendency of the intellectual activity of our times, whose atmosphere we breathe, and whose influence we take in at every pore, and by the ideas which are dominant in the constitution and development of modern society. The doctrine of the eternal torment of those who die in sin, is the point on which probably the mediæval theology is most visibly and hopelessly breaking down. For it has now, blessed be God, become simply incredible to all who care to exercise their minds and their hearts about Divine things that the God whose love to the world can be measured only on Calvary, can bring into existence, generation after generation, countless myriads of intelligent beings, capable of suffering intensely, with a clear certainty that a vast mass of them must spend an undying existence in fearful anguish, for want of faith in a Gospel which but a few of them were permitted to listen to, and which still fewer of them had a chance of hearing, as Christ would have proclaimed it, in the full power of its love and its truth. The Calvinistic system of theology, which inherits from the Augustian, with a momentous difference, as I shall have to point out, hangs together very firmly. But it is breaking down at every point save one—its grand central affirmation, by which it strikes its root into the very core of Christianity. But this point which we have met to consider stands forth with peculiar prominence, seeing that it involves consequences of such tremendous moment to the character and the government of God on the one hand and to the welfare of the great mass of mankind on the other.

The heart and the intellect of the Christian church have been educated to an extent of which they have been little conscious during the past generations, by the rationalism which they so

expressively mistrust, and that spirit of scientific inquiry which they so insanely dread. And it now seems clear, at any rate to the most instructed and open-hearted, that this vision must be closed, the vision of the great mass of mankind, the men and the women for whom Christ died, and whom on Calvary He gathered to his heart, passing out after a sad, struggling, sobbing life into a great waste of eternal darkness, where "*weeping and wailing and gnashing of teeth*" burden the shuddering air forever and forever. The church has for ages kept this vision studiously before the eyes of men as a powerful means of impressing and terrifying the ungodly, and of driving them by fear to seek safety within the only fold. But the time has come when it must be closed; it is too horrible; it presents the God of mercy as a fierce, stern Moloch; and it buries behind a murky cloud the radiance of that Love, which trod with weary, bleeding feet the path to Calvary; and there by one mighty, living sacrifice, made Life triumphant over Death forever, destroying the works of the Devil, and abolished his accursed reign.

The old doctrine of our stern theology has long been doomed, but during the last few years, through the flood of rational light which has been poured upon our theological systems, the decay of belief in it has been remarkably rapid. I am, I confess, amazed at the rapidity with which the ideas of the thoughtful in our churches on this great subject have been modified—if modified is the right word to employ. It rather seems to me as if our people, the young especially, had been cut adrift from their old moorings, and were floating hither and thither helplessly on the currents, in no small danger of being dashed in pieces against the rocks of negation, or swallowed up in the whirlpool of despair. One of our very ablest ministers, who is looked upon as a pillar, and who is understood to have adopted the theory of ultimate annihilation of the wicked, said to me some three years ago, when we were talking of the rapidity with which the old idea of eternal punishment was vanishing, "In ten years' time the great majority of our people will be either annihilationists or universalists." I did not agree with him then; I do not agree with him now. I am neither an annihilationist nor universalist; I do not think I can ever become the one or the other. The annihilationists seem to me to depreciate miserably man's constitution and experience on the one hand, and God's character and methods of government on the other; while the universalists seem to me to tamper perilously

with the freedom of man's will, and his control over his own destiny. I believe that a view may be taken of the future development of the universe of free spiritual being, which coincides neither with the one theory nor the other. It may be lamentably wanting, in the judgment of many, in the elements of dogmatic clearness and certainty; but it may yet express the clearest vision of those unutterable mysteries to which it is possible for us to attain under the present conditions of our existence; while it places us spiritually in a healthy, upright, attitude before the problem, and prepares us for the full solution of it, when we "see face to face," and "know even as also we are known," beyond the veil of death.

[REMARKS BY ED. OF EX.—Mr. B. seemed at a loss to know what is to be the end of the wilful rejectors of Christ. His difficulties seem to arise from a misconception, founded on the idea that some of the advocates of annihilation hold, that it is to be preceded by horrible torments not unlike in nature to eternal torments. I do not wonder he characterizes such an annihilation a "mis-rabbi" doctrine. In such a view the EDITOR of this Magazine agrees with him.]

To cast a doubt on the orthodox belief, that the Creator and Ruler of men has chosen by His sovereign will to elect an uncertain but a limited number of men to eternal life, to make them by His grace holy, and happy for eternity, while the rest, the great multitude of men, are, I will not say doomed, but left to bear the penalties of sin in the shape of eternal tortures—I say to cast a doubt on this orthodox belief is, with many whom I am addressing, equivalent to denying the truth of the Gospel, and handing over the ark of God to His foes. I would that my words were strong enough to induce them to believe that such a Gospel of the God who "is Love" has become incredible. Men in these days, and still more in the future days, *never can* believe it. Belief in it is no longer possible. To persist in preaching it, and to insist that your teachers shall preach it, is to drive men—the great world to which you preach—into open infidelity. How far the world has been already driven into infidelity by the preaching of such a Gospel, look around you and see. The attitude of science with relation to religion, which is one of the vital, spiritual questions of our times, is simply at heart, the inevitable protest of the honest, human intellect, fairly awake and energetic, against a narrow, selfish, exclusive, and therefore wholly incredible, theology. The ideas of the character and methods of the Creator and Ruler of all these worlds, which our theology has proclaimed,

have been found impossible of belief, in the light of free intelligence and human sympathy and charity. The result has been a strong current of thought and feeling against religion in any form, as a narrowing and blinding doctrine, putting a veil between a man's eyes and the truth. So long as we persist in fighting for and promulgating incredible dogmas, so long will this antagonism to religion in any shape widen and deepen. When you Christian people, who love the truth, and are ready to make large sacrifices to make known the truth, and to forward its work, give to your fellow-men a Gospel, which is in fair harmony with the immutable convictions of man's conscience, and the ineradicable instincts of his heart, you will witness the revival for which you pine and pray. For man was made to believe; he longs, he pants to believe; but age after age he is driven into atheism by the falsehoods which are promulgated in the name of the God of truth, and the cruel wrong to the creature which is said to be perpetrated by the ordinance of the God of love. The time has come when, if the schism between Christianity and human society is not to be made final and complete, you must consent to reconsider the judgments about the Divine and human things which have been handed down to you from ages of strife and confusion, in the light of the ideas and habits which belong to our time, and are shaping the form of the future; you must suspend the prejudices which make it so hard for any new thoughts about Divine truth, thoughts which make for harmony and to progress, to obtain a fair judgment from the intellect and conscience of the Christian community; you must let the light of reason play upon revelation, and unveil its meanings; you must extend your sympathy instead of your distrust to all honest-hearted men who are seeking with some effort and pain to find the true harmony of the written Word with the laws of man's nature, with the constitution of society, with the order of creation, and with the testimony of history. You must cease to dishearten and to depress them by your doubts and inuendoes, as if they were enemies of the truth of Christ's Gospel, for which God knows they would willingly die; you must sustain, strengthen and cheer them by your sympathy, your good words, your prayers, in their endeavors to explore, that they may expound the truth. I wish I could convey to you the intensity of my belief that it depends largely on the moral attitude of the orthodox believers toward such inquiries as these and the inquirers, whether any honest belief in the great Christian verities is possible for the cultivated and unculti-

vated classes in this generation; or whether we must pass through a great slough of atheism and that dark moral chaos which inevitably issues from it, before we come forth, or rather, let me say, before our children come forth to that broad, firm continent of truth, righteousness and charity, which, since Christ reigns, we know must lie beyond.

A MORTAL RESURRECTION.

BY ELD. S. W. BISHOP.

The objection paramount to all others, urged against the position held by us, by some who oppose us, is, that it involves the necessity of "a mortal resurrection." This is supposed to be an awful doctrine. One dear brother said to me, in substance, as follows: "If I could be made to believe in a resurrection to mortality, I would put bands around my Bible and lay it aside." This illustrates the deep-seated repugnance existing in some minds against the idea that any of the race will be raised from the dead in a condition of mortality. I have most firmly believed that no such resurrection is taught in the word of God. But I have always felt that I would believe *all* the teachings of that word; and as we now "see through a glass darkly," and shall while this age lasts, I will not lay my Bible aside, though oft renewed investigation may prove that I have been many times mistaken.

But what is there so distasteful about a resurrection to a mortal life? If that resurrection was to torture and a second dying, with no opportunity to escape such a result, it would indeed be a dreadful idea. But, stripped of this conclusion, I can see nothing, whatever, repugnant in the fact of a mortal resurrection. It was certainly no horrible thing to raise from the dead a Lazarus, the widow's son, the daughter of Jairus, etc., etc. These were all raised mortal, and had an opportunity beyond death to believe in Christ and secure an endless life. I have no idea that the resurrection of those named above, and others mentioned in the holy scriptures, was anything but very agreeable to the friends of those who had been dead.

But our feelings with regard to this matter prove nothing whatever. The word of God can alone settle this question. To that word I most reverently and solemnly appeal.

First. A mortal resurrection is taught in the word of God as a logical sequence. I mean by this statement that there are events marked in the word of God to occur in the future that, if

they ever do occur, will necessitate a mortal resurrection. This, being true, affords the most positive evidence that such a resurrection will take place. If God has declared that certain things shall be accomplished, and those things can never take place unless men are raised in a mortal condition, it is just as certain that they will be thus raised as that God cannot lie. Who dares dispute this statement? No conscientious, truth-loving, sensible person will attempt to deny this principle. All that is really needed to prove that men will be raised from the dead in a mortal condition is, therefore, to bring a positive *thus saith the Lord* that things of the character I have named will take place, and when I have done this the question, as to "a mortal resurrection," is settled. I do not settle it. No, no. But the declarations of the inspired word do settle all questions of truth. My first scripture is that which records the oath and promise of God to Abraham. It reads, "In thee and in thy seed shall all the families, kindreds, nations of the earth be blessed." (See Gen. xii., 3; ch. xxvi., 4; ch. xviii., 18; ch. xxii., 18.)

St. Paul gives the exact character of this blessing, or shows in the use of the plainest language in what the blessing through Abraham and his seed consists. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blest." (Gal. iii. 8).

The Emphatic Diaglott reads "nations," instead of "heathen." According to the divine comment of the inspired Paul, the oath and promise of God not only embraces the preaching of the gospel to all the nations, but also the justification of the nations *by faith*.

Great stress has been laid by those who oppose the truth of the "ages to come," upon the supposed fact that the prophecies of the Old Testament must be explained by New Testament writers and teachers. This is not true, necessarily, neither is it true in fact; but if these men adhere to their own rule they will be compelled to admit that the oath and promise of God to Abraham secures to all the nations the blessing of justification by faith, for thus St. Paul applies it. The "nations" have lived and died in the past without receiving this blessing. They can never receive it unless they are raised from the dead; and as the oath and promise are both immutable, they must therefore be raised from the dead to receive the promised blessing. This is the only logical conclusion to which I can come.

Again: There is a repetition of this oath and

promise recorded in Isa. xlv., 23. The language is as follows: "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that to me every knee shall bow, and every tongue shall swear." I go again to the New Testament and read St. Paul's construction of this text. He uses the following language: "Wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9—10).

The Emphatic Dingtott reads, instead of under the earth, "Underground ones." This can, of course, refer only to the dead. Let these anti-ages to come brethren, again apply their rule.

The inspired apostle construes this oath to teach that every tongue, both dead and living, in heaven, in the earth, and under the ground, shall confess that Jesus is Lord; and the confession is to the glory of God the Father. Surely these underground ones cannot make such confession unless they are raised from the dead.

But it may be urged that these are the righteous. I answer, it is *every knee* and *every tongue*; and surely none will claim that all who have died have been righteous before their death. Says another, "Your view is universalism." It is no more universalism than yours. You claim that it is the righteous dead only who confess Christ beyond the resurrection; and *God*, not I, says *every tongue* shall confess, etc. But all, and every, do not necessarily embrace every individual; still such expressions must take the mass. We are positively told that *all* die in Adam, (1 Cor. xv., 22); and that death is passed upon *all men*. (Rom. v., 12). Every member of the race will not pass into death, notwithstanding these broad declarations. This is the general rule; but there have been exceptions to this rule in the past, and the saints of God who are alive at the second advent will also be an exception to this rule. So in this case: the great mass of mankind will confess Christ in the ages to come; but I understand the scriptures to plainly teach that all who have had a sufficient opportunity to believe in God through our "Lord Jesus Christ, and have refused, have rejected Christ, "will remain in the congregation of the dead" eternally. But before a single child of the race can be consigned to this awful doom, God's infinite love for all the race; his infinite impartial justice will require that a sufficient opportunity be given every member of the race to know the only true God and Jesus Christ. The

granting of such opportunity necessitates a "mortal resurrection."

Second. Other scriptures, both in the prophets and elsewhere, teach, in positive language, a mortal resurrection; a resurrection to probation. I refer, first to Ezekiel, chapter thirty-seven. In that chapter is recorded the vision of dry bones. This vision is explained by the God of heaven; and it would be presumption of a dangerous character to attempt to alter, change, or explain God's explanation. I am disposed to abide by the rule long since adopted by us as a class, viz.: When God, or Christ explain, their explanation is strictly literal. The God-given explanation of this vision is as follows: "These bones are the *whole house of Israel*. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezek. xxxvii., 12). The whole house of Israel is shown by the last part of this chapter to be Judah, and Ephraim, or the ten tribes; and that they are mortal when thus raised from the dead and brought into the land of Israel, is positive from the following language: "And they shall dwell in the land that I have given to my servant Jacob, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever. * * * And I will place them, and *multiply them*," etc. (Verses 25, 26.) Immortal men do not beget, neither do immortal women bear children; but, as sure as the Lord spoke by Ezekiel, children will be born unto Israel after their resurrection, and that too while David, their prince (Christ) is reigning over them forever. Here, then, is positive evidence, drawn from the scriptures of truth, that in the future men will be raised from the dead in a mortal state, and put on trial for a higher position. There is nothing in my heart to forbid it. So far from that, I am glad to know that those who have never had a sufficient opportunity to know Christ and believe in him in this life, will have that opportunity granted them in the ages to come, and thus God's dealings with the entire race will be characterized by impartial, infinite love and justice. But if my feelings were different they would not change the divine arrangement. God has purposed that all the creatures he has made shall have a fair opportunity to receive an endless life; and his purpose is immutable. Let us submit willingly and lovingly to the will of God here, and a great exaltation awaits us in the ages to come, viz: a joint rulership of the earth with Jesus Christ, the great head of the church.

I next turn to the New Testament.

The language of the Son of God, recorded in John v., 28, 29, brings plainly to our knowledge the fact that two classes will be raised from the dead, and that they will be raised to two distinct conditions, and for different purposes. One class is raised to life; the other to damnation, or condemnation. The word here translated damnation is *Krisis*, and should have been translated judgment. This is, doubtless, its legitimate meaning. One class, then, is raised to eternal life, while the other class is brought up from the dead to be judged. There can be no such thing as a judgment without a trial, and it is a principle laid down in the scriptures that the trial of the race, their judgment, necessarily involves probation, be that judgment or trial where it may. Judgment consists in these acts, viz.: the trial, decision, and the carrying into effect of the decision of the judge. We who are living under the light of the gospel of Christ are now on trial. That trial, with us, will end with this life. Others, yea, millions of our race, have had no such trial. They have died without the opportunity. But an impartial God will not refuse them this first act in the judgment. As sure as God is impartial they will pass the judgment in all its consecutive acts; and Christ declares that a portion of the race will be raised for this very purpose, viz.: to be judged—to be put on trial for an endless life. Into this judgment those who believe in Christ, in this life, will not come. "Indeed, I truly say to you, he who hears my word, and believes him who sent me, has *aiouion* life, and comes not into judgment, but has passed from death into life." (John v. 25.—*Em. Dia.*) This must refer to the judgment in the future, for it is certain that all who believe in Christ in this life do pass through judgment. The judgment into which such do not come is evidently the judgment to which those are raised who are named in v. 29. They must, of course, be raised mortal, for if raised immortal they are beyond all judgment.

In this Scripture, to my mind, is positive proof of a mortal resurrection. How much more satisfactory it is to believe a declaration of Scripture as it reads, than to hold a theory that compels him who holds it to expend a large effort, and much ingenuity to prevent that theory from plainly and positively contradicting such Scripture testimony. This has been my experience with John v. 28, 29. I have never till now been satisfied with any view taken concerning the teaching of the Son of God in that Scripture.

Of like character is the statement of Paul in Acts xxiv. 15. If we believe that text as it stands recorded in our Bibles, we are compelled

to admit that there will be "a resurrection of the dead, both of the just and of the unjust;" for, so the text plainly reads: and who has the authority to change it, or nullify its plain reading? Our motto should be, and mine shall ever be, let God be true though it gives the lie to all our theorizing.

The above Scripture reads in the Emphatic Diaglott as follows: "Having a hope in God, which even they themselves are looking for, that there is to be a resurrection both of the righteous and unrighteous." This is plain enough, surely. Paul's hope was the self-same hope for which the Jews were looking. So it reads, and so I believe. Murdock translates his verse thus: "And I have a hope in God, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked." Here Paul declares in the plainest language that the Jews expect precisely what he hopes for as respects the resurrection of the dead. If we can know just what the Jews "looked for"—"expected"—it will be plain enough what Paul hoped for. Mark; whatever is embraced in Paul's doctrine of the resurrection, is with him a subject of *hope*. Hope is made up of expectation and desire. Paul could not desire that any should be raised from the dead to a worse condition than that in which they are already; therefore, the resurrection of the dead, both of the just and of the unjust, for which he hoped, and the Jews looked for—expected—could not be to suffering and a second dying as a necessary result of such a resurrection; for that Paul could not desire. Whoever, therefore, is embraced in the class called in the text the unjust, will not be raised for the purpose of placing them in a condition of suffering. That Gentiles are among those for whom the Jews looked to be raised from the dead is not true. Their expectation for a resurrection concerned the nation of Israel only. I need not stop to prove this point. Their hope in the resurrection was emphatically the hope of Israel. They believed that all Israel, both the just and the unjust, would share in the resurrection of the dead. This they looked for, and this they, the Jews, expected, and this Paul believed; for thus he declares in unmistakably plain language. The unjust of the nation of Israel will not, of course, be raised immortal; when, therefore, the great Apostle states in the plainest language that such will be raised from the dead, he is in harmony with Ezekiel, and plainly and positively teaches a "mortal resurrection."

But for what purpose are they raised. I answer, it must be for some purpose of good to-

ward them. Nothing short of a probation for an endless life can, in the light of God's great character of love and impartial justice, justify a resurrection of unjust persons. That this is the purpose for which they are raised, to me, is abundantly evident.

