

**BIBLE  
EXAMINER**

**VOL. 18-20**

**1873-1876**

Oregon Bible Coll.  
#2

Property of  
Clyde Randall

Vol. XX. No. 1.

Whole No. 301.

# Bible Examiner.

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

APPOINTMENTS.....	2
CORRESPONDENCE.....	2
BIBLE EXAMINER. Ed.....	3
MISREPRESENTATION OR MISAPPREHENSION. Ed.....	4
GOD IS LOVE. Ed.....	6
LITERALISM AND SPIRITUALISM. Ed.....	7
A NOBLE SENTIMENT. Ed.....	8
A NEW WORK. By Henry Dunn.....	9
AGGRESSIVE CHRISTIANITY.....	10
THE MANNER AND PLACE OF CHRIST'S SECOND ADVENT. B.....	11
"HE DON'T CARE ANYTHING ABOUT THEM." S. W. Bishop.....	13
CONSOLATION. E. H. Tuckett.....	18
THE SIGNS OF THE TIMES. E. H. Tuckett.....	19
"SEE MEN AS TREES WALKING,".....	20
THE INNER CALM. A Poem. H. Bonar, D. D.....	21
A TALK WITH THE READERS OF THE EXAMINER. Wm. H. Spencer.....	22
THE RESURRECTION. Geo. Greenwell.....	23
CHRIST LIVING IN HIS PEOPLE. Dr. Leask.....	23
THAT BLESSED HOPE. J. E. J.....	25
THE HIDDEN MYSTERY. C. A. Hastings.....	26
UNITY.....	28
LETTERS AND EXTRACTS.....	29
THE WIND AND THE SUN.....	33

In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, OCTOBER, 1875.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

## APPOINTMENTS.

The Editor of this Magazine will lecture on the Divine Character and Government, at Saltersville, N. J., Sunday, Oct. 3, the Lord permitting. Also, at Winsted, Conn., Sunday, Oct. 10th. GEO. STORRS.

**BOUND EXAMINERS.**—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 33 cents must be added for postage.

**OUR AGED FRIEND, SALLY DILLINGHAM,** North Dennis, Mass., writes: I like the EXAMINER much, and shall continue my subscription so long as I am able to write and read. It is all the help I have, and it is a great help to understand the Scriptures. I feel grateful that I am indulged with this privilege of reading and studying the EXAMINER.

**C. SWIFT,** Boston, Mass., writes: I still like the EXAMINER, and think it contains more truth than any other work published. It is true that people differ in opinion in regard to the truths of the Bible, or as to what the good book teaches. We shall probably see eye to eye when the King comes. I am glad you are enjoying such good health as you are nearing four score years. I hope you will not sleep, but live and "be changed in a moment, in the twinkling of an eye, at the last trump."

"**WESTERN**" is a friend in Wisconsin, who writes: I send \$2 for the EXAMINER. I have been struggling with financial difficulties for some time, therefore have been obliged to neglect you, and still it keeps up; besides I have been out of health for three years. I love the EXAMINER, and trust it will be sustained. Allow me to thank you for its counsel and encouragement. I look to you as a father. How often I find words of cheer in desponding hours.

**CHRISTIAN HANSON,** Hornstown, Va., writes: I like the BIBLE EXAMINER very much, and cannot do without it. The people here are most all Methodists; but I think I have found one man that will soon add his name to your list of subscribers. He is a first rate man, and says, It has given him new light; a light that shines for the glory of God. It is gratifying to me to think there is here one man that agrees with me in your views of the Bible. I love to read the EXAMINER because I find it is in agreement with the law and the prophets. It has no new way

of salvation, but only the way that God has laid down; and I thank God for it, and bless his holy name. May God bless you and preserve your life, and give you still more knowledge of divine truth, and lead many from the error of their ways that they may come and serve the living and true God.

**DR. JOHN FONDAY,** of Philadelphia, writes: I indorse your views. If God has "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;" if God has highly exalted Jesus, "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 every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,"—is there not positive proof that the mass of the race (admitting some will fail) will be saved, and but few ultimately lost? Such appears to me to be the meaning of these declarations. I get light; have got disentangled from some errors: the "Seventh day Sabbath:" finding that we are said to be "dead to the law," and that the 7th day was a memorial of Israel's deliverance from Egypt (Deut. v. 15), and that the ten commandments were not the law, but expressly declared to be the "Covenant" (Deut. iv. 13; ix. 9, 11, 15; Exo. xxxiv. 28); and that was said, by the writer of Hebrews, to be faulty and abolished by Christ who has been made the Mediator of a better covenant, I came to the conclusion that the old covenant had been done away with, and that the first day commemorates a greater deliverance than that from Egypt,—even from the power, bondage, and slavery of sin, and the resurrection to a new and immortal life in Christ,—the greater than Moses,—"The Lamb of God that taketh away the sin of the world." I have come to the conclusion that this 7th day Sabbath affair,—that is exercising the consciences of so many truly pious and conscientious men and women,—is but a grand device of the enemy to bring men out from under the glorious liberty of the children of God into bondage to the law,—out of grace into legality.

I have gone through some experience which is profitable and will do and has done me good. I have clearer perceptions of the work of Christ and the position which the child of God occupies in and through His redemptive work, than I ever had before, which calls forth higher praises and thanksgiving than ever. May God lead and guide us into all truth and keep us from all error; make us better acquainted with the wiles of the adversary, that we may be kept from going astray in doctrine or practice, and become more and more meet for the inheritance of the saints in 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. XX.

NEW YORK, OCTOBER, 1875.

No. 1

## BIBLE EXAMINER.

With this number a new volume is commenced. My thanks are due to its friends for the support of the *past*. Its *future* is known only to the Lord. Shall it still live to speak in Vindication of the Character and Government of that Being who has given life to us all, and whose "tender mercies are over all his works?" This question must be answered by the friends of the work to be done. The EDITOR is willing to put his whole life and energies into the work; but he has no financial means of his own to carry on the enterprise; and, hence, those means must be looked for from some other source, and if they come not, that indicates that this Magazine is no longer called for in the battle for God and his cause. To God and his friends the cause must be committed for an answer to the question above asked. The EDITOR desires to submit his will entirely to that gracious Being who has directed and sustained him for nearly four score years past. He would indulge in no fears that the cause of God is to fail if himself and this Magazine are to be laid aside. Yet he desires to "occupy till his Lord shall come," or till his work is no longer needed in promulgating, by means of the press, the great things of the coming kingdom.

If any suppose it is the great and only thing needful to be proclaimed, that Christ is coming again, the Editor of this Magazine cannot agree with them in that matter: he believes it is equally important that we understand what the Redeemer is coming to do. Not barely that the saints are to be made immortal and delivered from death, but that they are to understand something of the work in which they are to be employed. in the "ages to come." To talk, therefore, as if "getting ready" for the coming of the Lord without giving men some idea of what will be their *employment* after being changed or clothed with "the power of an endless life," would be like sending a child to school and keeping him in ignorance of the use he is to make of the knowledge obtained. The child should be in-

formed that he has a part to perform in the future, and that he will not be fitted for it unless he applies his mind and efforts to acquire the information essential to the performance of that work in a successful manner.

The religious education of these days is alarmingly defective, not only among professed teachers of religion, generally, but among those who call themselves "Adventists" and express great desires for the speedy coming of the Lord. In many cases, it seems as if the principal thing, with them, is, personal deliverance from the trials and troubles of this life, with the idea of perfect happiness: no thought of any work to be done by them in the ages to come, especially in blessing others who have not been so highly favored in this life as themselves.

Their idea seems to be to let those unfortunates be burned up in a universal conflagration; or, if dead, never to have a resurrection; or, if they have a revival from the dead it is only to be tormented awhile, and then die again, or kept alive in eternal torments; forgetting, overlooking, or setting aside the promise and oath of God that in Abraham and his seed all families, all kindreds, all nations of the earth are to be blessed; which has not yet been done and cannot be till Abraham and his seed have their resurrection and immortality, so as to be able to do "greater works" than Christ performed while in the days of His flesh" (Heb. v. 7, and John xiv. 12).

Instead of this age or dispensation closing the work of the saints, it is mainly a school in which they are being educated to instruct and educate those of their fellow men who have never enjoyed their advantages; or, in other words, to bless "the residue of men" that they may "seek after the Lord" (Acts xv. 14-17). And let it be remembered that the "groaning creation,"—"made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope," are to "be delivered from the bondage of corruption," and are now "waiting for the manifestation of the sons of God" (Rom. viii. 19-23). The sons of God are not

yet manifested; for, says John, "The world knoweth us not, because it knew Him (Christ) not" (1 John iii. 1). But the time is coming when the sons of God will be manifested, and "be like Him," Christ. Then will the work begin of blessing "all the kindreds of the earth," and be carried on by "the sons of God" till "All people, nations, and languages serve Him," and until "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" is fully in possession "of the saints of the Most High, whose kingdom is an everlasting kingdom" (Dan. vii. 14, 27). Wars, and every form of hostility of man against man will be made to cease, and the utterances of the angel and the angels, on the plains of Bethlehem, have their full accomplishment, viz.: "Behold I bring you good tidings of great joy, which shall be to all people,"—"Glory to God in the highest, and on earth peace and good will to men" (Lk. ii. 8-14).

Who is there that can show that these Heaven authorized announcements have ever yet had their glorious and full accomplishment? But they will have, for they were authorized to be made by Him of whom it is said, "It is impossible for Him to lie" (Heb. vi. 18). The work then to be done by the sons of God, when manifested as such, is to give the knowledge of these grand and glorious truths to the innumerable multitudes who have never yet been blessed with that knowledge, and carry it on till the groaning of creation shall cease, "And ever creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them" are "heard saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever'" (Rev. v. 13).