It is, however, objected that Luke xx. 36. teaches that all who are raised from the dead are immortal. This is a mistake. Let me quote verse 35, just as it stand in the Emphatic Diaglott. I wish to quote it precisely as it is printed in that version of the New Testament, that all may see which are the emphatic words. It reads, "But those deemed worthy to obtain that age and that resurrection," etc. Mark, it is emphatically "that resurrection." What resurrection? The word for word translation of this version answers this question. It reads, "The resurrection—that out of dead ones." That is the resurrection to immortality, viz.: That out from among the dead ones. "The "dead ones," of course, are not embraced in THAT resurrection, but are raised afterwards. The above is the character of the text recorded in Phil. iii. 2. The resurrection to which Paul was so anxious to attain, is that out from among the dead ones. But it does not argue that none of the dead ones, out from among whom Paul expected to be raised, will not have a resurrection, because he labored if by any means he might attain unto THAT resurrection. Remember that Christ has abolished death; that he, as our kinsman, the kinsman of the race, has the right to redeem the race from death. That he will do it is clearly taught in the Scriptures of truth. For, "as by the offence of one, judgment, came upon all men to condemnation, even so, by the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 18). If, therefore, any are left in endless death, and some will be, they will not be excluded from the privileges of a resurrection on account of that first transgression; but because of their wilful rejection of Christ, through whom alone any of the race can gain an endless life. Thus it is my firm belief that a multitude of our race will be raised from the dead, and enter for the first time on a probation for eternal life. I am exceedingly thankful to God for his great love and mercy to the race, in making ample provision for the great need of the race; provision exactly calculated to meet the great difficulty which has overtaken them, and one that will result in the redemption to an unending life, not of the "little flock" only, but also of a great company that no man can number. I expect to praise God through "an endless succession of ages" for his wonder-

ful goodness to a lost race. I am striving to be found all ready to engage in the work of blessing the nations when the dead shall be gathered out, and God's kings and priests shall enter on this great work in the ages to come.

WEST MERIDEN, CONN., July, 1875.

BELIEVING AND FEELING.

With humble trust that our heavenly Father will condescend, through even us, to throw some light upon this subject, where excellent brethren seem to misunderstand each other, beloved, we write unto you.

And first, can one believe without any change of emotion or feeling immediately resulting? Certainly not. It is not possible in the nature of the mind.

But second. You say, will one always be conscious of great emotion? Not always. So far from that, so perfect is the rest into which he who believes enters, that feeling is hushed, every power of his soul seems to be absorbed in believing, or if faith is stronger, in a state of equilibrium or perfect relative position. He will say, I believe, "I have no feeling." "All is quietness and assurance." "I rest from self, from all my own works." "I rest in the truth of God." "I am tempted, but I will, can, and do believe." "Why, God is true! Oh! how I do trust him." "And just in proportion as I believe do I enter into rest." "I have done fighting my own battles." "All responsibility about my coming off conqueror is now upon God, since I by grace through faith have ventured, and do venture, upon his promise. I now meet my spiritual foes in him, in his name, and strength, and invincibility. I am even now in advance, conqueror over these besetments, so long my tyrants." Come on, ye spiritual foes! I pant to show you how I have victory over you, in God. I have no emotion, but this rest, this strength in God, this conscious believing, this ceasing from all my own works, as God did from his. Oh! glory! I do not ask for feeling—no, hallelujah! God is true! I believe! I can rest upon his truth without feeling.

I almost love to have my faith tried, and tested by absence of feeling. It is so sweet to believe God in spite of everything! I have not the witness of the Holy Spirit. But I will, I do, believe it will come! God cannot fail. I believe, and he doeth the work. I stand by faith. I will sooner die than doubt. "My faith is the substance of things hoped for, the evidence of things not seen." Seen! Why should I ask for sight, when God is so infinitely true, and it

is so safe for a worm to trust him? I have no feeling, I ask for none, to prove the truth of God to his promises. Hallelujah!

Now who does not see that this rest, this quietness and assurance is new experience, is the deepest feeling? Still should you say to such an one, Have you the witness of the Holy Spirit? he must answer, No. Have you the fulness of perfect love? No; but my faith claims them, and will claim them. It is better "evidence" of the possession of them, than any amount of feeling, which must vary, could be. God is true! I can trust him! Let him try my faith before he gives the realization of them, just as he sees for my good and his glory. I can wait. I do not ask for feeling to corroborate the truth of God, as I once did. I even love to have my confidence in God tested. Oh! this rest! We who believe do enter into rest.

Now, when this disciple speaks of this experience, ever after he will say, I had not feeling! meaning no extatic joy, no witness of the Holy Spirit. But he did enjoy the rest of a seraph, in the truth of God.—*Selected.*

MEETINGS IN SOUTHERN ILLINOIS.

BY AMOS SANDFORD.

BRO. STORNS: On Monday, July 12, at 8 P. M., I commenced a series of nine lectures, at a log school-house near Bro. H. M. Cacke's residence, two miles west of Sulphur Springs, Williamson County, Ill. Notwithstanding the busy season among the farmers the house was filled to overflowing every night, and the last four discourses, on Saturday and Sunday, were delivered in the open air. The subjects presented were, (1), The Gospel; (2), The Kingdom of God; (3), The new Birth or regeneration; (4), The Resurrection; (5), Hell; (6), The true church; (7), Objections answered, consisting of a brief exposition of Moses and Elias on the Mount; the Rich Man and Lazarus, and the Thief on the Cross; (8), Faith; (9), What is Religion? On Sunday, P. M., at a private house, an *ecclesia* of twelve members of "the body of Christ" commemorated the death of Jesus in the use of the bread and wine: for, while we agree with you that it *ought* to be observed *annually*, still we think the Scriptures teach that we *may* eat the Lord's supper at any other time.

Throughout the entire course the people listened with profound interest. Some had never so much as heard that there be a "Gospel of the

Kingdom," and were astonished to see me commence meeting without public, vocal prayer, and to hear me ask their "Chief Priests and Elders" questions, such as "What is the Gospel?"—the Kingdom of God,—the soul,—the spirit, etc., stopping in my lectures for them to answer.

When I first commenced I told them if they wanted any of their preachers to occupy the desk with me, I would cheerfully divide time with them: and notwithstanding five of them were there, from time to time, not one of them offered to accept of the proposition. One of them only came once, and then tried to keep all of his church members away; but he did not succeed very well. Another meeting will be held at the same place on Friday, September 17th, at 7:30 P. M., and over the following Sunday.

I have read your work entitled "Essential Baptism," and beg leave to differ with you, and hold the "one baptism" (Eph. iv. 4) to be dipping in water *after* a hearty belief of the Gospel of the Kingdom. With this exception, and the slight difference of opinion on the Lord's Supper, before mentioned, I suppose I agree with you in Scripture views as nearly as with any other living man; and I suppose we can work together until the time shall come when we can "see eye to eye" upon all points.

I hope to be able to do more for the EXAMINER in the future than the past. Your liberal "club rates" ought to give your Magazine a wide circulation. If I could possibly raise \$10, to spare, you shall have it, if I have to give the paper to nine persons who will read it. I am preaching *all the time*, and if agreeable, will write frequent short reports for your Magazine. I do hope the preaching brethren will do all they can in pressing on the battle for the right.

Yours, in the "One Hope,"

ANNA, ILL.

AMOS SANFORD.

The dangers which arise from free thought, in matters of religion, do not differ from those which arise from any other exercise of that liberty which is essential to a state of probation. If "every one of us shall give account of himself to God," (Rom. xiv. 12), who shall say "every one" has not a God given right to free thought and investigation, as to what truth is? and to express his thoughts without being responsible to human beings who are as liable to err as himself?

Christ admired the centurion, not for his greatness, but for his graces.

LINES ON ISRAEL.

BRO. STORRS: The following lines were written for the "Israelite Indeed," in 1858. If you think them suitable, you may publish them in the EXAMINER. I have not changed my mind any on that subject since I penned them for that paper; but believe the time is near when Israel will be gathered to their land again.

"Pray for the peace of Jerusalem:
They shall prosper that love thee."

ABBY A. PERRY.

Scotland, Conn.

"Comfort ye, comfort ye *my people*, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl 1, 2.

These words of inspiration,
Long since recorded, stand;
Hear them ye Gentile nations,
It is the Lord's command.

Speak to my chosen people,
The seed of Abraham;
Scattered among the heathen,
Far from their promised land.

Speak to them words of comfort—
Words by God's prophet penned;
The promise of ЖИЗНЬ,
That He will gather them.

Though *exiles* long they've wandered;
By Gentile hands oppressed;
Recorded stands the promise,
The Lord will give them *rest*.

When Gentile times are ended,
Their Saviour will return;
He, whom they once rejected,
Will gather Israel home.

And when they shall behold Him,
Each family will mourn
To think they once despised Him
And treated him with scorn!

What grief will then possess them
To know *they crucified*
Their Lord who came to save them,
And for them *bled and died*.

O Israel, come relenting,
And turn to Him to-day;
Go to Him now, *repenting*;
He'll wash your sins away.

To-day He lives in heaven,
Our faithful—*great High Priest*,
But soon, oh soon, He's coming
To give *His people rest*.

Not only Jew, but Gentile,
Who've been grafted into him,
With them will be partakers
Of Christ, the "living vine."

Come, then, Thou great Restorer,
And gather Israel home;
With them bless all the nations,
And build up David's throne.

Sit thou, and reign upon it,
Till all opposing power
Shall be subdued and conquered,
And reign for ever more.

LETTERS AND EXTRACTS.

A REQUEST BY J. L. KNAPP.

BRO. STORRS: It appears to me that among the writers for the BIBLE EXAMINER there is some one that could accomplish a great amount of good to the cause of truth by writing, in tract form, the plan of redemption; or, God's plan from the creation down. His plan of taking out of the nations a class to be with him as *kings* and *priests*, and the work they are to perform after Christ's return from heaven, when Rev. xiv. will be fulfilled, and so on in the history, until all shall have had a knowledge of the truth; and give us the Scriptures on each point.

This would enable us to get these truths before the people. If you have not the time, perhaps some one else has, and I think ought to volunteer for the work. It would be better to the Church than money at interest.

I find the "Advent" people in trouble about how to get a harmony of Bible truth; and almost invariably, after discussing it, leave it where they took it up. They cannot make the Scriptures a harmony with their theory.

What I have suggested, if carried out in a pamphlet, would help them out of the fog and mists in which they are involved. I hope others will feel the importance of this work. Let us hear from them.

Santa Clara, California, June, 1875.

REMARKS BY THE EDITOR.—I do not know what more or better can be done in the matter suggested by friend KNAPP than what has been done. Works have been written and published by HENRY DUNN, England; by Eld. JACOB BLAIN, Buffalo, N. Y., and by *Myself*, on this great, glorious, and important subject. I know not how I can condense the matter, giving an outline of the whole, in a more concise and cheap form than it is done in my pamphlet, "DIVINE DISPENSATIONS: or, The Divine Plan in the Goe-

ernment of our Race." To this add the other works noticed in our Catalogue, and works by Eld. BLAIN; and the defence of our position is too strong to be overthrown by human efforts; yet, "not unto us, but unto the Lord's name be the glory." When men are willing to read prayerfully and with an unprejudiced mind, anxiously concerned only to know the truth, laying aside worldly considerations, there need be no fear us to the result, with the Bible in their hands.

FROM POLLY G. PITTS.

BRO. STORRS: I take my pen to let you and the readers of the EXAMINER know that I bless God to-day that the *light of life* is spreading, and that he has blessed me with long life, so that I have seen the light. How glad I am to-day that there is such a medium as the BIBLE EXAMINER in existence, for those that will walk at liberty, to speak their convictions of God's truth,—“The precious truth,”—and they can do it untrammelled. O! how precious is that love that suffereth long, and is kind; it envieth not; is not easily provoked; thinketh no evil; rejoicing not in iniquity, but rejoiceth in the truth. Yes, “God is love,” and God is truth; and O how it rejoiceth my heart, that it is the will of God that all men shall come to the knowledgu of the truth. This, brethren, is not an “Appalling doctrine.” How can a man be an unbeliever that has had no knowledge? I mean, of the truth. Now, as the word of God by his apostle is, that “The Lord Jesus Christ shall judge the quick and the dead (i. e., living and dead), at his appearing, and his kingdom,” it is evident that every creature must have knowledge of Christ, or the truth; and as the living and dead, comprises *all*, the whole, and thousands have died without the knowledge; it proves conclusively that they must have it in the *times* of the glorious restitution, when He shall send Jesus, whom the heavens must receive until these times begin; and surely God has spoken of those times by *all* of His *holy* prophets since the world began. Remember, dear brethren, that it reads “Judge the quick or living, and the dead at his appearing, and his kingdom.” Now, according to the construction of the passage, all are not judged at his appearing, but at his appearing “and his kingdom:” and as he must put down all rule and authority and power, “For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death:” and as death is not destroyed till at least a thousand years after the first resurrection, I conclude from the general tenor of

Scripture, and the love of God in Christ Jesus our Lord, that every creature to be a friend or enemy of Jesus Christ must know him. ‘And to be a fit subject for judgment, i. e., condemned or justified, they must have that knowledge. I firmly believe God will employ just the right means to give those the knowledge that never had it, and that the last prayer of our blessed Redeemer gives us the knowledge of the means that is to be employed. With Paul I can say, “Oh the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” Bless his holy name forever. Long ago He said to me, “Bow down thine ear, and hear the words of the wise, and apply thine heart to *my knowledge*: for it is a pleasant thing if thou keep them within thee; they shall withal be fitted in the lips. That thy trust may be in the Lord, I have made known to thee, this day, even to thee. Have not I written to thee excellent things in counsel and knowledge that I might make thee know the *certainty of the words of truth*; that thou mightest answer the words of truth to them that send unto thee?” Yes, Lord; Thy Word is truth.

How much I bless God for the BIBLE EXAMINER. I hope and *pray* that he will sanctify and bless every instrument, and all the means by which it is brought out. How much light I have received from its pages. I have been reading the 18th vol. lately, yes, over again; much of it I have read many times; and O how revived and strengthened I am; and I feel that it grows better all the while. In the last number of the present Vol., Brother Crawford asks a question that has often come into my mind, long ago. He says, “It has often become a question with me how much of what I call evil, or if you please, sins in others, can I help to maintain, or support, in the sight of Him whose throne is inhabited by judgment and with justice, and not be found guilty or condemned?” I bless God this question has been asked and acted upon by many, and that is the reason so many walk, in one sense, alone. Yet the true child can never walk alone, for God and all holy beings are on their side. As to an organized church, I have walked alone many years: yet I have not been alone.

Dear brethren, may God fill our hearts with his love, so that we can feel when we pray, “Our Father,”—that we mean the Father of all the children of whatever name or nation.

Your sister in the Lord.

Ecanoville, Wis., July 16, 1875.

NOTICE BY ELDER JACOB BLAIN.

As I have for many years been present at the Camp-meetings in New England, and shall not be able to attend this year, I wish to let my friends there know that it is a disappointment to me not to meet them and enjoy a happy greeting; but I cannot travel as heretofore: first, because my strength has failed rapidly of late from age or disease: second, the "hard times" is another reason.

I hope Eld. Owen, at the Springfield meeting, and some one at Alton Bay will have "HOPE FOR OUR RACE" to supply those who may wish for that work. If any friends, who have more of it than they are likely to sell at home, I hope they will take them to the meetings, as they may be wanted there. I shall need all I have printed to last me another year, as they are still called for.

I hope still to labor on to spread our joyful light. I find much to do at home, writing to friends, sending out papers and other works, and in laboring in our city of 140,000 inhabitants. As most of our old Advent brethren have embraced our views and taken the EXAMINER, we hope to open a meeting ere long.

"The Lord willing," I shall go to Chicago in Sept., and try to be a short time at the Camp-meeting at De Kalb, Ill., beginning Sept. 11.

I am much encouraged in our reform by five sermons preached by J. BALDWIN BROWN, London, England, against endless misery and annihilation. He is a learned and popular Dissenter, a class who are the same as the Congregationalists or Orthodox of this country. I am getting four of these sermons published in a political paper here, called the "Sunday News," which has a circulation of 10,000. We are paying for extra copies to scatter, and have sent off 200 of the first sermon, and shall send many more of two others, now being printed. They are creating much excitement in England, and will here. New Advent preachers, I learn, are coming out with the views we hold, and I trust will preach them.

Brethren, let us labor on hopefully, for God is for us, and "Who can stay his hand?" or, be against Him and prosper?

Buffalo, N. Y., July 18, 1875.

FROM R. WILLARD, SEN'R, M. D.

BRO. STORRS: Having just returned from a tour of four weeks visiting Washington City, Pittsburgh, Washington, Pa., Titusville, and other oil towns, we have abundant reason to bless our heavenly Father for many friends and trav-

eling mercies that crowned our experience while absent; and especially in finding our quiet home had been under the divine watch-care in our absence.

In the last "EXAMINER" an article by Dr. LEASK, headed, "Ministry of Evil," has shown up divine characteristics foreign to most minds, while contemplating the first principles of humanity, its moral bias, causes and effects resulting from that important transaction so pregnant of consequences hitherto and doubtless for the "ages" to come.

I doubt not but that many like myself have greatly wondered why this state of things should have occurred while under the direct supervision of God himself. Can we for a moment suppose that it was in the mind of Him whose provisions for our rescue could have designed us evil?

View the circumstances as we will, He must have seen the end from the beginning, and hence has, and could, do nothing wrong! Adam's incapacity to fill the sphere of his being, and render that homage due his Creator, seem to require additional capacities and powers than was attained to in the garden.

It is true, all other animals were made subject to him, and named by him, prior to the transgression; but the law of obedience awaited the gift of Eve, who afterwards was in the transgression, and up to that time roved the Eden Bowery unclad, and without a blush of shame.

Would this primeval state be coveted at the present day, innocent as they may have been? but destitute of free agency and apparently lacking that school of discipline, and absolute loyalty which only can qualify Adam's family for eternal glory.

O, I am glad that our heavenly Father has and is working all things according to the counsels of His own will.

I am reminded of the credited immortality to Adam, by the orthodox churches, while denuded mentally and physically. Truly their foundation is of quicksand. But *our* foundations are not in dust, but in Christ Jesus our Lord. Amen. He will yet "see" of the travail of His soul and be satisfied."

Disciplinary evil may yet be seen as a necessary means to qualify us through Christ for the inheritance of the saints in light, ages upon ages.

Dr. LEASK argues that "the ministry of evil has been of immense and incalculable value to mankind;" and that "the education of mankind," or humanity, "would have been impossible, had the individuals composing the race been of the unattractive type we have imagined."