In conclusion: Are the friends of these glorious truths willing that the only medium in America that puts forth these views, in their fulness, and the only Editor who openly avows himself an unwavering believer in them, should now be silent? Your response will determine this matter, probably, in a few weeks. What is done in the case must be done or pledged in a short time. All know the Editor has no funds of his own, and he is conscientiously opposed to incurring debt, but would adhere to the exhortation, "Owe no man anything" (Rom. xiii. 8). The matter is now left for the friends to speak.

Ed.

#### MISREPRESENTATION, OR MISAPPREHENSION.

All men are liable to one or the other, or both of these misfortunes, and thereby mislead others and stumble themselves to their own injury and the injury of the cause of truth, which, doubtless, they think to promote. Love of truth should guide us in all we say, do, or write. Without such a guiding principle we may and do dishonor God and injure our fellow men by acting contrary to the law of love, which is *the law* by which our lives must be regulated, if we would be in harmony with God and comply with the "Golden Rule," viz: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. vii. 12).

These remarks are called out by misrepresentations or misapprehensions found in almost all statements made by the opponents of views differing from their own. I would not charge them with doing these things knowingly and wilfully. It is often, no doubt, the result of ignorance of the subject of which they treat, or a strong prejudice which may have unconsciously possessed their minds, arising from not having carefully examined the subject on which they speak. I was forcibly struck with this matter by a short article that appeared in the *The Rainbow*, for August last, signed "SCOTUS." It is difficult to see how he could have written such an article had he been as well informed as he should have been before he undertook to represent the subject on which he speaks. Here is the article entire:

#### "THE FAIR CHANCE" DOCTRINE.

"DEAR SIR:—That which is known in America as 'The Fair Chance' doctrine seems to me to subvert the idea of grace in the salvation of God. Its advocates write and speak as if it would be unfair in God not to let all men hear of his Gospel, as if he were under obligation to send the news to any. The gift of life, even for a day, is an act of grace on his part. We can have no claim on him for existence for the shortest period, much less everlastingly. How egregiously then do they err who reason as if the Almighty would be acting unfairly if the nations who have not heard the joyful message in this life were not to hear it after resurrection, or while in Hades! God promises eternal life only to those who believe in his Son in this time of acceptance, and in so limiting this favor he does no injury to others. I have no doubt that the proclamation of the everlasting Gospel among the left of the nations will accomplish much; but that men who die out of Christ shall

rise before the end of the thousand years, or then, to a state of probation, is nowhere taught in Scripture. The opposite, however, is taught. SCORUS."

Whether the writer is an American or an Englishman, I cannot say, but an Englishman would be supposed to write more accurately. I know of no class of men "in America" holding a doctrine "known" as "*The Fair Chance Doctrine*." That individuals may speak of it, especially opposers, under that name, may be true; but that does not entitle any one to say our views of the character and government of God, "in America are known" by a name which its principal advocates reject. We believe our CREATOR is "A Just God and a Saviour" (Isa. lv. 21); and that these characteristics are manifested in all His dealings with the entire human race; or, all the children of Adam the first.

The name, however, is of little consequence: it is the thing taught that concerns us most. "SCORUS" seems not to understand the subject in hand. It is not a question of *unfairness* but of *truth*, in which the promise and oath of God are involved. It is true that men "have no claim on God for existence;" but God has given us existence, and endowed us with strong desires for its continuance, and has proposed conditions on which it may be perpetuated endlessly, and requires a compliance with the terms in order to its being continued without end; has He not thus laid himself under obligation to make known the terms to each individual of the race before deciding the final state of that individual? In other words: If He has sworn by himself that He has no pleasure in the death of him that dieth, is He either "a just God" or "a Saviour" to let a soul of man perish utterly without ever giving that soul an "*opportunity*" to secure an endless life by making known to him the way in which alone such life can be secured?

Says "SCORUS," "God promises eternal life only to those who believe in his Son in this time of acceptance, and in so limiting this favor he does no injury to others."

Thus this writer admits, *faith* in the Son of God is the essential condition of securing an endless life. Does God expect men to believe in His Son without the knowledge of that Son? Is He "a just God and a Saviour" if He condemns men to endless death for not believing in Him of whom they never heard? Will "SCORUS" tell us where he gets his knowledge that God has "limited" the day of salvation to "*this time of acceptance*?" I suppose he means *this life* is the only time of acceptance. Where

does he find such a limitation in the Bible? "*Echo* says, WHERE?" Truth answers, "NO WHERE." It is only from the "traditions of men" who "make void the counsel of God by their traditions." Whenever and wherever the conditions of an endless life are clearly set before men, then, to such, is "the accepted time;" *the time* in which they may secure salvation from sin and its ultimate consequence—"death." But to limit the time in which only the salvation can be secured is assuming an *infallibility* which is claimed by the Papacy: it is to take the "seat of God."