Be it so: I am satisfied, if it be God's plan, it

must result in the greatest good to man and exalt His great name.

I trust we are getting near the twilight of the morning, and that restitution will soon be inaugurated, when the King of kings comes.

Dear Brethren, let us see to it that during present life we strive to make our calling sure. Fraternally.

HADDONFIELD, N. J., July 16, 1875.

FROM ELD. H. ROCKWELL.

BRO. STORRS: Peace be with thee, with thine, and with the whole family of man which God hath made. May the broad and deep flowing fountain of that sweet still river, which maketh glad the City of God, continue to roll on through the agencies which God hath appointed, overflowing its banks, causing its streams—which are unlike all other rivers—to flow upwards toward our darkened vision, so that while those who love darkness see naught but “men as trees walking,” the honest seeker after truth may find the truth as it is in Jesus, and see things clearly, that there is “Glory to God in the highest; and on earth peace.” But this greatly desired and long waited for “peace on earth and good will to man,” though it dawned on us a long time ago, our darkness, or rather *deadness*, has not permitted me to see or realize. *Dead* indeed must be the man in this day, who will sit still, day after day,—instead of opening his eyes to see the light,—and cry, “A little more slumber, a little more folding of the hands to sleep!” O what a horror of darkness rests upon the world! and gross darkness upon the so-called “church!” O how profound! How distressing to see and hear the cry from the half-aroused slumberer, as he yawns and rubs his eyes, with a small twinge of conscience of life, and turns from the light that startled him in his sleep, and says, “I don’t believe anything about it, and I don’t care anything about it: so, don’t trouble me with it; for, I know God can’t save any one after Christ comes the second time!” Will any of our well informed brethren be so good as to tell us from what source they get this information?

FROM CORA M. CLEMENCE.

BRO. STORRS: I am lost in wonder and praise, this morning while perusing the different articles in the EXAMINER; it is of intrinsic worth to me; and yet there are some articles that I do not fully comprehend; but we are taught to ask and receive. If I ask for wisdom, in divine things, I shall obtain. How gratifying to know that the Lord is inspiring some of the chosen ones to investigate the Scriptures and publish, that all

may have an opportunity to see the light and truth. How fast prophecy is fulfilled! Many are realizing the nearness of the “Great day.” How it behoves all of the Lord’s followers to be instant in prayer. Yes, it requires a constant watching. It is not by the theories of others, or to have our names inscribed in some church book of an earthly sect; but to know that our names are written in the Lamb’s book of life; and to have our daily walk and conversation such that those with whom we associate may take knowledge that we are taught of Christ. My prayer from day to day is, Lord, give the victory that overcomes the world. The Lord will have a pure, holy, tried, people; and none but the pure in heart shall see God.

I to-day perused with interest Galatians v. If all were to live by the teachings of this one chapter, and let the true spirit lead them, there would be a oneness that would unite the church and bring them together. If we live in the spirit we shall love all the true seed; and if we see them in error, we shall seek to reclaim them with that love which Jesus manifested. What a pattern of patience He was; and how, through these long ages of sin, He has borne with man! He will not always chide. No, the judgments are abroad in the land; and yet the people will not learn righteousness. But amidst all this rubbish “the Lord has jewels,” that are passing through the refiner’s process; the chiseling is preparing many to fit in their proper place. Some require more than others. I feel myself one that has been passing through this refining, and grace has triumphed, and I am enabled to say with the Psalmist, “The Lord of glory is my light, and my salvation: God is my strength.” I will not fear what all my foes can do.

I am still strong in the faith that Christ was given a ransom for *all*; and all,—not a few,—will have an opportunity to embrace this same faith. Truly your Sister, in search of truth.

New Britain, Conn., June 6, 1875.

FROM MRS. J. E. PECK.

BRO. STORRS: I received the package of BIBLE EXAMINERS and tracts, and have read nothing with a great deal of interest. I had heard nothing of you for so long time that I did not know of your “advance,” and was somewhat surprised at first; but if you have truth, and God’s word on your side, I say, Go forward; and “God speed the right.” I intend to study God’s word as long as I live in this present state, and hope to grow in grace and in knowledge.

I have long been a believer in probation after Christ’s second coming; and if those among the

living who have not yet "heard of His fame or seen His glory" are to have it declared to them, why not the corresponding classes who have died in ignorance and darkness? Not to believe this, seems to me like making God "a respecter of persons," which we are told He is not. (Acts x. 34, and Rom. ii. 11).

"Why should it be thought incredible" that some of the dead may be raised with "natural bodies" as we have every reason to believe Lazarus was, and the widow's son, also the daughter of Jairus? I am strongly inclined to think it will be so, and in fact have been almost persuaded of this being the truth for two years at least, though I have not said much about it.

I will make all the effort I can to get you some subscribers here. Your Sister in Christ.
Appleton, Wis., July, 1875.

E. A. LEWIS, Ashland, Ill., writes: Old Father Hunter, of whom I wrote you before, is anxious I should write you on his behalf. He is eighty-five years old, and says he has read the Bible sixty-five years, trying to understand it; sometimes groping his way in darkness, hardly knowing where he was. He has always been identified with "Old Baptists," as they are called here; but yet not satisfied altogether: they did not venture out far and deep enough for his longing after truth. When I first began to receive the doctrine of the Advent of Christ, I gave some lectures in the Methodist Church. The old gentleman is very deaf, yet he got hold of enough to make him think me on the right path, and came to get my papers to read. This was before I became acquainted with the BIBLE EXAMINER. When this came, he seemed to think the other papers not so important, as the EXAMINER was just what he wanted to satisfy his longing after truth. He says, "It seems to me I must see and converse with Bro. Storrs,—he is certainly right, and has the truth." The people here all think "Granpa Hunter" is a wonderful man in the Scriptures. But since he has embraced our doctrines and is so clear, and can talk so well, they are ready to call him "crazy," of course! He wishes you to send him the present volume of the EXAMINER and the bound volume xviii. He wants them to lend to his friends, to convince them of the truth.

REMARKS OF THE EDITOR.

It gives me great joy to know that any one is benefited by my feeble instrumentality; and especially the aged, who have been struggling many years under the soul-depressing theories of human "traditions" concerning the character

of God and his government over the creatures he has made. Praise the Lord, with some of his children "the darkness is past and the true light now shineth" to comfort them on their pilgrimage. Let others call us "crazy," if they will; so did a wondering multitude say of the apostles and believers on the day of Pentecost, "These men are full of new wine": quite sure they are "crazy" from excess of wine! Happy would it be for others if they would "taste and see" that "GOD IS LOVE." Their hearts would then leap for joy as ours do, and find "the best of the wine" had "been kept until now." So, they who drink it shall praise their KING.

ELD. E. OWEN, Portsmouth, N. H., writes: The war wages fiercely. Misrepresentation, legislation, disfellowship, and kindred arguments, are brought vigorously to bear upon all the rays of truth and light which seem to dart athwart the pathway which is less than thirty years old. In our State the spirit of intolerance is rampant. Some men refusing to labor with those who entertain the faith of "Ages to Come." Poor men! How little they realize the work they are doing, and for whom! My faith in God was never stronger; though that in men is continually growing weaker. It does seem that God will yet vindicate his truth, honor, name, and servants. The former is clearly gaining ground: upon all sides it is penetrating the minds of thinking men and women. But it requires strong decision and moral courage to face the tide.

REMARKS BY THE EDITOR.—Men use the best "arguments" they have; and our opposers seem, for the most part, to have none better for their purpose than those spoken of by Bro. Owen. If those are the best they can furnish, their "triumph" will be "short." Thinking and candid men are not long to be deceived by those old weapons of the Pharisees; and if they succeed in "crucifying" the truth now, it will rise again, in a short time, "to die no more." Let us "endure hardness as good soldiers of Jesus Christ;" for, "In due time we shall reap, if we faint not."

BRO. and SISTER FORD, Concord, N. H., write: We heard JOHN DIXON preach in Boston, Sunday July 4th, from the text, "He shall see of the travail of his soul and shall be satisfied." It was particularly blessed to us, it had been so long since we had heard anything of the kind. He is an excellent preacher, and says he has thrown off his fetters; but probably his sphere of action will be very limited in this age.

NOTE BY THE EDITOR.—BRO. DIXON'S letter in

the EXAMINER of March last will be remembered. He has taken a noble stand, and the Lord will take care of his "sphere of action." Few, in these days, are willing to accept the Saviour's words, "BLESSED are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." It is so much more pleasant to have "all men speak well of you," and be leaders of respectability. "Verily," such "have their reward."

Eld. S. W. Bishop's Post Office address is, "Box 566, WEST MERIDEN, CONN." He writes that his health is much improved since his removal from New Jersey to Connecticut, and thinks it can only be accounted for as the direct interposition of Almighty power; and says, "I feel exceeding thankful, you may rest assured;" and adds, "I shall be glad when the way opens for a full, free, and untrammelled presentation of the great light God has given us." Already he has calls to proclaim the truth. May the Lord open his way and give success to his work.

ELD. J. LEWIS writes from Otto, Ill., under date of July 12, saying: To-day I received the BIBLE EXAMINER. With interest I perused it from beginning to the end to see if the subject of "the ages to come" was not wound up; for it has appeared as if all had been said that could be. But thanks to the Father of light, in whom there is no variableness nor shadow of turning. I now see the subject is inexhaustible, and will be preached in the ages to come; for God will have all men to come "to the knowledge of the truth." The prayer of the world's Redeemer will be answered, "Sanctify them through thy truth; thy word is truth." Glory to God for the truth. I am now making my third trip through old Fulton county, and I never had such access to the people before. They say I do not preach as I used to when here seven or eight years ago. My reply is, "I have advanced." My present position seems to commend itself to every man's conscience. I am rejoicing in hope of "the glory that shall be revealed in us" under the reign of the Second Adam.

Mrs. R. W. PIERCE, Milwaukee, Wis., in June wrote: I think the last EXAMINER is the best of all. I gave it to a lady friend and asked her to read what you said about our being descendants of Joseph, and tell me what she thinks of it. I see so many who throw aside the Bible, and take science for their religion and guide, that I feel like drawing closer than ever to the blessed

Bible; and when I read anything that hath a "Thus saith the Lord" to it, I prize it. How I do long and pray for the time to come when we shall have a pure religion, taught us by faithful teachers; when this "covering," that is "cast over the face of all nations" will be removed, and we can understand the love of God in the gift of Jesus Christ! Who then can help loving such a heavenly Father?

HENRY A. TRAEGER, Sandwich, Ill., writes: Go on; the Lord is with you; spread the glorious news that "God is Love." Love in the fullest sense, that if it cannot benefit and bless by bestowing eternal life, it also cannot hurt except to benefit, as dire necessity may demand. O, if we could but partially fathom that love which caused the Son of God, Christ Jesus, to die for us, his enemies! Praise to His name throughout the Ages.

OBITUARY.

"Fell asleep in Jesus," June 6th, our beloved Bro. JOSEPH WHITE, aged 39 years, leaving a wife and three small children to mourn his absence. He was a man of God, and a devoted Christian; strong in the faith of soon seeing the "Desire of all nations." Some of his last expressions were a wish to see Jesus and to drink the water of life, etc. To which I replied, "That is best of all: praise the Lord." To which he responded, "Praise the Lord." May the venerable father and mother (the father 86 years old) be able to echo the words—"Praise the Lord;" and the surviving brothers give glory to God in hope of soon seeing the Sleeper awake to die no more.

NOTE BY THE EDITOR.—Eld. Lewis did not give the residence of the deceased, but I conclude it was Lewistown, Ill.

TO DELINQUENT SUBSCRIBERS.

There are a number who have not paid any thing on the present volume. Those are not referred to, to whom the Magazine has been sent the past year *gratis*. It has been sent cheerfully to the Lord's poor without charge. Others, who can pay, and have not, are invited to do so at once, as the money is needed to complete this volume. Persons of this class, if they will send \$3, immediately, shall be credited to the end of the next volume. If any who are \$1 in arrears will send \$2, soon, they also shall be credited to the end of volume xx. I hope to hear from each of these classes in time to prevent the necessity of parting with them at the end of *this* volume. It has ever been my practice to remove the names of such delinquents from my mail book, if not heard from before commencing a new volume; but never send *bills* of indebtedness, unless requested to do so by the subscriber.

Ed.

LOOK AT THIS OFFER TO CLUBS.

To encourage individuals to get up CLUBS, the following low rates are given, in hopes that every friend of the BIBLE EXAMINER will commence, now, to secure subscribers for volume xx. To any one person, advancing \$5, I will send him four copies of Volume xx.; \$10, I will send him ten copies of Vol. xx. The person taking ten copies may add to his package any number he pleases at \$1 per copy.

In all cases they must be paid strictly in advance, and the money forwarded to me at the risk and expense of the person sending it. All must see that these rates are very liberal when they take into the account that the postage is paid by the Publisher. The Editor knows it is "hard times;" but he knows, also, there is a greater "famine of the words of the LORD" (Amos viii. 11) than there is of money or bread.

Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N.Y.

Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume xviii.

LETTERS RECEIVED TO AUG. 3.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Eld. H. Rockwell (3), Geo. Stockwell, Dr. J. F. Lee, M. P. Martin, Eld. John Poore, Loyal Clement, Eld. J. Blain (2), D. Sage, H. M. Brown H. Brittain, Edmund Wolcott, J. L. Knapp, Mrs. J. E. Peck; Eld. Joseph Chapman, Eld. S. W. Bishop (3), R. D. Chase, J. B. Eggeston, Janet A. Mayo, Geo. Tilton, T. H. and A. J. Ford, Hugh Baker, L. S. Montrose, Weston G. Freeman, Mrs. E. A. Lewis, Rev. Joseph Williams, Eld. J. Lewis, Eld. E. Owen (2), Eld. A. W. Bradford, Polly G. Pitts, M. S. Higbee, P. R. Sharpe, W. S. Campbell, Amos Sanford, Thos. J. Harris, A. Logan (Paxton, Ill.), Mrs. M. A. Battersby, Eliza A. B. Benton, Jas. Austen, Cora M. Clemence, Dr. K. Everson, Eliza B. Bartlett, Mary A. Beasley, R. D. Chase.

PARCELS SENT TO AUG. 3.

Sally Black, Hazen M. Brown, H. Brittain, J. L. Knapp, Mrs. S. E. Peck, Orville Jones, Weston G. Freeman, E. A. Lewis for "Mr. Hunter" (bound Exr.), Eld. J. Lewis (the previous parcel was sent to Lewiston), Isaac Montague, Esq., Mrs. Sarah Dockham, P. R. Sharpe, T. J. Harris, A. Logan, Jas. Austen.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office Box in New York City, let all Correspondents be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on Brooklyn, N. Y.

The Bible Examiner is a Monthly Magazine. Terms, \$2 per year, in advance.

Subscribers Names should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their Address, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 Hicks St., BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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Bible Examiner

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GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, SEPTEMBER, 1875.

All Communications should be addressed to No. 73 Hicks St., BROOKLYN, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

BIBLE EXAMINER.

This number completes volume 19. My friends will accept my sincere thanks for the support they have given the Magazine and its Editor; and he hopes they may feel disposed to continue to aid in the work. From some cause, some persons, who have now received this entire volume, have not paid anything therefor. Whatever has been the cause, in accordance with my well known custom, their names must be dropped from our list of subscribers, unless I hear from them immediately by a remittance or otherwise. The number who have failed, I am sorry to say is near one hundred. I am aware other magazines and papers send "Due Bills;" but that has never been my practice. If your Magazine is discontinued at the end of a volume, you may know it is because it has not been paid for the past year; unless it has been discontinued by a request from yourself. It is possible, by some mistake, it may have been paid for and credit not have been given. If any such find themselves "cut off" let me know and it shall be remedied. I continue the Magazine to all persons who paid in full for the volume just closed, whether they have yet paid on the coming volume or not; but I earnestly request them to let me know at once if they do not wish it continued. It is too much of a tax on the Magazine to send it to a hundred without any compensation, and pay the postage besides. Do not be afraid to say you do not wish it sent longer, if that is your mind.

Any person who *cannot* pay in full, and yet wishes to receive the Magazine, shall have it by doing what they can, and saying that is all they can do. It is not my wish to keep from the "Lord's poor" an item of the truth that is in my power to communicate to them.

Now please let me hear from every one of you, in some way, before the end of this month.

EDITOR.

BOUND EXAMINERS.—I have still on hand volume 18 *bound*: and shall have volume 19 bound immediately. The price of each volume will be \$2; but when sent by mail the postage must be added, which, as the law now stands, is 32 cents. Any person wishing volume 19, and will send the \$2 within the present month, shall receive it free of postage. The object of this offer is to secure funds to pay for binding without going into debt. Please respond at once. Any one sending *three* new subscribers with \$6 shall re-

ceive a bound volume of either 18 or 19, as they may choose. If this offer is accepted, state definitely which volume you want.

ELD. J. LEWIS, Illinois writes: We finished up our "Grove Camp Meeting," at Smithfield, Aug. 15th,; and notwithstanding strong efforts were made to keep the people from coming to hear, many became satisfied there was truth in what we presented for their consideration: they came up to the stand to get Tracts, which arrived from you just in time. Smithfield is a new place, where the glorious doctrine of the coming of our Lord and "the ages to come," with kindred doctrines, had never been proclaimed; and although Sectarianism was rampant, in the village, we went to work in earnest, and light shone into some good and honest hearts; so that we feel sure good was done. Praise the Lord.

R. S. PETTIBONE, Grand Rapids, Mich., writes: I send you kind regards and good cheer. No doubt there are perils ahead, yet we are in hopes the EXAMINER and its Editor may live to see the setting up of the promised kingdom and the glory of the salvation of God, prepared for all people, and through the mediation of Christ is to be made known to all in due time, or time appointed.

ELD. S. W. BISHOP, West Meriden, Conn., Aug. 12, writes: It is a feast to read the EXAMINER. I feel sad that you should in any degree be embarrassed for means to publish it. But the God we serve has infinite resources, and, it seems to me, it is His will that we should have a medium through which we can speak to each other words of truth and comfort; and there can be no better medium than the EXAMINER to meet our present wants. I would be glad to see it oftener: but a good Monthly, filled with substantial food, is better than several weeklies, which come so far short of sending out to us the light that now shines so clearly on the great plan God has instituted through Christ to save the race. I am thankful that you have been spared so long, and that you have been so well sustained in your long labors, in a pioneer life, of so many years; and I feel that the same God will preserve and sustain you until your work is done in throwing light on the pathway to the kingdom of God and on the great work to be accomplished as the "endless succession of ages" roll on, in the glorious development of God's impartial love and justice to our race.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX.

NEW YORK, SEPTEMBER, 1875.

No. 12

"THERE IS A FLAW."

In the "Restitution" of July 28 there is an article written by J. F. WILCOX, of Wisconsin, in which he seems to feel there is no flaw, and wishes if there is, it may be "pointed out at once."

His article opens as follows:

A MAJOR PROPOSITION AND ITS RESULTS.

"Where no law is, there is no transgression."—Rom. iv. 15.

All arguments when stated in regular form, according to the rules of logic, require three things, viz.: A major proposition, a minor proposition and a conclusion. As for instance, *Major P.* Everything that has life, sense and motion, is an animal.

Minor P. This fly has life, sense and motion.

Conclusion. Therefore this fly is an animal.

He then uses these propositions to prove that all men are sinners, without regard to any circumstances of unavoidable ignorance, so that all heathen of every age are sinners.

Without going into discussion with our friend on that point, suppose it is granted; does his conclusion follow?

Here it is:

The conclusion is, therefore, irresistible, that from Adam to Moses, from Moses to Christ and from Christ to the end of the world, those who have only the light of nature, as it is called, *i. e.*, the whole antediluvian, patriarchal and heathen world who have not had God's revealed word, but who have, nevertheless "sinned without law," shall never be raised from the dead. They are not entitled to life, nor worthy of the second death. Hence, God does not hold them amenable to a future judgment, but "as natural brute beasts they utterly perish in their own corruption."

What shall we think of a "Conclusion" which, so far as relates to the heathen, overlooks and ignores the whole scheme of human redemption by Jesus Christ? Where does this writer see or take any notice of that illustrious Personage who came "into the world, not to condemn the world; but that the world through Him might be saved" (John iii. 17)? Where in his article and "conclusion" shall we find any place for the Apostle's declaration, "Where sin abounded,

grace did much more abound" (Rom. v. 20)? The main reason why the ignorant heathen all utterly perish, it would seem by our friend's mode of "argument," is, because their sin did not "abound more;" as it would have done had they possessed the "written law."

The question is not, how much or how little men have sinned; but, Has God provided a remedy for sin? and has He determined to make known that remedy to all sinners? At this point our friend has made a tremendous "flaw:" he lost sight of God's love and mercy in Jesus Christ in giving His Son to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 Jh. ii. 2). He lost sight of "the Lamb of God which taketh away the sin of the world" (John i. 29); and of the *fact* that "Jesus Christ gave himself a ransom for all men" (1 Tim. ii. 6); and that God has pledged himself, by the mouth of the Apostle, that this *fact* shall "be testified in due time" to all men. "The times and seasons," for this work, "The Father hath put in His own power;" and it is not for us to say that He is confined to this age or life to do the work which he has sworn to do in His own time.

Let us now show our friend's "*flaw*" by the use of his syllogistic method of major and minor propositions and conclusions.

1. "In due time Christ died for the ungodly."—Rom. v. 8.

All the heathen have been and are ungodly.

—J. F. Wilcox.

Therefore, Christ died for them.

2. "Behold I bring you good tidings of great joy, which shall be to all people."—Lk. ii. 10. The heathen go to help make up "all people:"

Therefore, The heathen must hear the good tidings.

3. "Go ye into all the world, and preach the Gospel to every creature."—Mark. xv. 15.

The heathen are included "among every creature:"

Therefore, The Gospel is to be preached to them all.

4. "The Son of God was manifested that he might destroy the works of the devil."—1 John iii. 8.

Sin and death are works of the devil:

Therefore, Sin and death will be destroyed.

5. "In thee and in thy seed shall all the families of the earth be blessed."—Gen. xii. 8, and xxviii. 14.

All the families of the earth have never yet been blessed in Abraham and his Seed:

Therefore, It remains that they shall be in the future.

6. "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow and every tongue shall swear."—Isa. xlv. 23, 23.

Every knee has never yet bowed, nor every tongue confessed to God:

Therefore, It shall be done in the future.

7. God hath highly exalted Christ, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. 9-11.

But this has never yet been done:

Therefore, It remains to be fulfilled.

8. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

Faith in Christ is absolutely essential to an endless life:

Therefore, An opportunity to exercise faith is secured, by the plan of redemption, to every man that is born into the world.

9. Multitudes of the human race have never yet had an opportunity to believe in Christ.

"God will have all men. . . to come unto the knowledge of the truth."—1 Tim. ii. 4:

Therefore, The Gospel shall be preached "to every creature," that all may have an opportunity to gain an endless life by faith in the Redeemer.

According to friend Wilcox, the whole heathen world is to perish hopelessly. He says:

"The whole antediluvian, patriarchal, and heathen world who have not had God's revealed word, but, who have nevertheless 'sinned without law,' shall never be raised from the dead"

. . . "as natural brute beasts they utterly perish in their own corruption."

In the previous part of this article he said:

"The death of Christ removes the Adamic sin and its penalty, unconditionally, absolutely, and universally. It is not affected by our faith or unbelief, by our knowledge or ignorance of its provisions."

Which of the above statements shall be believed? One or the other would seem to have a "flaw" in it, and a bad one too. Again he says,

"It was for a world of sinners that Christ died; to a world of sinners that he is preached. The things revealed in God's redemptive plan, as historically laid down in the Holy Scriptures, are absolutely necessary to relieve man from not only the Adamic penalty, but also from the consequences of his own personal transgression."

How true the first sentence of this extract; let it ever be kept in mind. And shall the vast portion of the "world of sinners, that Christ died for," "perish utterly, as natural brute beasts," as my friend says they will—without ever having had an opportunity to know that Christ died for them?

The last sentence of the extract, above, seems to make a large "flaw" in his "Conclusion" at the end of his article. If the "things revealed in God's redemptive plan are absolutely necessary to relieve man from the consequences of his personal transgression," then they must be "revealed" to all men, or made known to them, or Christ's dying for them was in vain, and God's love for them was not sincere; and His providence in keeping the knowledge of the fact that "Christ died for a world of sinners" is too dark to be explained; for, He allows "the whole heathen world utterly to perish, like natural brute beasts," says our friend. So they perish for the lack of knowledge which God did not and would not give them, notwithstanding He loved them so much as to give His Son to die for them.

I think my friend must be quite willing to mend some, if not all of these apparent "flaws" in his position: and if he will join in the *first* petition in the Lord's Prayer viz., "Hallowed be thy name," he will strive with us to show our fellow men that God's love for "the world of sinners" will not let them "perish utterly like natural brute beasts" till He has at least made known to them how great His love is, and given them an opportunity to accept that love by accepting Jesus Christ as their Redeemer from sin and death. But few for whom Christ died have ever yet had such an opportunity; but God is

pledged, that "in due time,"—His *own* time,—they shall have one; and a "multitude, which no man can number, of all nations, kindreds, people, and tongues," will be seen "before the throne, and before the Lamb;" who "have washed their robes, and made them white in the blood of the Lamb" (Rev. vii.).

This innumerable company is not the "Little flock" to whom the kingdom is promised as "heirs;" but are such as have been brought to the service of God by the manifestation of "Abraham and his Seed," chosen out of the world, in the present and past dispensations, to be laborers in God's great "redemptive plan;" in the working of which, Christ "will see of the travail of his soul and be satisfied" (Isa. liii. 10): then will the "serpent's head be crushed," and "the works of the devil be destroyed:" *evil* will have an end.

This great work is to be accomplished in "the ages to come," after God has prepared his workmen and the marriage of the Lamb has taken place: *then* "The Spirit and the Bride say Come:" and "whosoever will," may "take of the water of life freely."

As to "Sodom," etc., let my friend read Ezk. xvi., and learn that Sodom's *final* destiny is not fixed, any more than Jerusalem's. But on this point I must not now dwell. God's promises must all be regarded as truth. Ed.

THE NEW COVENANT: AN INQUIRY.

BRO. STORRS: Do you think the new covenant, spoken of Heb. viii., has been made? O.

Years ago I took the ground that the *new* covenant was not yet made with "Jonah and Israel." It was with *them* God said He would make a new covenant, and states definitely what he would do for them under it.

Let us see what the Lord did say. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they" [Israel and Judah] "continued not in my covenant and I regarded them not," [literally, "took no care of them"], "saith the Lord" (verses 8 and 9).

Several things are observable here. 1. No unbiased mind will pretend that this language can apply to any other people than those named. It cannot therefore be a spiritual people taken

out of the Gentiles, for they were never taken "by the hand," by the Lord, and led "out of the land of Egypt," nor put under the covenant then made. 2. This new covenant is to be made with a people who "continued not in" the old one, and in consequence had been for a season abandoned of the Lord,—“I regarded them not, saith the Lord:” “literally, He “took no care of them;” i. e., He gave them up into the hands of their enemies for a long season, which has, now lasted with Israel—the ten tribes—more than 2,500 years, and with Judah at least 1,800; precluding the possibility of applying the language to any other people than literal Israel and Judah. But “saith the Lord,”—“Behold,” see, mark well, “the days come when I will make a new covenant with the house of Israel and with the house of Judah.” Here is an unconditional promise that has not yet been fulfilled; but as God “cannot lie” it will certainly be.

Now let us see what the Lord says He will do for that people when He has made this new covenant with them. 1. “I will put my laws in their mind, and write them in their hearts.” Whose mind and heart! Israel’s and Judah’s, most certainly. 2. “And I will be their God, and they shall be my people.” Who shall prevent the “will” of God from accomplishing this promise? 3. “And they shall not teach every man his neighbor, and every man his brother, saying, “Know the Lord;” for all shall know Me, from the least to the greatest. Will any one pretend this promise has had its accomplishment in the past? It is what God has said shall be under His new covenant with Israel and Judah, and shows clearly that covenant has not yet been entered into with that people; hence is future.

4. Another promise in the new covenant is, “I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” Paul illustrates this subject in Rom. xi., thus, “Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved; as it is written, There shall come out of Sion a Deliverer and shall turn away ungodliness from: Jacob for this is My *covenant* unto them, when I shall take away their sins” . . . “for God hath concluded them all” (margin: “hath shut them all up together”) “in unbelief, that He might have mercy upon all.”

Thus, it is seen, the new covenant with Israel

and Judah is a future event, to take place after "the fulness of the Gentiles be come in." Whether the "fulness," here spoken of relates to the number God designs "to take out of" the Gentiles (Acts xv. 17), or "the times of the Gentiles" (Luke xxi. 24), does not alter the case; for, be it which it may, it is not till the end of this present dispensation, or till Jerusalem ceases to "be trodden down of the Gentiles." Therefore, the new covenant with Israel and Judah is a future event.

It may be said, Paul says, "In that He saith, 'A new covenant,' He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." True; and it did vanish away; and Israel and Judah have been out of covenant with God for many centuries; Israel 2,500 years, as the Lord said, "I will cause to cease the kingdom of the house of Israel" (Hosea i. 4), and further said, "Ye are not my people" (verse 10), but coupled this declaration with the promise that "It shall come to pass, that in the place where it was said unto them, Ye are not my people, it shall be said of them, Ye are the sons of the living God" (Hosea i. 10); and the Lord added, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (verse 11).

The word Jezreel is literally "The Lord soweth," so says Prof. PICK. The Lord said, "I will sow her unto me in the earth; and I will have mercy upon her that had not had mercy; and I will say to them which were not my people, 'Thou art my people;' and they shall say, 'Thou art my God'" (Hosea ii. 23). "For the children of Israel shall abide many days without a king. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and fear the Lord and his goodness in the latter days" (Hosea iii. 4, 5).

Texts of a similar import might be multiplied to any extent, but these are sufficient to show that the new covenant with the house of Israel and the house of Judah is in the future. Their old one has "vanished away" with Israel 2,500 years ago, and with Judah 1,800 years since, and they have been without a covenant with God; and, as a covenant God, He "took no care of them," but left them to be spoiled of their enemies; but the time is near when the new covenant is to be made with them, nationally; and such will be the knowledge of things divine

among them, that "they shall not teach" one another, "saying, 'Know the Lord,' for all shall know him from the least to the greatest." A new covenant, indeed, such as can have no application to a "spiritual Israel" in this age, or to any period in the past; though men may enter into a covenant with God now, yet it is not the *new* one promised to Judah and Israel, for no result has ever yet appeared as is involved in the promise contained in the *new* covenant. ED.

"THE FULNESS OF THE GENTILES:" AN INQUIRY.

BRO. STORRS: Will you please explain Rom. xi. 25? "Blindness in part has happened to Israel until the fulness of the Gentiles be come in." If the fulness of the Gentiles is at the Second advent of Christ, how can there be any more conversions among them afterwards? In talking these things over with a good brother, who does not believe in probation after the second coming of Christ, I was met by the above question, and I did not then know how to solve it; but on further examination I came to the conclusion that Acts xv. 14 cleared this matter up. It reads—"Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name" (*Emphatic Diaglot*). This seems to show that "the fulness of the Gentiles only has reference to those that God takes out of them for his name. Please give your views, and oblige your brother in Christ.

WM. S. DIBBLE.

San Francisco, Cal. Aug., 1875.

RESPONSE BY THE EDITOR.

So far as the objector to a probationary state, after the Lord's return from heaven is concerned, the conjecture of friend D. is well made; yet the subject should be more fully opened. The proper inquiry is, what is meant by the "fulness of the Gentiles?" That it relates to "the fulness of the times of the Gentiles" is seen by Luke xxi. 24, where our Lord says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The subject has nothing to do with the conversion of the Gentiles further than, it may be, to fill up the number of "the kings and priests;" the fulness of which, the Jews failed to supply by their rejection of their King. During the time of Jerusalem's being "trodden down," God would "visit the Gentiles to take out of them a people" to complete the "Royal Priesthood" (1 Pet. ii. 9).

Again: The fulness of the times of the Gentiles relates to the period in which Gentile rulers

were to exercise authority in the present and past age, from the time Israel lost her kingship and was made subject to Gentile governments; which subjection was to continue till God's chosen King should be placed on David's throne, according to His promise and oath: then the times of Gentile rule is to end, and the rightful King is to reign, and extend his government "from sea to sea, and from the river (Euphrates) to the ends of the earth." (Psa. lxxii. 8); yea, "All nations shall serve Him" (verse 11). His "judgments" having been "made manifest,"—"all nations shall come and worship before Him" (Rev. xv. 4). Gentile dominion and governments are forever at an end. Those governments have had their "times," and have shown themselves incapable to rule in righteousness; but, on the contrary, have ruled without the fear of God, seeking self-aggrandizement, while they have crushed the people with burdens, taxation, slavery, and wars, grievous to be borne. This Gentile rule has had its "times;" and now that the fulness of those times are coming to an end we are to look for "the Redeemer to come to Zion" (Isa. lix. 20); and the "blindness in part," that has been on Israel so many centuries, shall be removed; and this "DELIVERER shall turn away ungodliness from Jacob; for this is MY covenant with them when I shall take away their sins, *** and so all Israel shall be saved" (Rom. xi. 25-27).

The work of salvation after Christ's return from heaven is to exceed that in the past as the ocean exceeds a river; or, as an innumerable company "which no man can number" exceeds the "little flock" (Rev. vii. 9). Those gathered to Christ in the past are the "few," who have been preparing by grace to unite with Christ as "kings and priests" in the conquest of the world; or, to subject it to their Lord and King. These subjects will not be of the kings and priests, but become the peaceful and happy *subjects* of a perfect government, and know the difference between the reign of the kingdom of God and that of Gentile rulers, the fulness of whose times has ended never to be revived.

If this view is the correct one, then the fulness of the Gentiles relates to the period in which Israel was without her King and subjected to Gentile rule; which was from the days of old Babylon unto the time Christ shall take the throne of David: then, "A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be

saved, and Israel shall dwell safely" (Jer. xxxiii. 5, 6). So that it is certain there is probation for some people, if it is only blinded Israel; but God has sworn that "at the name of Jesus every knee should bow, and every tongue confess that He is Lord to the glory of God the Father." Every soul of man, then, must hear of Jesus and have an opportunity to bow and confess him Lord. That insures probation after His advent to all who have not heard of him before.

SODOM AND HER INHABITANTS.

"Sodom and Gomorrah are set forth as an example, suffering the vengeance of an eternal fire" (Jude 7).

Whether the term *aiou*, here translated *eternal*, has the sense of literally unending, matters perhaps but little. If it does, then it equally applies to those cities as to their inhabitants, and Dr. A. Clarke applies it to both; and strange to tell, he says, this "destructive fire has no end in the destruction of the cities" "for as to their being *rebuilt* that is impossible," etc. Thus do good men set at naught God's testimony "through their traditions," for God has expressly said, concerning these cities, if not their inhabitants, "When I shall bring again the captivity of Sodom and her daughters, then I will bring again the captivity of thy [Jerusalem's] captives in the midst of them" (Ezk. xvi, 53). But more on this point by and by.

Now supposing it granted that the inhabitants of Sodom and Gomorrah are never to be restored to a state of future trial: then, that fact will be evidence that they have had the Gospel of Christ, or the Messiah, preached to them; for the apostle brings their case to view to illustrate another case, thus: "For there are certain men . . . ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ"—(Jude 4). Their sin was *like* that of the Sodomites; hence the Sodomites had the knowledge of a Messiah to come, who should "bruise the serpent's head," or destroy the evil which was introduced into the world by sin. If men will not accept the *remedy* when made known to them, or wilfully reject it, they must and will be destroyed; for God has determined to extirpate evil from the earth, so that "the whole earth shall be full of the glory of the Lord:" this He has *sworn* shall be accomplished (Numb. xiv. 21).

If the language of Jude, in relation to "eternal fire," means either eternal suffering or eter-

nal death, then all the children of those cities are involved in it, and their case is equally as hopeless as that of the adults. The "orthodoxy" of these days will hardly maintain that the "eternal fire" is to abide on those little ones of Sodom. The Lord made a plea with petulant Jonah, concerning His sparing Nineveh, saying "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand?" (Jonah iv. 11).

If God so regarded little children then, is it likely that He ever regarded them less? or that He will keep them in "eternal fire," or eternal death, for no fault of their own? "Shall not the judge of all the earth do right?" said "father Abraham" (Gen. xviii. 25).

I do not pretend to determine who has, or who has not accepted the remedy God has provided that is no part of my work; but I do say, on what I believe to be the "promise and oath of God," that "every creature" of Adam's race has had or will have it proclaimed to them, with the necessary means to enable them to secure a final salvation; and that if they fail of such salvation it will not be the fault of God, who has *scorned* by Himself, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezk. xxxiii. 11). With such testimony before me, I dare not impute the final destruction of any man to any want of means or opportunity to use the *remedy* God has provided for human redemption.