There is a "little flock" who are to be "joint heirs with Christ," or "kings and priests" with Him, and "sit with Him on His throne" (Rom. viii. 17, Rev. iii. 21), and thus to rule the nations. The time to secure a part in this company may be, and I think is, in this life, as that class of the saved constitute the Bride, the Lamb's wife, and they are to be glorified at our Lord's return from heaven. But is this class all that are to be saved for whom Christ died? In this company does "He see of the travail of his soul and is satisfied?" In this salvation, of the "little flock," is the "counsel of God" and "His good pleasure, which He hath purposed in himself," fulfilled, "that in the dispensation of the fulness of times" [not "*this time*" only] "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. 9, 10).

Did "God so love the world" as to "give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and yet cause or suffer the vast majority of the world to die without any knowledge of that love and the provision made for their salvation? Does not such an assumption virtually say, "His love for the world was only a *pretence, not real*?" And when the beloved disciple says, "He" (Christ) is the propitiation for our sins: and not for ours only, but *also* for the sins of the whole world" (1 Jn. ii. 2), did he mean to exclude all that had died or might thereafter die in ignorance that such a propitiation had been made for their sins? Are God, Jesus Christ, and his Apostles, all like worldly hypocrites, who say one thing and mean another?

Was Paul inspired to say, "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?" and did he mean, He gave himself for a "little flock" only, and that they are the "*all*" of whom he speaks, and that the testimony belonged to no other class? If such a construction may be tol-

erated on Scripture language, who can tell what is truth? By such a course, is not the truth of God turned into a lie? and of no more value than a heathen oracle, which might mean one thing or another exactly the opposite? Does God enjoin, "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked," and yet never in this life or a life to come give them a knowledge that there is a way of escape from death, nor make known to them the person by whom alone they can be delivered from death? Has not the LORD God laid himself "under obligation" in a thousand ways and words, confirmed by His *oath*, that in "Abraham and his seed all the families of the earth shall be blessed," and that "He will have all men come to the knowledge of the truth?" (Gen. xii. 3; xxviii. 14; and 1 Tim. ii. 4). Is He "under no obligation" to keep his promise and oath? "Scorus" must have singular notions of "obligation" to suppose that God is under no obligation to do what He has so solemnly promised to do. He was under no obligation to create man; but if He did create men, who shall presume to say He did not take upon Himself the obligation to provide for their highest interest and welfare, and to give them that knowledge and those means which should enable them to secure that end? Would a life given on a barren soil, without sun, rain or air, have been "an act of grace on God's part?" Just as much as the grace "Scorus" supposes God has or will bestow on the millions on millions which he affirms are never to hear the "everlasting Gospel" of God's love in Jesus Christ; and who, according to his view, are to perish hopelessly or to be eternally tormented; for he does not say which he believes is to be their fate. To call such a life a gift of grace is to ridicule the name of *grace*; it is a *curse*, from which we might well pray, "Good Lord deliver us."

"Scorus" concludes by saying: "That men who die out of Christ shall rise \*\*\* to a state of probation, is no where taught in Scripture. The opposite, however is taught."

We ask again, "Where is the opposite taught in scripture?" Can he tell us? If he can, he will do more than any one has yet done. Let him try.

In the foregoing article, I have shown that the promise and oath of God are pledged to bless all men, and to give the knowledge that Christ gave himself a ransom for all men; and as multitudes of the race have died without ever hearing of God's love in Christ, death does not cancel God's pledge, and all such must rise from the dead or God's oath is made void; which is impossible; for, "It is impossible for God to lie." Ed.

### "GOD IS LOVE."

The other evening I heard a preacher—a good and able man to boot—say, "The sinner cannot escape from God's anger, or from His power, but he may escape from His love." My soul was stirred within me at the unconscious libel on the Divine character. I should have liked an opportunity of proposing to my reverend friend the following dilemma: Can the sinner escape from God? If you say he can, then plainly he can escape from His anger and His power. But if you say, as I apprehend you must, "No, he cannot;" then, assuredly, neither can he escape from love; for "God is love," and to escape from love is to escape from God. The love of God must burn in the very fires of Gehenna, or they never can be kindled of God.—WILLIAM MAUDE.

#### REMARKS BY THE EDITOR OF EXAMINER.

The theology of this generation, not excepting those who boast of being far in advance of others because they have rejected the doctrine of inherent immortality and eternal torments, is, that the mass of the human race can and will "escape from love," and therefore, can and will "escape from God." They do not express themselves in these words, but they do, in theory, teach it; affirming that only a *few* will ever be saved from eternal torments, a second death, or even the *first* death. These three classes agree in the statement, in fact, that the mass of the human race will "escape from God" by escaping from His love, which is Himself; for "God is love."

They plead, in excuse for their heartless theories, that God is *just*, and that he is under no obligation to save any one; and, therefore, may *justly* leave the mass of the race to perish. Thus they sacrifice the veracity of God and his sincerity to their Moloch theories.

The "obligation" of God is of His own choice. He was under no obligation to create any man. When Adam had sinned, his Maker was under no obligation to develop a remedial scheme for him or his posterity. But the Creator did provide such a scheme, and made it as extensive as the race; for "God so loved the world,"—the entire race—"that He gave his only begotten Son" (John iii. 16); and this Son "gave himself a ransom for all," (1 Tim. ii. 6); "tasted death for every man" (Heb. ii. 9); "and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2.)

Thus did God show his love for all men, everywhere, and in all ages; and has laid himself under "obligation," both by promise and oath,



that "all families, all kindreds, all nations, shall be blessed" in the seed of the woman "the Seed of Abraham;" and has shown His sincerity in these pledges by giving His Son to humiliation, shame, suffering and death to carry out the "obligation" His love prompted Him to take upon himself, not from necessity, but of his own free will. Who shall now tell us, "God is under no obligation to save any one?" We might as well be told, He has a right to make unmeaning professions of love and promises confirmed by oath, which he is under no obligation to keep. But he has said, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 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. 8-11). Thus has spoken "The Father of lights; with whom is no variableness, neither shadow of turning" (Jas. i. 17).

Are we to be told, that this God gave his Son "a propitiation for the sins of the whole world," and yet is under no "obligation" to let the same world know anything of the matter? If this is so, what becomes of his professions of love to the world? What becomes of His promises and oath? What becomes of the command of Christ to "preach the gospel to every creature?" What becomes of the angel's proclamation, "Behold, I bring you good tidings of great joy, which shall be to all people," and of the chorus of the assembled angels, on the plains of Bethlehem, of "Glory to God in the highest, and on earth peace, good will toward men?" And what becomes of the call of *ЖЕHOVAH*, saying, "Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else?" Yea, and what becomes of His oath, saying, "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?"

All these things, in the estimation of some men, lay God under no obligation to see that the mass of the human race ever hear of Him or His work of love for them! Truly, such ideas of

the government of our CREATOR and REDEEMER are more calculated to make unbelievers than to inspire faith; and no wonder that men who learn of such teachers are hardened into cold formality or utter neglect of the worship of such a God, and cease to have any concern for the ignorant millions who have never heard of God's love for the world. Alas, how little of Christlikeness is found in such theories? But, blessed be God, the "due time" will come when the fact that "Jesus Christ gave himself a ransom for all" shall be "testified" to all, and no child of Adam's race shall finally perish except for a wilful rejection of Christ.

### LITERALISM AND SPIRITUALISM.

THERE are two extremes to which all of us are liable in the application of Scriptural language. One is, an extreme literalism; and the other, an extreme spiritualizing. The use of sound judgment, in dependence on divine aid, will enable us to avoid both. An extreme literalism has led men to place so much dependence on external rites and ceremonies as to lead them into a dead formality, and they have "a form of godliness, but deny the power thereof." Paul tells us, "from such turn away" (2 Tim. iii. 5). That state of things is what goes to make up, largely, the "perilous times, in the last days." This tendency to extreme literalism is seen, also, in the construction put on our Lord's words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John vi. 53). This caused "many of His disciples" to "murmur" and go "back, and walk no more with Him." They overlooked "the spirit" of Jesus' words. Just so many have overlooked the spirit of the words of Jesus about feet washing, and gone back from "the spirit" to "the flesh," which "profiteth nothing" (John vi. 63).

Let us see if we can find the spirit of our Lord's teaching in this matter. It is a notorious fact that the disciples of Jesus were ambitious of pre-eminence: they disputed among themselves which among them should be greatest (Mark ix. 33, 34). On another occasion, two of the most eminent of them—James and John—presented a request that one of them might sit on His right hand and the other on His left, in His kingdom. That is, they asked to have the first places in that kingdom. This spirit was not wholly eradicated from among the disciples during our Lord's personal ministry among them. As a last effort to purge out this hateful selfish disposition, just before His death, the "Lord

and Master" taught them, by an example never to be forgotten, that humility and concern for the comfort and welfare of others was a great and important lesson to learn: a readiness to perform the most servile act for one another was that which would make them *like* their "Lord and Master," and was the true road to greatness. It was *the spirit* of the transaction that Jesus enjoined or commanded His disciples to observe and practice. It might be a literal washing of feet, or any other humble service that the circumstances called for as an act of love and kindness to a fellow Christian, however poor or lowly.