The question may now come up, Did the inhabitants of Sodom have such means and opportunities? If so, their state is final, so far as I can see. If not, there may yet be hope even for them. This question can only be decided by the Book of Truth. What saith it? "Thou Capernaum, which art exalted unto heaven, shall be brought down to hell (*adou*); for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day" (Matt. xi. 23). Jesus adds, "I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (verse 24).

Sodom's sins were not as great as the sins of Jerusalem; thus speaketh the Lord to Jerusalem: "As I live, saith the Lord God, Sodom thy sister hath not done, nor her daughters, as thou hast done, thou and thy daughters. . . Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done" (Ezk. xvi. 48-51).

Sodom's case, then, is not more hopeless than that of Jerusalem. Yet God saith to the latter, "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then, thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, (Sodom and Samaria, verse 55) thine elder and

thy younger; and I will give them unto thee for daughters, but not by thy covenant; and I will establish my covenant with thee; and thou shalt know that I am the Lord," etc. (verses 60 to 63).

Here a worse city than Sodom is promised restoration from her sins and overthrow, and God promised with her to bring again Sodom and Samaria "to their former estate" (verse 55). All this means something, for God does not use unmeaning words, nor useless ones. They are put on record to be understood, and those who dig for hid treasures in the Bible's exhaustless mines shall find the truth; while those who take refuge in the "traditions of men," or that of sect or party, may "grope in darkness even at noon-day."

A brother asked me, some time since: "Are you sure there is a single passage in the Bible, when speaking of the nations of the earth, that has any reference to the dead?" It seems clear the case of Sodom may have such "reference." If Sodom is not promised a "restitution to her former estate," then, may not Jerusalem fail of such restitution? And then, what reliance on any promise of "restitution by the mouth of" any of the "holy prophets since the world began?" (Acts iii. 21). Ezekiel is one of those prophets by whom "God hath spoken" of restitution; and those promises run back to Eden, or to "since the world began."

One great difficulty in finding the truth relating to the final destiny of men, as individuals, is the assumption that the end of the present life is the end of probation to all the race, without regard to the means or opportunities they have had to secure an ultimate salvation. Romanism, itself has an element of truth on this point—though terribly corrupted by the heresy of the inherent immortality—that Protestants have rejected, viz., "Purgatory;" that is, a chance for salvation in a future life to such as have failed to perfectly secure it in this.

I frankly confess, it appears to be the teaching of Paul, that some will be found among professing Christians that will be purified, "so as by fire," and "suffer loss" by having used improper materials in their work (1 Cor. iii. 11 to 15). Yet they will ultimately "be saved." Why should we conclude those who never heard of that "foundation," "other" than which "can no man lay, which is Jesus Christ," should perish, hopelessly, in ignorance that any foundation had ever been laid for them? It does not seem credible that a Being of infinite knowledge, love, and power, having the lives and opportunities of all the creatures his hands have formed, would suffer them eternally to remain in ignorance of His love to "the world" or allow them to be placed in such circumstances as absolutely to cut them off forever from all possibility of obtaining such knowledge as might result in final salvation. Let those who can, rest in the idea of such an administration of the Divine government; I must and have abandoned it; and praise the Lord with my whole heart that from it, by his grace and truth, I am free. ED.

LECTURE ON THE NEW TESTAMENT.

BY ROBERT YOUNG, LL. D.

THE DIDACTIC OR DOCTRINAL BOOKS.

*(The Different Systems or Types of the Apostolic Doctrine.)**[Concluded.]*

It seems also natural that, before touching on Paul's writings, a few particulars regarding his person may not be out of place. His original name was Saul. He was of the tribe of Benjamin, a Hebrew of the Hebrews, and born in Tarsus, the chief city of Cilicia, in Asia Minor. He was brought up a Pharisee, the son of a Pharisee, and was educated at Jerusalem, at the feet of Gamaliel, a celebrated Rabbi. His vernacular tongue was Greek, but his residence in Palestine gave him a knowledge of the Syro-Chaldaic of that day, which is called in the New Testament "Hebrew." It is more difficult to fix the amount of his acquaintance with the ancient Hebrew of the Old Testament, as most of his quotations are taken from the Greek Septuagint. He was also acquainted with several of the ancient Greek poets, whom he occasionally quotes. Like all Jews, he was brought up to a trade, which, in his case, was that of a tent-maker. His residence at Jerusalem augmented his natural regard for Judaism, and led him while yet a young man, to bear his testimony against Christianity, by consenting to the martyrdom of Stephen, and watching over the clothes of those who stoned him.

But soon the great landmarks of his life began to appear. Foremost of all was his conversion, A. D. 38, which became the main foot of his whole after-life, both outward and inward. Then came his evangelistic labors at Antioch, A. D. 42; then his missionary journey in the eastern part of Asia Minor, in which he first assumed the character of an apostle to the Gentiles; then his visit to Jerusalem, A. D. 50, to settle the question of the relation of the Gentiles to the law of Moses; then his second missionary journey when he introduced the Gospel into Europe, with his visit to Philippi, Athens and Corinth. Then comes this third great missionary journey, which was chiefly marked by a long stay at Ephesus, and interesting in connection with the writing of his four leading epistles. Then followed his visit to Jerusalem, A. D. 58, and his apprehension there, with his long confinement at Caesarea, and his eventual imprisonment at Rome, A. D. 61, and from whence he wrote most of his epistles. Of his later history we know nothing.

As to his temperament and character, Paul is himself the best painter. His humility induced him to abandon the grand title of "Saul," and assume the humble one of "Paul," i. e., the "little one," appropriate, perhaps, from his bodily size, but adopted, no doubt, from that humility which makes him count himself to be "less than the least of all saints," and "not worthy to be called an apostle." His speeches and epistles convey to us the truest impression of him, as pre-eminently the great Apostle of the Gentiles. In these we perceive the warmth and ardor of his nature, his deeply affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, his perfect frankness, his heroic forbearance. We perceive also the rare combination of subtility, tenacity and versatility existing in his intellect; we see also a practical wisdom we should more naturally have associated with a cooler temperament than his, and a forbearance and tolerance which are seldom united with such impetuous convictions as he entertained.

And the principle which harmonized all these varied endowments, and directed them to a practical end, was, beyond all dispute, a knowledge of the Lord Jesus Christ in the Divine Spirit. Personal allegiance to Christ as his living Master, with an ever-growing insight into the relation which Christ bears to each man, and to the whole world at large, carried this apostle forward, on a straight definite course, through every vicissitude of personal fortune, and amid the diversified habits of thought which he had to encounter in his missionary tours. The conviction that he had been solemnly entrusted by Christ with a glorious gospel concerning a great Lord and Deliverer of men, was what sustained and purified his love for his own people, the Jews, while it created in him such a love for mankind at large, that he knew himself only to be the "servant" of others for Jesus' sake.

In elegance, variety and strength of expression, and sublimity of thought, many passages in his epistles may be referred to as examples of most beautiful composition. The greater part of his Epistle to the Ephesians, according to Grotius, "expresses the grand matter of which it speaks in words more sublime than are to be found in any human tongue." We may refer to his speech to the Gentile inhabitants of Lystra (in Acts xiv. 1-17), dissuading them from offering sacrifices to himself, and proclaiming the goodness of God; to the Athenian magistrates and philosophers, assembled in the Areopagus (Acts xvii. 22-31), regarding the unknown God,

whom they ignorantly worshipped; to the elders of Ephesus (Acts xx. 17-35); to his noble defence of himself before Felix and Festus, Agrippa and Bernice (Acts xxiv. 10-21; xxv. 8-11; xxvi. 1-29); to his graphic description of the contest between the flesh and the spirit (Rom. vii. 7-25), and to the whole of the eighth and twelfth chapters of the Romans; to the thirteenth and fifteenth chapters of the first epistle to the Corinthians; to the last four chapters of the second epistle to the same church; to the sixth chapter of first Timothy (ver. 6-12), and to the eleventh chapter of the epistle to the Hebrews. There are numberless other passages of shorter extent, such as Rom. xi. 33: "O the depth of the riches both of the wisdom and knowledge of God." The pregnant words (2 Cor. iv. 17, 18), "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And 1 Tim. vi. 15: "The blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen."

But we must now hasten to the last subject to which we can at present direct your attention, viz., the structure and design of the several epistles of Paul in the New Testament. We propose to notice these in order, as they lie before us in the common English version, irrespective altogether of their true chronological date. They are fourteen in number, and divisible into three classes, *nine* being addressed to believing Gentile communities, four to believing Gentile individuals, and the remaining one to a believing Jewish community.

The *nine* addressed to believing Gentile communities are arranged in our common English version according to the comparative length of the epistles themselves, and the relative importance of the communities addressed. Hence the Epistle to the Romans stands in the front, from both of these considerations. The only exception to this is the position of the "Epistle to the Hebrews;" but this arose from that epistle being without any author's name, and many in the Western Churches were doubtful of its Pauline authorship, though admitting its canonical authority.

I. The Epistle to the Romans is at once the longest and most methodical and argumentative of all Paul's epistles. It was written, not in Latin, as might at first have been expected, but in the Greek language, like the other books of the New Testament. This arose from the cir-

cumstance that not only was the Greek language, in the age of the apostles, the universal language of literature and science, and art, and philosophy, but it was a kind of vernacular language to the Jews scattered abroad in Egypt, Arabia, Persia, Greece, Italy, Asia Minor, &c. Now as it was to them the Gospel was first offered, and of them that the first Christian assemblies was first offered, and of them that the first Christian assemblies were generally chiefly composed, it was natural that the apostolic communications should be made through the medium of the tongue best known to them. It had also, in the providence of God, been already made the medium of introducing a knowledge of the Hebrew Scriptures to the Gentile world, as was the case when the version of the Seventy, sometimes called the Septuagint, was begun B.C. 280, and finished B.C. 200.

The Epistle to the Romans was written in the city of Corinth, where Paul happened to be in the year A.D. 58, when he was about to proceed to visit Jerusalem with an offering for the poor saints there (as may be seen by comparing Acts xx. 2, 3, and xxiv. 17, with Rom. xv. 23-28; also Rom. xvi. 21-23 with Acts xx. 4 and 1 Cor. i. 14). It was carried to Rome by Phebe, a deaconess of the church at Cenchrea, the eastern port of Corinth. Its Pauline authorship has never been questioned, either in ancient or modern times.

"The strangers of Rome, Jews and proselytes," who heard the apostles on the day of Pentecost (Acts. ii. 10). were undoubtedly the real founders of the church in their native city of Rome. There is no good or reasonable proof whatever that the apostle Peter—whom Romanists will have to have been the first bishop—was ever at Rome; but, on the contrary, there is very good reason for believing that he never was settled there at any time. When Paul wrote this epistle to the Christians in Rome, he sends in it many salutations to the believers there, but he makes not the slightest allusion to Peter having ever been there, or as ever likely to be. This was in A.D. 58, and when, three years later (in A.D. 61), he was sent there, and met with many of the brethren, and from thence up till the year A.D. 66, continued to send letters to the churches conveying the salutations of his fellow-laborers and fellow-prisoners, he never once refers to Peter as being with him in Rome. Besides, the apostle Peter writes his first epistle professedly from "Babylon" in Assyria, in the very year of Paul's death, A.D. 66, without the slightest indication of his ever having been in Rome.

That large numbers of the members of the Church at Rome were of Jewish extraction is evident from the apostle's very frequent references to the Mosaic law and ritual, whereas in his epistle to the more strictly Gentile Church of Ephesus he has very few such allusions. In this, as in many other particulars of his life and writings, he put in practice his own precept, to become all things to all men, if by any means he might gain some.

As Paul's conversion took place in A.D. 38, this Epistle to the Romans was written after he had been twenty years an apostle. It is the sixth in order of his extant compositions, the earliest being the first epistle to the Thessalonians, written in A.D. 53, i.e., in the fourteenth year of his apostleship.

The Epistle to the Romans divides itself into *two* great sections, the one embracing the first eleven chapters, and the other the last five. The one is chiefly doctrinal, the other chiefly practical. More particularly, the first section may be subdivided into three parts, the first embracing five chapters on "How men are justified before God;" the second, three chapters on "How men are sanctified;" and the third, three chapters on "How men may be elected, yet rejected." The second section may be subdivided into two parts, the one embracing three and a half chapters on "How Christian men should act," and the other one and a half chapters of concluding salutations.

This epistle, it must never be forgotten, was, like all the other books of the new Testament, written primarily and chiefly for believers, not for unbelievers. More, perhaps, than any other epistle, it has been misconstrued and misrepresented. It has been expounded as vindicating and enforcing doctrines which it appears to me to have been written expressly to *oppose* and *condemn*. It has been the battle-field for contending theologians almost from the beginning, and, I fear, will be so for a long time to come; yet truth is great, and will prevail; and it is in the hope that I may be able to throw some such light upon it to you, as has come to myself only by a very slow process, that I crave your attention to the following brief remarks, imperfect as they necessarily must be at present.

The whole Epistle to the Romans, then, has at its basis the three following radical conceptions: *First*, that God had from the beginning a certain definite "*purpose*" concerning man. *Second*, that this purpose was to save "sinners." *Third*, that the "*plan*" of this purpose was to save sinners only through the "obedience of faith,"

not through "works of law." God's "purpose" was originated out of his own abounding grace; his "plan" was also of his own infinite wisdom.

To unfold and vindicate to believers this purpose and plan of God, the apostle, after a noble, manly and affectionate introduction, proceeds to proclaim, *first*, that the whole Gentile world of men are sinful, guilty before God, and under the condemnation of the holy and righteous law of God: and *second*, that the Jews are in no better state than the Gentiles, for, though they are called "Jews, and rest in the law, and make their boast of God," yet they also are guilty and self-condemned. What advantage, then, it is asked by the indignant Pharisee, what advantage then, hath the Jew? or what the profit of circumcision—which was a special appointment of God himself, and with the observance of which was connected so many great and exceeding precious promises?

"Much every way," is the answer of Paul; chiefly, however, that the Jews had possession of the "oracles of God;" but this, as a matter of fact, rather aggravated their sin and guilt. In this state both parties, if justified at all, must be justified solely through the medium of the *plan* of the deliverance that is in Christ Jesus, and all boasting is excluded by the simple law of faith. In saying this, the Law is not to be reckoned as being made void, but rather established, for the Scripture itself saith of Abraham, that he believed God's promise, and that it was imputed or reckoned to him with a view to righteousness; and David is also represented in it as speaking of the happiness of the man to whom righteousness is imputed apart from works of law. Being then justified, or declared righteous, through the working of faith, we have (or we ought to have) peace with God, and grace reigns with a view to our obtaining eternal life through Jesus Christ.

But the idea is now started by an objector, that this method or plan of justification through pure grace leads, or at least may lead, to continuance in sin. By no means, is the energetic protest of the apostle, for if we really become Christ's, then we must by all means reckon ourselves as having died with him in his death to sin, and as living with him in his living to righteousness. It must indeed be confessed that we are not wholly free from this power of sin, but in our renewed nature we strive against it, as a most bitter enemy, with tears, and agonies, and cries, and at last, thanks be to God our Savior, we shall be more than conquerors through him that loved us.

So, then, it follows that we are at present in a state of *progressive sanctification*, and we know and are assured that all things work together for our good, and the good of all God's true people, according to his purpose. This is strikingly illustrated in viii. 29, 30, by a historical reference to the *past* dealings of God with the nation of Israel, his "elect people," his "first-born," of whom the apostle affirms, that they whom God "*foreknew*," (that is, knew first, in relative priority of time before any other nation,) he also did "*predestinate*," (that is, marked out first, to be) conformed to the image of his Son. Having "marked them out," he also "called" them to come out of the land of Egypt, and "justified" them in the sight of the nations, the Egyptians, Amalekites, Moabites, Canaanites, etc., and he "glorified" them by settling them in the land of promise. If then these be true, as purely his historical facts, and if these things were written beforehand for our learning and encouragement, as they undoubtedly were, let us take courage and believe that nothing can "separate us from the love of God, which is in Christ Jesus our Lord," **BUT SIX**, like that of Israel of old, who did all eat the same spiritual food, and did all drink the same spiritual drink, as ourselves, but who nevertheless perished in the wilderness through their unbelief, which was then, as now, the one unpardonable sin.

But Paul's conclusion is that the Lord's promise and covenant had taken no effect on Israel, in so far as, and simply and solely because, they sought it not by faith (the only appointed way), but "as it were by the works of the law." The fault is their own, not God's. The Jews themselves admitted that God, in preferring the seed of Isaac and of Jacob to those of Ishmael and Esau, by affording to them special privileges, did the latter no injustice, for the whole thing was an affair of grace, not of debt. So now, when God thought fit to prefer the Gentiles—who were willing to accept the offers of the Gospel, simply through the divinely appointed and scripturally exemplified medium of "faith"—to the carnal seed of Jacob, who followed after the law of righteousness indeed, but sought it in a way not sanctioned, nor possible, even by "works of law," the Jew has no ground to impute injustice to God when he chooses the one and rejects the other.

But, lest this preference should lead the Gentiles to boast themselves overmuch, the apostle adds an important caution: "Be not high minded, but fear." The Gentiles had been grafted in; they may, like the Jews, be broken

off again, and the Jews, if they return to God, shall be grafted in again. In a word, "*he that endureth to the end*" alone "shall be saved;" for the gifts and calling of God are without repentance.

If I should now desire to sum up the great truth to be drawn from the ninth, tenth and eleventh chapters of the Epistle to the Romans, which have so long and so often been supposed to cast a dark shade over the God and Father of our Lord Jesus Christ in his character and working toward mankind-sinners, it would be this: that as God is undeniably sovereign in his election, he is equally just and impartial, and that it becomes all his people now to remember that it is possible to be *elect*ed, like Israel of old, yet *re*jected at last.

We now come to the *second* great section of this epistle, which is chiefly of a practical kind, as distinguished from the doctrinal character of the preceding eleven chapters. This second section may be subdivided into two parts; the one embracing three and a half chapters on "How Christian men should act," and the other embracing one and a half chapters of friendly salutations.

Important as are the doctrinal discussions of the first section, they would be of little avail without the practical directions now offered by the apostle as to how "Christian men should act towards others." Yet, as we cannot have good fruit from a tree whose roots are imperfect, the apostle, like a wise master builder, proceeds in the first *two* verses of the twelfth chapter to lay a solid foundation, by an affecting entreaty and call on his readers to self-dedication, holiness, and lowly mindedness. On this threefold foundation he proceeds to exhort to mutual acts of love and duty, and, extending these even to enemies, in the 13th chapter he enjoins obedience to the persecuting civil rulers of that age, as being ordained by God to the office. At verse 8th he resumes his exhortations to love, and, in consideration of the coming of the day of Christ, also to holiness. In chapter xiv. he urges forbearance regarding meats and days, inasmuch as we are all Christ's servants, and he that doubteth is condemned if he eat, for "whatsoever is not of faith is sin." In chapter xv. he argues that the strong must bear with the weak, and not please themselves, since Christ did not do so, but receive each the other as Christ did us all, both Jews and Gentiles. He excuses his writing, promises to see them, and requests their prayers. The last chapter has many warm-hearted salutations to believers in Rome, and a prayer that

they might be established according to his Gospel, and to the preaching, of Jesus Christ, and to the revelation of the mystery kept secret since the world began, but which was now made manifest through prophetic scriptures, according to the commandment of the everlasting God: and made known to all nations for the obedience of faith. The whole closes with an ascription of praise: "to God only wise be glory, through Jesus Christ, for ever. Amen."