In Palestine and the Eastern country, in the times when men wore upon their feet only sandals, or shoes covering a little more than the bottoms of their feet, it was one of the first acts of hospitality to the traveller, on his arrival, to wash his feet: and this service was performed by one of the lowest servants. This act, therefore, of Jesus, in washing the feet of His disciples was full of instruction; teaching them, in humility to "esteem others better than themselves" (Phil. ii. 3), and to be ready to perform any service for the comfort and relief of one another in any department of life. This lesson, truly learned and practiced, would show forth our love—our Christ-likeness—more than all our professions of subjections to Christ by any rites, ceremonies, or outward ordinances, which many professed Christians are so scrupulous to observe. Were they half as zealous to practice acts of kindness and care towards their fellow men—"doing good to all men, especially unto them who are of the household of faith" (Gal. vi. 10), what power would go forth from them to convince others of their likeness to their "Lord and Master," and win men to His service.

The law of kindness, humility, and self-denial for the good of others is what our Lord taught and commanded, for all time, to His followers; and not for the "apostolic church" alone. The particular act of feet washing may, in certain circumstances, be the thing to be done; but not as a ceremony; it must be some other motive that influences us to do it, or it does not meet the command or design of Jesus,

Any ordinance or command in which the spirit of it is overlooked will be of little use to those who adhere simply to the letter. Let us learn from the precepts and examples of Jesus to be the servants of all, that we may be a blessing to all; and thereby commend the religion of our REDEEMER to all; seeking their welfare for whom "Christ gave Himself as a ransom." Ed.

### A NOBLE SENTIMENT.

"The true source of wisdom and knowledge is, to have no will of your own, but to lose everything in the will of God. If we can, when we are called upon to examine any new subject in relation to divine truth, just lay aside self, and say, 'Lord not my will but thine be done,' we would grow much faster and attain to a greater growth in divine truth." JACOB GRIM.

This noble and praise-worthy sentiment deserves to be written in gold; and if acted on, by all men, or all professed Christians, strife would end; love would take its place; sects would disappear; Christianity would again assume its primitive glory, and men would say, as of old, "See how these Christians love one another." But, alas, how little of this spirit now manifests itself among those who profess to love truth! It seems by the words and acts of most professed Christians that they think themselves possessed of "the whole truth, and nothing but the truth." Such a spirit is that of a *novice*; one who has yet to learn that he is at best but a "*babe* in Christ," and has not yet outgrown his "swaddling clothes;" and the language of Paul, with a slight change, may be applied to such viz.: "If any man think that he knoweth every thing, he knoweth nothing yet as he ought to know."

Let us all sit at Jesus' feet, and learn of him to be meek and lowly, and let our object and aim be to please God and honor him, and not to gratify self, nor seek our own, only as identified with the honor of God and an earnest desire to win men to His love and service in Jesus Christ. Then shall we be blessed indeed, and truth and love will abound more and more. So shall our blessed Redeemer see of the travail of His soul, and rejoice in the fellowship of His saints. Ed.

Mrs. F. W. HASKELL, Dansville, N. Y., writes: The EXAMINER is a source of great comfort to me. It has made clear much that I could never understand; and I eagerly anticipate the coming of each number. The harvest is ripe, and though laborers are few, the truth will be speedily vindicated by the presence of our long looked for King; all honor to His name for the precious truths of His word which shine with such resplendent glory to all who are teachable and childlike. May the dear Lord strengthen you in body and illuminate your mind, that you may still be made a blessing to many, to lead them from human creeds and sects to the pure word. Yours, in the strong bonds of Christian love.

## A NEW WORK.

I would thankfully acknowledge the reception of a new work from HENRY DUNN, England, on "THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY." It contains one hundred and thirty-two pages; price, sixty-three cents our money; published in London, by Simpkin, Marshall, and Co., Stationers' Hall Court. It is neatly executed, and full of matter for thought, and will be startling enough to wake up many traditional mortals with the old cry of "Infidelity." But it may yet appear that the real infidels are stereotyped professors of religion. I give in this number of the EXAMINER the "Introduction" to the work and CHAP. I. as follows:

## INTRODUCTION.

The object of this little work is twofold. It is intended to set forth the limitations of Christian responsibility in relation to the ungodly, and, if it be possible, to promote the *reconsideration* by qualified persons, of much that is embodied in evangelical theology.

The first—the limitations in question—may without difficulty be defined. They are laid down by Christ himself when, speaking of the coming of the Holy Ghost after his departure, He says, "When He is come, He will reprove [margin, convince] the world of sin, and of righteousness, and of judgment."

What the Holy Spirit does, the believer is also to do. He is not called upon to denounce, but to instruct. He is to impress, so far as he can, upon all, over whom he has influence, that sin is the greatest of evils; that its root is in separation from God,—thinking, speaking and acting, as if God were not; that it is the practical assertion of independence; that it supposes a careless ignorance of what God would have us to be, and that this ends, as it infallibly must, in disobedience and selfishness.

With equal fidelity, but with all modesty and meekness, he is bound to do his best to make men sensible that "righteousness," doing right, or, in other words, *human duty*, can only be understood by a knowledge of God as revealed in Christ; and that right conduct must, therefore, from the very nature of things, include the imitation of our Redeemer; that living to God is simply living as Christ lived,—a life of obedience and unselfishness.