One word more and I have done. The part which the epistles occupy in Scripture is not really that of communications of *new* doctrines. They are rather inspired corroborations, argumentative concentrations, and instructive expositions of truths already revealed, and of commandments already promulgated. In the exposition of moral and other precepts, they often enter into copious and highly interesting details, but we ought not to regard them as communicating doctrines not disclosed before, rather as displaying in fuller proportion the simple elements of truth indicated in the four Gospels; for, as Dr. Hampden justly remarks in his "Bampton Lectures," it was by transferring the Epistles into dry and logical authorities on points of controversy, that the very system of scholastic theology was created.

Should the imperfect remarks now submitted tend in any degree to stir up your hearts and minds to a livelier appreciation of the Divine Oracles, and a determination to make yourselves better acquainted with them than before, our meeting shall not have been in vain.—*The Rainbow*.

APOCALYPTIC THEOLOGY.

John G. Wilson, Minister of the Gospel, Philadelphia, Pa., proposes to publish a Mss. of his, entitled "Patmos, or Apocalyptic Theology," a large 12 mo. of about 500 pages, long primer type, with an illustrative chart, price \$2. He has given some samples of the work in the "*Prophetic Times and Watch Tower*," of which he is now editor.

In the July number of his magazine he has given from his Mss. the "Scheme and contents of the Apocalypse," also, the 22d and 23d chapters, which are an exposition of the 13th chapter of Revelation. The following is the 23d chapter from his proposed work, which I presume will be of interest to our readers. Mr. Wilson's address is 1,409 Hanover street, Philadelphia, Pa.

THE WAR IN HEAVEN.

Representing the contest between the Pagan Priests and their party, and the Christian Ministers and their party, for the supremacy of their respective systems.—REV. XII. 7-17.

I have shown that the retirement of the woman into the wilderness signified the separation of the true worshippers from the national hierarchy of Israel immediately after the ascension of Christ, and their organization into a Christian Church, no more to be seen in the political firmament, or associated with the civil powers, until after the second coming of Christ, when the saints shall be exalted and glorified with him and be made kings and priests with him in the new heaven and new earth. The true Church of Christ forms no connection with the civil authorities of this world. The union of Church and State is proof of an apostasy from Christ. This may be effected by the external Church organization, while the true Church of spiritual worshippers holds fast her allegiance to Christ. From the days of the apostles onward to the coming of Christ we must not expect to see the true Church in the political heavens. Nationalized Churches may have some of Christ's true followers in their communions; but are not themselves true Churches of Christ.

The Church of Christ is composed of all true believers of all ages, times and countries, who are born from above, and who worship God in spirit and in truth. And a true Christian Church is any number of such believers, meeting together to worship God and observe the ordinances. With these preliminary remarks, I proceed to notice.

SCENE 3. *The War in Heaven.*—"And there was a war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent called the devil and Satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." The heaven of this vision is the firmament or expanse above, which in general is a symbol of political rule or government both civil and ecclesiastical; and is sometimes employed to represent the civil polity only and sometimes the ecclesiastical. Here it is used to denote the latter as that arena in which the contest is waged between Michael and his angels representing the ministers of the Christian religion, and the dragon and his angels, representing the Pagan priests. Michael is spoken of in Daniel's prophecy as one of the chief

angelic princes who stand up for the people of God. And by Jude he is called the Arch-angel, that is the chief of angels. He is supposed to be the tutelary angel of Israel, and to have the care of the Church and people of God committed to him. Some understand by Michael, the Lord Jesus Christ, because the name signifies "who is like God." However that may be, it is evident that Michael and his angels here symbolize the teachers and ministers of the Christian religion, because as such, they may be represented as in the ecclesiastical heaven, although the Church should have no national establishment or connection with the civil government. Christianity is an aggressive system. It wages war with all error, superstition, idolatry and scepticism. And the ministers of the Gospel are commanded by the Great Captain of Salvation to carry this warfare into all lands and employ the weapons of truth for the effectual overthrow of the powers of darkness. This charge is not to destroy men's lives, but to save them. Paul says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit which is the word of God." Thus armed the Christian warrior went forth to battle, sure of a victory, though he might fall in the contest. Thus armed, he went forth to endure hardness as a good soldier of Jesus Christ.

The great red dragon having seven heads and ten horns, was the representative of the worldly rulers, and the political embodiment of the old serpent, called the devil and Satan; but as the war here represented was not a civil war, but spiritual, a war between truth and error, between light and darkness; so the dragon, that old serpent, called the devil and Satan, is here seen in his proper person, without the political embodiment, marshalling his angels for the contest with Michael and his angels. And the dragon and his angels represent the Pagan priests and

heathen philosophers, who employed every artifice and fraud to maintain their control over the people, and oppose the progress of Christianity. The dragon is said to be that wicked one, which deceiveth the whole world, and this he did in beguiling Eve, the mother of all mankind, and, through false religions and political lies, he has continued to practice his deceptions upon her children. The manner in which these Pagan priests and philosophers carried on their war against Christianity was by practicing frauds upon the people, working upon their superstition, misrepresenting the Christian faith and manners, and falsely accusing the Christians before the civil magistrates, and thus causing many to be put to death. The Pagans could tolerate Judaism, because, though it taught the knowledge of the true God in opposition to idols, it was a national religion, and made no direct assault upon the false religions of other nations, but they could not tolerate Christianity, because it assailed falsehood and idolatry everywhere, and boldly aimed at the subjection of all people to the obedience of faith. But the Pagan party was unable to withstand the force of truth and love, or to arrest the onward march of Christianity in its conquest of the world. They prevailed not: their frauds were exposed, and the bands of superstition were broken. Truth and love won their way, until, despite of all opposition, Paganism was overthrown, and Christianity was proclaimed to be the religion of the Roman Empire. The Pagan priests and philosophers were ejected from the governments, and the Christian ministers and teachers were protected by the civil powers. The dragon and his angels being cast out into the earth is the symbol of the downfall of Paganism. And that their place was not found any more in Heaven, denotes that the Pagan party would never regain the political power they lost. It was a total discomfiture.

SCENE 9. *The Song of Triumph.*—"And I heard a loud voice saying in Heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death: therefore, rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." The heaven here spoken of is the same in which the vision of the war between Michael and the dragon was seen; and a voice

heard in heaven does not mean a Divine voice, or an inspired oracle, but simply a prevailing opinion entertained and published at that time in the church; and this opinion was that the kingdom of Christ—the glorious Millennium of blessedness and peace had come. The doctrine of the personal advent and reign of Christ upon earth, with all his saints, raised or changed and glorified to reign with him, was the popular and general belief of all true Christians during the first ages of the church, when the style of Christianity was “to believe, to do and to suffer.” The allegorizing and mystical system of scriptural exegesis, inculcated by Origen and his friends, in the third century tended to weaken and subvert the faith of Christians in this truth so clearly revealed in the word of God; and at last the worldly prosperity and ease, which, on the fall of Paganism, the bishops and clergy obtained, not only weaned their thoughts from the anticipations of future blessedness, but generated the opinion that the Millennium *had* come, and that they were enjoying its blessedness and peace. Gibbon states, that the doctrine of the Millennium in connection with Christ's second advent, was the prevalent sentiment of Orthodox believers in the first three centuries of the Christian era, and that, owing to its adaptation to the desires and apprehensions of mankind, must have contributed greatly to extend the Christian faith; but when the edifice of the Church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was first treated as a profound allegory, was regarded by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism.” Alas! it was not the progress of truth which caused the abandonment of this doctrine, but the development of Anti-christ, which, with the increase of worldly advantages, made rapid strides; for no sooner had the Emperor Constantine declared in favor of the Christian faith, than the apostatizing church, with her ambitious prelates and ecclesiastics, were ready to rush into the arms of the civil powers, and form alliance with the rulers of this world. Prior to this, however, and as early as A. D. 257, Novatian, with many others, separated from the Church of Rome, on account of the corruptions which had obtained, and organized churches on the pure and simple plan of the gospel, which were called Puritan Churches; and these, with all sincere worshippers of God in the dominant party must be regarded as the church symbolized by the woman in the wilderness. The voice in Heaven heard by John, was not the voice of the

true Church, but the voice of the apostate church, giving utterance to their mistaken opinion respecting the Millennium, founded upon a false exegesis, that of spiritualizing the testimony of God's word.

In connection with this erroneous sentiment respecting the Millennium they celebrate the downfall of the Pagan party and the exemption of the Christians from martyrdom as the grounds of that opinion. The Pagan priests and philosophers had been the accusers of the primitive Christians. They cast the vilest calumnies upon them, accusing them of cannibalism, incest, adultery, murder, conspiracy and every abomination; and the heathen magistrates readily gave ear to these accusations to justify themselves in inflicting upon their innocent victims the most cruel tortures and death. After the fall of the Pagan party, however, none dared to accuse them, and they were exempt from the persecutions formerly endured. Hence they say, “For the accuser of our brethren is cast down, which accused them before our God day and night.” The apostacy claimed relationship to the martyrs and canonized them as saints.

They also ascribe the victory which had been achieved over the Pagan party to the constancy and faithfulness of the martyrs in their testimony for the truth of the gospel of a crucified Savior, and their suffering martyrdom for the truth's sake. “And they overcame them by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

They then congratulate the rulers of the empire and the government generally on the downfall of the Pagan party; and deprecate the continuance of Paganism among the inhabitants of the empire as a source of trouble on account of the disappointment and rage of the Pagan priests and their abettors. “Therefore, rejoice ye heavens, (governments) and ye that dwell in them (emperors, princes and rulers.) Woe to the inhabitants of the earth and of the sea (the common people) for the devil is come down unto you having great wrath, (the ejected party were greatly enraged) because he knoweth that he hath a short time.” And the Pagan priests and philosophers anticipating the final subversion of their system, would make the most desperate efforts to regain a hold among the people. But at this very time the disclosures of the fifth seal represent the martyrs as crying, “How long? etc.”

SCENE 10. *The Dragon Persecutes the Woman.*—“And when the dragon saw that he was cast out unto the earth; he persecuted the woman which

brought forth the man-child." The woman here persecuted is the symbol of the true church, which was found in her national form during the Jewish Theocracy to the day of Pentecost, when in her separation from Judaism and distinct organization under the law of Christ she fled into the wilderness; and where we shall still find her; for as the churches of the empire became corrupt, there were separations from the dominant party, which organized upon the Apostolic plan, and continued the existence of the Church in her wilderness state. These began with Novatian and his adherents and have continued through all subsequent ages until this time. These are represented by the woman.

Against this woman, the dragon soon stirred up a persecution. For the Pagan party finding themselves cast out of the government, soon flocked into the nationalized and apostate church by thousands, corrupting it more and more, until it was completely paganized, and causing all who had the seal of God in their foreheads to separate from it and retire into the wilderness state. And the devil, like the unclean spirit which had gone out of a man, and had walked through dry places seeking rest and finding none, said I will return to my house; and finding it empty, swept and garnished, he entered there and carried on his persecutions of the woman through the same great red dragon of seven heads and ten horns—the rulers of this world—which he had previously influenced in their former pagan character, and whom he soon found to be his willing tools in their professed Christian character. For even Constantine was influenced to employ violent measures against the Novatians, Valentinians, Marcionists and others whom after reproaching with being enemies to truth, destructive councillors, etc., he deprived of the liberty of meeting for worship, either in public or private places, and gave all the oratories to the dominant party. These persecutions continued to increase in violence from time to time until the true church represented by the woman, fled into the place prepared of God for her preservation.

SCENE 11. *The Flight of the Woman into her Place.*—"And to the woman were given the wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time and times and a half a time from the face of the serpent." A great eagle, being a bird of prey, is a symbol of a barbarous and rapacious nation or people; and its wings, being the members of its body by which it invades the fold for the purpose of seizing its prey, represent the armies of such a nation. In Ezek. xvii. 8-9, the Babalonians under Nebuchadnezzar, and

the Egyptians under Pharaoh are compared to two great eagles, with great wings (*i. e.* armies), and full of feathers (soldiers). And this symbol indicates that the true church or people of God, would in his providence be aided in their escape into some obscure and comparatively unknown region, by the predatory armies of such a nation. And that they would be nourished there by the faithful administration of the word of life, for a length of time, from the face of the serpent, or persecuting powers. Now in the beginning of the fifth century the Roman Empire was invaded by the Goths and Vandals who came upon the inhabitants like an eagle upon its prey, murdering, pillaging, and destroying all before them. And as the Christians in Jerusalem when they saw the city surrounded by armies, knew that its end had come, and embraced the opportunity afforded them, by the temporary abandonment of the siege, of making their escape; so the true Christians of those times, the sealed ones, understood by the invasion of the Roman Empire, that it was soon to fall, and the man of sin be revealed, and they embraced the opportunity afforded by the consternation and distress, occasioned by those predatory armies, to effect their escape from the observation of the worldly rulers, into that place prepared for them. It is undeniable that during the desolation and overthrow of the Roman Empire and prior to the full maturity of Papacy, the Christian inhabitants of the Alpine valleys must have made their settlements there. Hence they were comparatively unknown for several centuries. The great eagle then, was the symbol of the northern barbarians on the borders of the Roman Empire; its wings, the symbol of their armies, and their being given to the woman to expedite her escape into her place denotes that the incursions of these barbarous armies enabled the true people of God to retire unobserved into the valleys of Piedmont where they became known as Waldenses, that is, inhabitants of the valleys.

The time, times and half a time, corresponds with the 1260 days, or a time signifies a year, times two years, half a time one-half a year—three and one half years—of which I shall speak more particularly hereafter.

SCENE 12. *The Flood cast after the Woman.*—"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Waters are employed as the symbol of people and multitudes. Rev. xvii. 15. "The waters which thou sawest are peoples and multitudes and nations and tongues." And a flood of water is the symbol of an army, as Jer. xlvi. 7, 8. Who is this

that cometh up as a flood whose waters are moved as the rivers? Egypt riseth up like a flood and his waters are moved like the rivers. A flood then represents a large army of people bent upon the destruction of those when they seek to overflow. And in exact accordance with this symbol we find that in the beginning of the thirteenth century, Pope Innocent the Third addressed a letter to the King of France urging him to extirpate by fire and sword all whom he called heretics and especially the Waldenses and Albigenses whose settlements had been discovered in the preceding century. The King yielded to his solicitation, and the Pontiff then proclaimed a crusade against them, promising the most plenary indulgence to all who took part in the work; and the troops and rabble of France, headed by monks under Simon de Montfort, poured upon them for thirty years. In this crusade multitudes perished, but the church could not be destroyed. She was purified by the fires of persecution and being dispersed abroad through the empire prepared the way for the revolution which followed.

SCENE 13. *The Earth helping the Woman.*—“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” By the earth we are to understand the papal population; and Count Raymond of Toulouse, in whose territories the Albigenses and Waldenses chiefly resided, extended to them his patronage and protection and defended them against their foes. And though he could not prevent many of them from being slaughtered he inflicted severe losses upon their enemies, and afforded opportunity for numbers to escape and disperse themselves through the different kingdoms in some of which they found a temporary refuge. By his resistance also the armies of the dragon were weakened until at last nearly all of them perished, being swallowed up in those wars.

SCENE 14. *The War with the Woman's Seed.*—“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” The attempt to destroy the church did not succeed. The church still existed wherever two or three of her scattered sons met together to worship. But the worldly rulers instigated by the Pope, hated them and persecuted them, and kept up a war upon them in Papal countries.

We should be thankful for our exemption from such cruel persecutions, and the more careful to identify ourselves with the seed of the woman by keeping the commandments of God, and hold-

ing fast to the testimony of Jesus Christ: making his word our only authoritative rule of faith and conduct, and shunning all connection with the worldly government.

OUR FATHER'S BUSINESS.

When the Divine Child was asked why he had not joined his friends, in their return to the country from the metropolis, he said, “Wist ye not that I must be about my Father's business?” Much, very much of that business was of a character that he alone could undertake and perform. He had a work given him to do which could be entrusted to no one else in the universe. When we think about the nature of that work, it grows before the mind until it fills heaven and earth, time and eternity, with its marvelous and glorious results. To make reconciliation for iniquity and bring in everlasting righteousness; to introduce life and immortality into the region of sin and death; and so to arrange all legal and moral and material things that, as the issue, it will be said, “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;” required qualifications which could be found only in Him whose name is “Wonderful.” But one part, at least, of his magnificent work was to call, from darkness and bondage into light and liberty, a people who should find in their constant privilege and joy to imitate Him in devotion to the “Father's business.” He did what no one else could, that his followers, thus qualified by him, may do in the world a work which none other of its inhabitants have either the will to undertake or power to perform. It is perfectly clear that “the natural man” can have no sympathy with Christ in his consecration to his “Father's business,” and therefore can have no wish to undertake any share in the subordinate work assigned to Christ's followers during this dispensation of testimony. He does not understand the matter at all when presented to him under the aspect of an “eternal purpose” carried on through all ages and generations, the ultimate result of which will be the manifestation of God to his creatures, and, of course, as an absolute certain consequence of that a perfectly happy universe. And when you add that the “business” of Christ's friends is to bear testimony by life and speech to this revealed purpose of their Father in heaven, the natural man is, if possible, still more perplexed. His idea is that the business of the Church—that is to say, as he thinks, priests, clergy, or ministers, which you please—is to make men “good Christians;”

and as Christianity is a valuable thing for honesty, sobriety, and virtue—in fact a sort of Divine police agent, to whose influence the State is greatly indebted:—he is quite willing to contribute to the salary of the preacher, the erection of a church or chapel, or—although he is not quite sure about *that*—the support of a missionary to the savages of islands whose very names are uncouth upon the lips of civilization.

But the man enlightened by the Holy Spirit sees all things differently. To *him* there is something more in the "Church" than an order of professional teachers, a helpful auxiliary to national virtue, a number of buildings for public worship, or an organization for missionary purposes. That it is the best channel of morality and virtue, no argument is needed to prove; for Christianity, of which it is the living embodiment, contains the purest and loftiest ethics ever made known to the world; but the other things could all be dispensed with, and yet the Church, as seen by the eye of the man who has caught a glimpse of the divine ideal of that body, continue to exist and discharge the functions which belong to her present state of being.