A divine basis of character and conduct being thus found, the kind of "judgment" that fol-

lows death becomes obvious. It is a judgment of works; a strictly righteous judgment; a reaping-time, naturally and necessarily following the period of sowing.

When by conviction of the Spirit, a man believes this, he cannot but be startled by the consideration that there lies behind him a *past* that has to be accounted for, and a *future* clouded by consciousness of moral weakness too great to justify bright anticipations. The cry of his heart now is, "What must I do to be saved?"

And now it is that the Gospel comes in with its blessed announcement that the past is pardoned and the future provided for. Now he learns that he is *forgiven*; for "God was in Christ, reconciling the world unto Himself, not imputing unto men their trespasses;" that consequently Christ by his Holy Spirit is willing to come and dwell in the heart of every man who *desires* His presence there; that the Holy Scriptures, given for correction and instruction in "righteousness," is to be read with an *object*, and for a *purpose*, viz., to ascertain the character and will of the heavenly Father; that the voice from heaven to him is, "Acquaint thyself with God, and be at peace."

Attempted solutions of the philosophy of redemption, dissertations on texts, discussions of doctrine, and human appeals, however earnest, are far more likely to hinder than to help an awakened man in his progress heavenward. For the application of truth to the conscience, to given conditions and necessities of which we know little or nothing, is altogether beyond us. All we can do is to *present* it, in the hope that silent thought and earnest prayer will be followed by regenerating grace and Divine communion.

The necessity for re-investigating our beliefs arises out of the fact that the transition state of theological opinion which has prevailed amongst us for some time past is, at length, rapidly culminating in an unbelief which, although often avowed, is still more frequently cherished in secret.

Alike in pulpits and in private conversation doctrines once prominent, are now, by common consent, *dropped*. That of eternal punishment, for instance, which, however unscriptural, is the keystone of Augustinianism,—at present discredited rather than denied,—is rarely proclaimed with distinctness, and too often carries with it into kindred oblivion all that relates to future retribution. The doctrine of Election, long frightfully misconceived and absurd, is in like manner quietly ignored; while the Second Ad-

vent of Christ, absolutely denied if associated with any restoration of the lost, is seldom alluded to except in connection with fanciful theories of millenarianism.

We are in fact, without being conscious of it, living over again the life of decaying Puritanism, as it was exhibited in England towards the close of the seventeenth century, and which ended, as we all know, in a frightful state of spiritual torpor. For then, as now, disintegration went on through processes silent and secret; changes of opinion were not so much avowed as *felt*; congregations were kept together by personal attachments rather than by positive teaching; and spiritual life departed, simply because the people, unfed by their spiritual guides, exchanged, as we are doing, piety for politics, and lived for the seen and temporal instead of for that which, although unseen, is eternal.

The bearing of all this on what I have termed "Aggressive Christianity" will become manifest as we proceed.

## AGGRESSIVE CHRISTIANITY.

### CHAPTER I.

#### CHRIST'S WORK ON EARTH.

Few thoughtful persons can have the Life of Christ as recorded in the gospels, without a feeling of surprise, sometimes not unmingled with perplexity, as they have observed and meditated upon the *limitations* of our Lord's personal work in the world.

He comes, we are told, to earth in order that the world through Him might be saved. He is manifested to take away sin; to destroy the works of the devil; to bring peace on earth and good will to men; and yet, so far as appearances go, He accomplishes none of these things. War has not ceased, or even raged upon the earth with less fierceness since the Lord's advent; the devil has not been less active or mischievous than he was before that great event; nor has sin in any degree less abounded.

To accomplish the great work proposed, Christ personally, when on earth, may in one sense be said to have done very little. His ministry was singularly brief in duration; its sphere still more singularly contracted. His teaching was limited. His whole life-work was evidently marked by strong restraint on the exercise, not only of the unbounded power He possessed, but, which is far more marvellous, in the goings forth of an equally boundless love. Nay, more; explain the facts as we may.

"Christ did not destroy any great iniquity.

He came as 'the light of the world,' but he felt it apparently about as dark as before. He came that the world through him 'might be saved,' and yet in a few years He went away before the greater part of the world knew He had been here at all, and he left it about as bad as it was when He appeared,—'as wicked and as wretched.'" —[*Essay* by the President of Rippon College, Wis., U. S., art. x. in *Dickinson's Theological Quarterly*, No. 2, April, 1875.