It is no complaint wrung from the heart by bitter disappointment, no cynical utterance of a man to whom all the beautiful things of life have assumed shapes of deformity, and no desire to wither the laurels of social distinction which may be legitimately won and worn by others, that dictate these remarks. A higher motive calls them forth, and they are intended to serve a nobler end. We are grateful for our lot in life: it has a thousand blessings, and its troubles are—blessings too! The beautiful things that God has made, as ornaments to the dwelling-place of his human family, have, to us, all the divine poetry of early years, when the earth seemed a temple, with heaven for its glorious dome. We see unholy feet treading its floor, and hear harsh sounds instead of the harmonious and hallowed psalmody that should ascend to its roof; but for all that we cling to our ideal, fortified in this faith and hope by a certain poet who sings of a time coming when "every thing that hath breath shall praise the Lord!" And we have no envious thought regarding the men who storm and take the citadel of "fortune," and make to themselves names of renown in the land. Society is a thing of many units, and must, we suppose, have its princes and millionaires as well as its peasants and paupers to make the social pyramid complete. An enforced socialism would be the ruin of society, and an equal distribution of property would be univer-

sal poverty. With this "confession of faith" we cannot be misunderstood.

No! we have nothing to say against professional teachers, buildings for public worship, and organisations for missionary labor; no word to depreciate commercial activity, diligence in business, and the cultivation of ennobling literary tastes; and no wish to suggest to the man who seeks social distinction at the bar in the senate, that his energies are wasted or his reward is worthless. To us the world is not a howling wilderness, but a vast material platform upon which Infinite Wisdom is solving problems worthy of itself; and to us the human race is not a tremendous mistake from which its Creator can never derive either the love of sons or the loyalty of subjects, but a multitude of intelligent beings under discipline to fit at least some of them for the employments and honors of the new age.

Therefore, let us be about our Father's business, with joy thrilling the heart and beaming in the eye! To wait for the realization of some Utopian dream, or to wish for some impossible conditions of society, before we earnestly gird ourselves to the hallowed work, is not the way to honor our Father and to act in harmony with our vocation. The time is fully ripe for INDIVIDUAL CHRISTIANS, members of the Church of Christ, men born from above and enlightened by the Holy Spirit, to come forward with their testimony respecting their FATHER. Let them not wait for clergymen or ministers; but, considering their individual responsibility, act upon it. If "the elders of the congregation" are slow to move, let the men and women who compose the congregation, each for himself and herself, bear witness to her neighbors. The delusion that "ordained" men only are to speak on religious subjects, must follow the other delusions which, in the name of him to whom we belong, it is our privilege to expose. Priestcraft and paganism in unholy alliance have, for more than a thousand years, blasphemously slandered the name of our Father, making him a tyrant as much more fearful and inexorable as eternity is longer than a few short years of time.

Brothers! we are HIS "SONS"—shall we not redeem our Father's character from this awfully infamous reproach? Blessed be God, who is "Love" and "Light," and in whom there is no darkness at all, the thick cloud begins to break at last! Long, long has it brooded over Christendom, as the dark region in which the prince of the power of the air has carried on his policy—his object being to prevent the light of the glorious Gospel from shining on the hearts of men. Darkness has covered the earth, and gross darkness the people, involving in fearful obscurity

the ineffably attractive attributes of God. But the covering cast over all people, and the veil that is spread over all nations, must be rent some day; for the holy seers have said so, and their word cannot fall to the ground. If it is not for us to accomplish a work so gracious in character and vast in extent, surely we may herald the day when it shall be accomplished; and, if we mistake not, that day comes with swifter motion than even those who long for its light deem probable. Be this as it may, in the infinitely wise arrangements of God, surely those whose blessed privilege it is to see the truth should feel themselves called, as if by an audible voice from heaven, to declare that truth to their fellowmen. Let the Churchman and the Nonconformist plead each for what he deems ecclesiastically best; let the merchant devote his energies to commercial pursuits; let the barrister, with all the subtleties of forensic rhetoric, plead for his client; and let the party politician, with all the arts of political oratory, plead for his party; but let us plead for God!

Gratitude for what he has done for us requires this service at our hands; the divine relationship he has graciously formed between himself and us demands it; and compassion for our fellow men strongly urges it upon our hearts. By the misrepresentations of his character and government which have been handed down through many generations, they stand afar off from One whose matchless goodness would attract them if the truth were delivered from the errors which "the world-rulers of darkness" have mingled with it. Indeed the arguments for earnest devotion to this grand service multiply as we think of it. A healthier tone in the churches, a more vigorous and intelligent piety, and a loftier platform for the culture and exhibition of the Christian life, would certainly be among the results, if divine truth were presented in its own sublime attractiveness, unencumbered with the repulsive paganism which has clung to it for more than a thousand years. And we ourselves, if faithful to this holy work of vindicating our Father's character, and trying to redeem it from the terrible reproach which has made more infidels and atheists than anything else, would find an ample reward in an enlarged acquaintance with truth, and a firmly established conviction that all the revealed purposes of God will shortly vindicate themselves before the intelligence of the universe.

Fidelity in stewardship qualifies for enlarged trust. To him that hath shall be given. One truth luminously seen and lovingly proclaimed, though all the churches should label it "hetero-

dox," will prove the herald of another and another, until things new and old from the boundless treasury of God, shall enrich the faithful servant. "Them that honor me I will honor," is not a mere general sentiment intended to convict Eli of priestly and parental negligence, but a profound and durable law of the Divine government. Times without number it has been illustrated, and God acts upon it to-day as he did in the years of old; for the blessed Master has perpetuated the law by setting it in beautiful Gospel light thus: "If any man serve me, him will my Father honor." And surely it is serving him, and attending to the Father's business, to believe and declare that he is the Light, without which men must walk in darkness, and the Life, without which immortality is impossible. Men do not light a candle to cover it with a vessel; neither does God, when he graciously shines upon the hearts and minds of men, give them permission to hide his truth or to conceal his loving-kindness from their fellow men. The sacred trust is betrayed, and the duties of stewardship are neglected, if we do this. It is the duty and privilege of Christians to reflect the light with which they have been entrusted, and thus to be witnesses, like John the Baptist, of whom John the Apostle writes, "He was not the Light, but was sent to bear witness of that Light."

With all Christian courtesy and affection we would commend this subject to the attention of brethren in Christ—and we know that their number is considerable—who have searched and are unable to find the revelation of natural immortality in the Bible, but who, for various reasons, have hitherto kept silence respecting the startling fact that one of the fundamental doctrines of theology is utterly unscriptural. "The immortality of the soul" appears everywhere in religious books, is heard in almost every sermon, forms the argument in evangelistic appeals, is dwelt upon in Sunday-School addresses, interwoven with hymns, and made prominent in millions of religious tracts: and yet the only book in the world that has the credentials of Divine authority to speak on the subject not only does *not* teach it, but uniformly teaches the opposite, while the very heart of Christ's redemption, the impartation of "eternal life," or immortality as a gracious gift, proceeds *upon the very principle* that man by nature is merely a mortal creature. Now, we have nothing to do with the reasons that induce these brethren to keep silence, nor have we any right to ask what they are; but upon the fact itself we may say a word or two in illustration of the position that the sons of God should, be about their Father's business.

1. A theological dogma which is not revealed in Scripture should be opposed by every intelligent Christian man who has, by searching the wonderful book, found out the fact for himself. The personal, domestic, social, or ecclesiastical consequences of such opposition to current notions should not occupy a moment's consideration. We have nothing whatever to do with the *result* of service. All that we have to do is to attend to the service itself. In every case our commission ends with the faithful delivery of our message. Our Father is quite able to provide for his servants, who—be it never forgotten, as it is essential to the argument—are also his "sons," should the message be distasteful to those to whom it is delivered. He who came to reveal the Father has told us that he knows what things we have need of; and this fact, if the filial principle is alive within us, should be enough to make us brave for duty, even though poor human nature should see danger as its sequel.

2. A revealed truth which is not found in current theology should be declared by every man who sees it, on the simple ground that it is a portion of divine revelation. To his children our Father has entrusted his word. They, of all men, should loyally and lovingly see that its supremacy among books is maintained. A church that does not make the Bible its standard of doctrine and rule of practice is an imposture and impertinence. A "Christian" that does not make the word of the Lord the guide of his life, has assumed a name to which he has no right. And a theology which refuses to accept a doctrine of Scripture which previous systems of theology had not recognized, thereby forfeits its claim to public confidence. Every true disciple of our blessed Lord is under the most solemn obligation to speak for him. In all that concerns the Master's glory the servant is personally interested. "He that hath my word, let him speak my word faithfully, saith the Lord."

The conclusion of this matter is obvious. Stewardship, discipleship, sonship unite their argumentative forces in urging us to be faithful to our Father in heaven. Fidelity to him is our first duty, cost what it may in the way of hard speeches, scorn, rejection, or persecution; and if we are faithful to him, sooner or later, our brethren who opposed us will embrace the very truths for which we suffered, and unite with us in glorifying God and heartily attending to "OUR FATHER'S BUSINESS."—DR. LEASK, in the *Rain-bow*.

CORRESPONDENCE BETWEEN OUR PRESENT TRAINING AND FUTURE EMPLOYMENT.

FROM "PHYSICAL THEORY OF ANOTHER LIFE,"
BY ISAAC TAYLOR.

Can we believe that the precious and costly fruits of a long and painful culture, in the present state, are to fall to the earth, and perish, just as they are ripened?

But it may be asked, What scope can there be for the exercise of the strenuous, virtues, or what room for patience, constancy, courage, in a world of peace, love, and absolute security? Now in replying to this natural inquiry, it might be allowable to sift a little the evidence on which our vague and common notions of the future life are founded; and perhaps it might appear that in this, as in so many other instances, the *antire* scriptural evidence comprises some counterpoised statements, from a comparison of which, and not from any one portion of it, our belief ought to be derived.

The lesson we learn in surrendering, for instance, the darling joys of life, one after another, may seem a mere schooling—an unreal play, when we come into a position of nearer concernment with the vast movements of the divine government; and then, even although we should not be exposed to personal sufferings or losses, yet, with the more intense sensibilities belonging to a higher mode of existence, and in view of transactions of which here we think little, or know nothing, we may be thrown back with force upon our already acquired sentiments of loyal and devout acquiescence in the measures of absolute wisdom and rectitude, and may be compelled to confess that the habit of mind which had been forming on earth, was far from being superfluous in relation to the events and duties of our after life.

Again: a passive fortitude is not the only virtue which the training we are under tends to cherish; for there is a manifest purpose in the construction of the moral and social system, to call forth the more active excellence of courage, and the spirit of enterprise; nor need we exclude (properly understood) the stirring sentiments of ambition. Can we doubt that he who, in his word, is "calling us to glory and virtue," and who, by the same channel, enjoins a manly and vigorous discharge of our parts, is also, in the actual circumstances through which we are led, preparing the intellectual and moral powers for what they are to perform in another

sphere! In the case of certain individuals this apparent purpose occupies the principle place in the scheme of providence toward them.

It is clear too that the noblest and most generous tempers—the very choicest minds, make the readiest proficiency in learning this lesson; while mean and inert souls—the selfish, the diffident, and the pusillanimous, although they may acquire something of the *passive* virtues, almost totally fail in the *active*. Adhering then to the rule of analogy, and confiding in the principle that a rational consistency, and an adaptation of means to the end, runs through the divine proceedings, we conclude that the future life shall actually call into exercise a bold energy, and intrepidity, and ambition too;—an ambition not selfish or vain, but loyal.

In assuming so much as this, we are by no means obliged to suppose that those who, in the present state, shall have gone through their probation, and won immortal glory, are anew to become liable to loss, injury, or jeopardy, of happiness. Without admitting any such supposition, we may readily conceive of a state of things in which there may be services to be performed, enterprises to be undertaken, and a promotion to be aimed at, such as none but the bold, and the strong, shall be equal to, and none but the aspiring dare to attempt. These services may involve encounters with powerful and crafty opponents, or they may demand sudden exertions of intelligence, and a ready recurrence to resources, under circumstances that would amaze and baffle all but the calmly courageous. And there may be high advantages to be snatched by the few whose flight can be long sustained, and is the most steady; there may be dominations to be exercised which those shall secure to themselves who can prove, by service done, that they are equal to the weight of the scepter. It is surely a frivolous notion (if any actually entertain it) that the vast and intricate machinery of the universe, and the profound scheme of God's government, are now seen to reach a resting place, where nothing more shall remain to active spirits, through an eternity, but recollection of labor, anthems of praise, and inert repose. No idea can do more violence to all the principles on which we reason, than this does.

Not less unreasonable is it to imagine that the future government of God, instead of being carried forward, as now, by independent and intelligent agencies, shall proceed by the interposition of his immediate power, while the creatures stand aloof, as idle spectators of omnipotence. Some such baring of the arm of the Almighty may indeed mark particular epochs of the moral

system and may come in to terminate one cycle of government, and to introduce another; but to suppose that the ordinary movements shall be of this kind, is a notion devoid of probability, and derogatory, as we must think, to the divine wisdom. If the two schemes were hypothetically stated, namely, that of a government by immediate interpositions of omnipotence, and that of a government the ends of which should be secured by an all-pervading adjustment of the free agencies of intelligent beings, as well good as evil, the latter scheme must at once be preferred, as the best adapted to display infinite wisdom, and so to compel all at length to acknowledge, and to bow to the Sovereign Excellence, which, out of the refractory and chaotic materials of the moral world, has educed, not merely a precise and pre-determined result, but a good result, and one worthy of wisdom, rectitude, and benevolence.

It would not be very difficult to show in what way, probably, every one of the active qualities, moral and intellectual, which are now training, may come into exercise within a future system, even although that system should exclude the necessities and pains of the present state. All the practical skill we acquire in managing affairs, all the versatility, the sagacity, the calculation of chances, the patience and assiduity, the promptitude and facility, as well as the higher virtues, which we are learning every day, may well find scope in a world such as is rationally anticipated, when we think of Heaven as the stage of life that is next to follow the discipline of earth.

Thus far we have thought of the future exercise of the active virtues, in relation chiefly to personal interests. But if we duly consider the force, and the probable issue of those intense emotions of good will to others, and of compassion toward the wretched, which are now at work within generous bosoms, and which yet are very slenderly or partially brought into play at present, we shall be impelled to think, nay confidently to conclude, that these dispositions are, in this world, only bursting the husk, and germinating underground, in preparation for free expansion and fructification in the beams of a warmer sun. With no other indication of the destinies of the universe than what may be furnished by the swelling emotions of pity that are now working, pent up, in tender and noble hearts, we should hardly fear to err in assuming that a sphere will at length open upon such spirits, wherein they shall find millions needing to be governed, taught, rescued, and led forward, from a worse to a better, or from a lower to a higher stage of life.

With the material universe before us, such as we *now* know it to be in extent, our conjectures need not be put to much difficulty in imagining what may be wanting to fill out our idea of a future economy, where, what now we so ardently long to do, but are baffled in attempting, shall be practicable, and shall offer itself to our hands, on the largest scale; and where the utmost which the most ambitious charity could desire shall actually be granted. In admitting suppositions of this kind, we are not compelled to trench at all upon any article of our Christian belief, or to bring into question any of our serious convictions concerning the firmness of the Divine administration of affairs. All we do is on the strength of the principle of analogy, to conclude that a preparation of feeling, shall find its expansion; and that a commencement of moral qualities shall have its end and completion. If the instinctive yearnings of the human mind after immortality, are allowed to furnish a strong presumptive evidence (relation apart) of the life to come, so assuredly must the instinctive and vehement desires of the noblest minds to diffuse truth and happiness, and to relieve misery, be allowed to foreshow what is actually to be the employment of such minds. If there be any soundness in the one sort of argument, there must be an equal force in the other. For it is quite as easy to suppose that the Creator should have imparted to human nature, the notion and the desire of immortality, without intending to realize it, as that he should have instilled a boundless benevolence, which is to have no more opportunity to express itself than it may chance to meet with in the present state: and how often are such opportunities almost wholly withheld! Some there are, who would barely care to live at all, if they may have no sphere of charity, and whose notion of substantial happiness consists mainly, or entirely, in the idea of wide and successful beneficence.

We conclude then, first, that the substitution of spiritual for animal corporeity, leaves the probabilities of increased happiness or misery evenly balanced; secondly, that the transition of human nature from one mode of physical existence to another, shall not *of itself* affect the moral sentiments, or personal character; thirdly, that emotions and passions, whether benign or not, shall probably be far more intense in the future state, than they are at present; and fourthly, that the active principles of our nature, and our intellectual habits, such as they are now in training, shall, in the future life, come into actual use.

THE RESURRECTION OF CHRIST.

The words of the Lord, that He must go up to Jerusalem and die (Matt. xvi. 21-23), were not acceptable to the disciples. They wanted the golden splendor and triumphal pomps of the promised visible Kingdom; but they were not willing that such glories should come through darkness and suffering. In the weakness of the flesh they shrank from the baptism in blood or in fire. Hence Peter—the ardent and impulsive—took the Master to task, “Be it far from thee, Lord, this shall not be unto thee;” and was humbled by the stinging reply, “Get thee behind me, Satan (adversary); thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.” Kingdoms of men which originate upon earth,—kingdoms of iron force and cruel fraud,—may be established either by congress, conquest, or colonization; and in their best forms they are imperfect and transitory. But the great kingdom of Justice and Truth, wherein liberty and law find perfect reconciliation, must be founded first in spiritual form in the human soul; for the materials which are to endure through eternity require vast moral preparation. But neither Prophets nor Apostles erred in declaring, as a fact, the coming of a visible political dominion,—extending from sea to sea, and from the river to the ends of the earth,—wherein all the dreams of Prophets, Poets and Sages may find more than accomplishment in immaculate justice and divinest freedom; the throne glorious and unsullied, the people loyal, peaceful and blessed for ever. Indeed, the truth which regenerates and takes root in the human heart would be wanting in the prime element of power, if it failed in the end to subdue and transfigure to itself all external things. The foolish declamation of preachers about the rapture and glory of the disembodied, contains neither philosophy or divinity, but is equally hostile to Reason and Revelation. Men’s minds have been turned away from labor in the legitimate province, and their time and strength have been wasted by seeking to glean in a field where there is nothing but stubble. Revelation does not introduce us into vapor and cloud-land, but distinctly reveals that in the present we are training not only for spiritual blessedness, but for august power and royal dominion. Hence, according to our advancement in the life divine, and in substantial service rendered to humanity and to God, we are promised dominion over five cities or ten when the Lord appears in the Resurrection Kingdom. The little

flock are not to fear, for it is the Father's good pleasure to give them the Kingdom. They are kings and priests, and in power and consecration shall reign on the earth.

There is a chapter in John, rich in the moral sublime, which makes known how the true Shepherd of humanity would be revealed, and how He might be identified. All that came before Him were thieves and robbers, who came but to mangle and to steal: ambitious self-seekers, who gather around them materials for the burning, that deceivers and deceived may perish in one ruin. The sheep did not hear them. But the true Shepherd came by the door of self-sacrifice. "The good shepherd giveth His life for the sheep." There never was love like His love, and there is clearly such preparation of the soil, such nurture of heart and soul in the training school of God, that the sheep can distinguish the voice of the good Shepherd, and will not follow a stranger. Their senses are fully exercised, and their spiritual instinct is sure; and they follow him into a pasture where the emerald is unfading and the water of life perpetual. But there is in the chapter a glimpse of resurrection as well as sacrificial death. Christ said of His life: "No man taketh it from me, * * * I have power to lay it down, and I have power to take it again." We see, then, how the Divine persons concur in the scheme of redemption. God the Father raised Him up, as many passages declare. The Spirit of holiness quickened Him. But He likewise had equal share in the resurrection-work. It was not possible that He should be holden of the bonds of death. He manifested His power by taking His life again. He laid down that life a voluntary victim; He closed His eyes in death, and was enclosed in the rock; but the illustrious prisoner knew that He must open His eyes again at the appointed hour, and when that hour struck He shook off the lethargy of death and came forth victorious from the grave.

The Gentiles, especially the most cultivated, were slow to apprehend the idea of resurrection from the dead. Their Elysian fields, for disembodied souls to wander in, stood in the way. The body was little better than the unsightly grub which was to crack and let out the winged thing of gold and purple for the glory of the summer life. While Paul once waited at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. The philosophers of the Stoic and Epicurean schools encountered him. The Stoics had added as little to divine virtue as the Epicureans had to solid pleasure, but they concurred in considering Paul as a futile babbling, and looked upon him as a setter forth

of strange gods, "because he preached unto them Jesus and the resurrection." So dimly did they apprehend the matter, that they supposed he was setting forth *two* additional gods, Jesus being one, and the *Anastasis*, or Resurrection, the other.

In Paul's memorable discourse, delivered at Areopagus, one important phase of the resurrection is presented. The resurrection of Christ from the dead is the public pledge, or assurance, given by God to all men that there shall be a solemn winding-up period—a righteous judgment-day: "God; now commandeth all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 30, 31). The resurrection reality was not easily held fast by those whose minds he had debauched by Gentile speculations, for it was not a thing which philosophy could prove or reason explain. Hence Hymeneus and Philetus were subverting the faith by teaching that the resurrection was past already, and the Apostle had to deliver them unto Satan that, in the penal cold and darkness outside, they might learn not to blaspheme.

In like manner some of the Corinthians were drifting away from their moorings by saying that there was a resurrection of the dead. Paul shows most powerfully the consequences of such a conclusion, for it followed by necessity that if there was no resurrection of the dead then Christ had not risen, the preaching of the Gospel was vanity and falsehood; the faith of the converts superstition and delusion; forgiveness a dream, and eternal life a lie; for the living were yet in their sins, and the dead had utterly perished. It is likely that this exhibition of consequences would alarm the speculators, and that they would draw back with horror from the gulf they were approaching.

There is another view of the matter presented in the Epistle to the Ephesians well adapted to nourish quiet confidence and abounding gladness of heart. The Apostle says that we may know "the exceeding greatness of God's power towards us, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead" (i. 18-21). In periods of exceptional blasphemy and rebuke, in days of sore tribulation and great darkness, we sometimes half doubt the reality of the hidden power which is to strike down the mastery of evil and quell the giant forces of sin and ruin. Occasionally a desolate feeling creeps over us, as

if we were well-nigh forsaken, and the earth abandoned to the revel of wrong-doers. In Ephesians the needed consolation is provided. The scale is given for the measurement of power, and according to this scale we may judge "the exceeding greatness of God's power which He wrought in Christ when He raised Him from the dead and set him at His own right hand." In similar majestic working shall the power of God shine forth, victorious over every hostile force, that the kingdom of eternity may be revealed in unwithering bloom and lustre.—*Our Hope.*

G. G.

THE FUTURE OF HUMANITY.

"The Son of Man is come to save that which was lost."

DEAR SIR,

I pointed out, in my first letter, that salvation is not a theory, but a person, and that person is Christ. Salvation is thus taken from being a word only, and becomes deed and truth. All flesh is to see the salvation of God or of Christ. Let us see how this testimony is supported elsewhere. "At (or in) the name of Jesus every knee should bow, of all things in heaven, and in earth, and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii., 10.) And again, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Rom. xiv., 11, 12.) It is self-evident that no one has seen, or knows of, the fulfilment of these utterances. They have either to be put aside as never to be fulfilled, or accepted as yet to be fulfilled. Nor was it for the first time that these words, or similar ones, had been heard amongst men. Isaiah (xiv., 20 to 25.) had so declared previously, and had emphasized the statement by saying that God had sworn by Himself, and that His word should *not return* to Him, that unto Him every knee should bow, every tongue should swear.

Now, what are the facts testified by the history of the human race. Has God been acknowledged by the race? And more especially has His Son Jesus Christ? If we contemplate but for a brief period, the vast hosts of the human race who are dying, can we assert that all have known and served God or His Son? Is it possible that man has been created in vain? The Son of God was manifested that He might destroy the works of the devil, but nowhere is it asserted that the human race is one of the devil's works. True, by reason of vanity, the race have fallen from their

high estate of godliness, holiness, and integrity, and become surrounded by sin and wicked works. But hope yet remains. When hope is turned into sight, then Christ will be acknowledged Lord to God's glory. Christ came not only for the individuals of the race, but for the whole of the race. And whatever exceptions, (during the enquiry persuaded), may arise, they will prove only that Christ Jesus came into the world to save sinners, and that He came not to condemn the world, but that the world through Him might be saved. Hence, the saying of the Apostle, that he trusted in "the living God, who is the Saviour of all men, especially of those that believe." Note the ensuing words: "These things command and teach." In the passage just quoted, there is a general, and a special salvation taught by the Apostle. And on looking to the context, it is connected with Jesus Christ. The salvation centred in Christ, like all other of the Father's works, has its degrees and methods by which the desired results will be obtained. *He* inoves slowly but surely; so soon as the fruit is ripe, the gathering will take place. All flesh will see the salvation of God, either having the Son as their special Saviour or not. How, or when, other letters must try to unfold.—Yours truly, PRO VERITAS.—*Communicated by H. Brittain, Birmingham, England, from Boicer's Advertiser, August, 1875.*

LETTERS AND EXTRACTS.

FROM ELDER H. ROCKWELL.

BRO. STORRS:—God bless you now, as ever, and much more abundantly, as the work which remains to be done is of such vast magnitude, and those willing to work are so few, and the foe pressing strong with defiant scoffings and reproachful taunts, as in olden times when a few of God's people commenced building the walls and setting up the gates, their enemies said one to another, "What do these feeble Jews? * * * 'If a fox go up, he shall even break down their stone wall.' Hear, O our God: for we are despised; and turn their reproach upon their own head." (Neh. iv. 1-4).

It is distressingly wonderful to cast a glance over that little section of the earth which has been blessed with the clearest rays of the enlightening Spirit of God's grace, more than any other people in the world,—that people on whom the soul-stirring light of "1842" shone forth with so noble and cheering an influence, and to see how many of them now refuse to see

the still greater light that shines on the future! Noah, by faith, prepared an ark to the saving of his house, because he accepted God's testimony concerning things future, tho' not seen as yet; and thus condemned the unbelievers of his day, and himself "became heir of the righteousness which is by faith."

That primeval ship-carpenter did not lay the keel of that stupendous father of all water-craft, which was soon to be freighted with materials to replenish once more the desolate earth, nor did he suspend his work or pull out his keel to see if it was constructed right, nor yet did he expect that his craft would be completed the same day on which he commenced, though there might have been, in that day, as now, scoffers, saying, "Where is the promise of His coming?" etc.

For one, I wish to be excused from being with certain authors and publishers who manifest so much dread of the idea of the prospective continuance of God's goodness and mercy in blessing our race: therefore, I presume to give a few reasons for my faith. From the word of the Lord shining from above, and the book of nature spread under my feet, I must believe the truth as I receive it from what looks to me to be harmonious with the character of a kind and loving CREATOR, who is too good to be unkind and too wise to err, and who is "A just God and Saviour."

The Apostle says of Israel, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Here is a pause. Why? What are we to understand by this and the following passages? "For if the casting away of them:" (who are "them?") We learn in what follows, that some of the branches "were broken off because of unbelief." (Rom. xi.) But what of those that were born of them who were cast away? Were they cut off from all hope of eternal life? I think not; for they were born, lived and died without the knowledge of the true God and of salvation by Jesus Christ. But some professors of religion do, and will say, "These were like the brute beasts, made to be taken and destroyed." I think the Bible justifies me in believing that God requires of all men faith; but not without giving them the knowledge necessary to produce it. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" O what a sacred halo of glory overshadows the receiving them from the death state, that they may say, "Unto us a child is born; unto us a Son is given: and He shall be called, Wonderful, Counsellor, the Mighty God, the everlasting

Father and the Prince of Peace."

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written, 'There shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob;' * * * For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy; for God hath shut them all up together [margin] in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi.) Glory to God for all that is given. As our life floats away, may the light increase till the morn of deliverance shall dawn on the earth. Amen.

Please give my love to all who love the truth; and still pray for Zion's peace.

New Britain, Conn., June, 1875.

FROM L. S. MONTROSE.

BRO. STORNS: It has been my desire for some time to write a few lines for the BIBLE EXAMINER, hoping it may be of some benefit to some of its readers.

We are commanded to abstain from any appearance of evil (Thess. v. 32), and to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. vii. 1). What I want to say is this: When I decided to serve the Lord, I was an excessive user of tobacco, and had been for twelve years. The very night that I gave my heart to God, tobacco condemned me, and I promised the Lord, that night, if he would help me, I would never taste it again; and I know he has helped me, for I have never tasted it since that moment to the present, about two years, in any way; and I feel that by the help of the Lord I am cleansed from that filthy habit; and my desire is, to be cleansed from all filthiness.

I believe the money that I would have spent for two years' tobacco, belongs to the Lord, and I have decided to put it in his cause, just where he would direct me. So I send part of it to the BIBLE EXAMINER, and I intend to give yearly the price of my tobacco to the Lord. And I would say to all who love the Lord, and believe

in his promise, those who use tobacco, *Quit it*. If we give up all for Christ we must give up tobacco, and the Lord will help and bless you, and put the money in his cause.

What an amount of good it would do if all the money that is spent for tobacco, by the professed church of Christ, was spent in God's cause. It is the Lord's money, and let us not hide it in a napkin, but put it to the exchangers, that at his coming he will receive his own with usury, and he will say, "Well done good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things."

My great desire is for a clean heart, and a right spirit. I love the blessed hope; it is an anchor to my soul. I believe God will literally fulfill all he has promised in his word; and there are glorious promises there for those that believe in him. O, the thought of being kings and priests to God, and being employed in the ages to come in telling the good tidings of great joy to the millions that have gone down in death with no knowledge of God and his Christ, ought to inspire us to use every means to prepare ourselves for the glorious future.

My prayer is, Lord, fill us with thy love and Spirit. May we be willing to have our names cast out for Christ's sake, and learn more and more of his will concerning us. And when He shall come in glory, he will change these vile bodies and make them like unto his glorious body; and then we will be prepared to shout, "O every one that thirsteth, come ye to the waters of life!"

Farmington, Me., July, 1875.

THEODORE H. FORD, Concord, N. H., writes: So long time has passed since we have written you, it may have seemed we were indifferent; but we are not so in fact. Our interest in the truth and in you and yours remains unchanged. We believe the ability and physical strength necessary to the prosecution of the work of the BIBLE EXAMINER is given you of the Lord,—it is His own work. My wife joins me in much love to you and yours.

JOHN R. SCOTT, Philadelphia, Pa., writes: I find much in the EXAMINER to interest me; and I assure you, my brother, I find my love to God grows stronger daily. I am looking for that glorious hope of the fathers, and the hope of Paul and others.

HENRY J. SWEETLAND, Springfield, Mass., writes: I am, as usual, much pleased with the EXAMINER: and I wonder that so many are

afraid on some points of its teachings; for, it is, certainly in harmony with the Bible. God's ways being equal, he must give an opportunity to all men to secure the benefits of the great plan of salvation which He has wrought in Jesus Christ. Certainly, all have not had opportunity in this life; consequently, such must have it in "the ages to come."

G. B. MARTIN, Goldfield, Iowa, writes: If I live and can get time, I want to write an article or two on the coming of Christ. It is a subject that has always delighted my soul: and I think we are living in "the time of the end;"—that it is "nigh even at the door,"—that we are within a few years, at most, of the glorious event when He will descend to earth to the joy of all his dear saints, and the dread of an astonished world, to whom He will come as a snare, unexpected. May the Lord help all that "love his appearing" to watch, and wait with patience. "Watch ye, therefore, for ye know not when the Master of the house cometh, at even, at midnight, or at the cock-crowing, or in the morning: lest coming suddenly He find you sleeping: and what I say unto you, I say unto *all*, WATCH." To all the lovers of Jesus, I would say. You have my prayers: please remember me in your private devotions. Yours, in hope of immortality when Jesus comes.

D. L. OSBORN, Findley's Lake, N. Y., writes: It would be a great loss to get along without the EXAMINER. I think it is the best religious publication I have ever had. The doctrine it teaches makes it easy to love God our CREATOR with all our hearts, or more than everything beside. The better we know Him, the easier it is to obey Him. To know him is life eternal: for, all that know Him (the great mass) will secure an endless life. Man's greatest work is to know the Father,—his Creator; and Jesus Christ,—his Redeemer; that brings the greatest good.

MARY A. BEASLEY, South Otselic, N. Y., writes: I feel more established than I did a year ago in the glorious doctrine of "the ages to come." The BIBLE EXAMINER furnishes me with food no other reading does. I read them over and over again, and the light shines brighter every time. How I do want others to see those glorious truths. I have sent them to some I thought would read. I hope God will spare you, my aged brother, and raise up a host of others to spread these glorious truths; light that is shining upon His word in these last days.

Our aged Bro. H. ROCKWELL, New Britain, Conn., writes: Though infirm and rapidly decaying, I still live and feel a desire to do what I can to encourage honest seekers after truth not to be discouraged, but to persevere; for to them who overcome by faith and diligent application the prize is sure. Toil on, then, dear ones; the day of coronation is but a little in the future. Although sick and quite feeble, yet the word of the Lord is like fire shut up in my bones, and while musing the fire burns.

NOTE BY THE EDITOR.—Bro. Rockwell has no home of his own; and, for the present, our kind hearted Sister Louisa J. Beach, of New Britain, Conn., has given him a home at her house; for this, I sincerely thank her; but, let not the friends of the Lord's poor forget him, nor her who has thus taken this dear old Pilgrim into her house. Let us remember Jesus has said, "I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto ME."

P. R. SHARPE, Indianapolis, Ind., writes: I received the Tracts you sent and read and studied them constantly, days and nights, and became a firm believer in every one's having to accept, or receive the promise to Abraham. Quite a load is lifted from my mind. I saw my views concerning the kingdom were too contracted. I now see that your view is the only way in which the promise and oath of God to Abraham and his Seed, to "bless all families, nations and kindreds of the earth," can be fulfilled: and what a glorious thought to me to know it is so. The great trouble has been, we have thought there must be so much done in the present age: but time with God is not limited. How true it is that the Bride cannot speak as a *Bride* till the marriage has taken place; and that is not till Christ returns from heaven: then "The Spirit and the Bride say, *Come*;" and let him that heareth say, *Come*; and whosoever will, let him take of the water of life freely." When believers become the Bride this great work commences of blessing all nations. I do feel thankful that I have seen this grand truth. Your Sister in Christ.

Dr. W. K. EVERSON, Grand Crossing, Ill., writes: I am always pleased to receive the BIBLE EXAMINER: the truth it elucidates are so self-evident that it seems hard to believe that any one whose object is the truth can resist its arguments. It is about one third of a century since you stood almost alone opposing, from the word of God, the pagan idea of "inherent immortality."

Then, as now, how many "passed by on the other side;" but to-day, how is it?—the immortal-soulists are quaking with fear lest the truths then enunciated in your "Six Sermons," and by you in pulpit and press, should bring down their temples over their heads: they scarcely dare touch the subject; and little else than sectarian shackles prevents the truth from consuming them. Be encouraged: as in that case, so in this: the truth will find its way into honest hearts and sanctify them to the Glory of God. Hoping to be kept by the power of God, even the Gospel, unto salvation at the coming of our Saviour and Redeemer, Jesus Christ, I remain your brother.

THE TRUE CHURCH.

The true Church embraces all sincere followers of Jesus Christ; all who believe in his name and submit to his authority. Do we belong to this community? Are we the followers of the meek and lowly Saviour? Have we the marks of his people? If we belong to him we are separate from the world, we have put off the old man, the corrupt and sinful nature, the love of the world, the fleshy lusts, and are renewed in the Divine image, and have put on the new man—the redeemed and sanctified nature, the love of the Father, the fruits of the spirit. Old things are passed away; behold all things have become new.

The Church and people of God now look for the coming of Christ the second time, and are in an attitude of watching and waiting for the day of the Lord. That day is hastening on. The signs of the times indicate that it is near. A few years may yet intervene, and our faith may be put to the test. But let us hold fast our confidence which hath great recompense of reward, for we have need of patience that after we have done the will of God, we may inherit the promises.

In that day the Church will come up out of the wilderness, leaning upon her beloved, clear as the sun; fair as the moon and terrible as an army with banners. Then she will attain to her exalted station in the new heavens and new earth—in the future glorious Kingdom of God, as the bride of the Lamb; and crowned with glory, reign with Christ forever.—J. G. WILSON, *Ed. of Prophetic Times*.

Be deaf to the quarrelsome, blind to the scorners, and dumb to those who are mischievously inquisitive.

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Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume xviii.

LETTERS RECEIVED TO AUG. 31.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

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VOLUME XIX.

BIBLE EXAMINER.

PUBLISHED MONTHLY

*FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS.
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GFO. STORRS, EDITOR AND PUBLISHER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 5-6.

NEW YORK.

WM. H. SPENCER, PRINTER, ROCHESTER, N. Y.

1874.

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