Of course it is not difficult to explain these apparent anomalies, or to show the perfect accordance of the course followed by the Saviour when on earth, with the highest wisdom and the deepest love. But it is not so easy to show, as the essayist to whom I have referred attempts to do, that, in the absence of continued supernatural power, of miracles, and of increased light as to truth, Christianity is adequate to fulfil its supposed work in the world. I mean, of course, if it is to be assumed that Christians are *right* in indulging the great hopes they expect one day to be realized; that they are right in believing that, in spite of all the divisions, errors, and ignorances of Christ's disciples, the world through them is to be converted, and the knowledge of the Lord to "cover the earth, as the waters do the sea." The Professor goes on so far as to say,

"The Church is competent to do all the work required of it for the propagation and prevalence of Christianity in the world, without any further personal work of Christ, without any more truths, gifts, or powers than He has provided." The proof that this is the case he finds in the fact that, "in spite of all that Jewish and Pagan opposition could do, in less than three centuries after the Ascension, Christianity was the prevalent religion of the Roman Empire."

The *character* of that Christianity,—its moral value, seems to be unworthy of notice.

"The faint-hearted," he says, "or remiss or impatient Christians may wish Christ would come again, and reward faith by His personal presence. But this cannot be. To secure fidelity, Christ must devolve on the Church, the whole work, which belongs to it, and the doing of which is essential to its vigor and growth. If He should relieve it of its work in case it should be unfaithful, He would abet its unfaithfulness."

In spite of these extravagances, I repeat that it is not easy to show, although very easy to affirm, that any adequate power for the accomplishment of the conversion of the world is at present in the hands of men. Nor is it possible to prove, from anything recorded in Scripture, that such power ever will be given; that it is the Divine intention through man, to win the world to Christ; or, that the eternal welfare of

any of us was ever made dependent on the zeal and fidelity of another human being, which *must* be the case if the popular notion be a true one.

Before, however, these views can be received, involving, as they do, a very considerable limitation of what is now supposed to be the responsibility of Christians with regard to the unconverted, several questions of no slight importance require to be examined. With some of these we shall endeavor to deal.

[The work from which the foregoing is taken contains fourteen chapters. It is my intention to give them all, or nearly so, in the present volume of the EXAMINER, and hope they will be found profitable to sincere inquirers after truth, though they will give offence to bigots and sectarians of all sorts. EDITOR OF EXR.]

### THE MANNER AND PLACE OF CHRIST'S SECOND ADVENT.

A friend has sent me an article written twelve years since on "*Jehovah Is Coming from Sinai*," with a request to publish it. In volume 17 of the EXAMINER an article was published on the same subject which is more full and perfect than the one now sent me: and for the gratification of my friend and some others I will republish the larger part of that article, which I presume will be satisfactory. It is as follows:

THAT Christ will return literally and personally to the earth from which he went up, is a *fact* sustained by a large amount of Scripture testimony; and that his coming is near, even at the door, is also a fact that needs no labored argument to prove. But the manner of his coming is as little understood, even by the advocates of his second coming, as his personal coming by the sects of modern christendom. Does the Bible as clearly prove the manner of Christ's coming as it does his literal personal coming? We think it does; but, perhaps, not as often repeated in the Scriptures, but just as clear, plain, and positive the one as the other. This announcement may startle some who have not investigated the subject, but seem settled in the common belief of his first coming to the Mount of Olives from whence He ascended.

Our object is not only to show the manner of His coming, but show or make harmony of the seeming conflicting passages of Scripture touching the subject under consideration.

His coming and his appearing are two distinct events, and must not be confounded. One fol-

lows the other just as clearly as his second follows his first advent. Keep this important fact before the mind, and much of the seeming difficulty in harmonizing the Word will vanish. In the literal principle of interpreting or reading the Scriptures there is a power of strength; and to that principle we shall adhere as closely as possible without violating the laws of language. "To the law and to the testimony," etc. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi. 15). What is the first evidence that a thief has been upon our premises? Is it not the missing of our property? Truly; and this agrees with Matt. xxiv. 40-42. There shall be two in the field: the one shall be taken and the other left: two women shall be grinding at the mill; the one taken, the other left. Watch, therefore; for ye know not what hour your Lord doth come. Also Luke xxvii. 34-36.

Let us now inquire as to the place or location where Christ and his Bride, the immortalized, risen, changed, and translated body, the church, will first stand upon the earth, which the meek are to inherit; this we hope to be able to do clearly and satisfactorily by quoting the words of God by the prophet. There are many of the utterances of the prophets, in relation to the first and second comings of Christ, which seem, at first glance, to be somewhat mixed; but a little careful reading and close examination, comparing Scripture with Scripture, will soon solve all difficulty and make it plain.

*Mount Sinai*, or its immediate vicinity, is the place, to our understanding, which the Bible affirms to be the place of gathering; and, to our mind, it seems to be the most befitting and proper. Its location, its associations, its sterile and sparse or uninhabited condition, when properly considered, favor the view. It is said by writers who have visited and observed it carefully, and have settled the peak or mount (for there are several) upon which the law was given, that at its base there is a plateau or valley sufficiently large for a million or more to stand or be gathered. But we will let the Scripture speak and leave it with the candid reader if they do not make it clear and plain.

Our first quotation is Deut. xxxiii. 3: "And he said, The Lord came from *Sinai*, and rose up from *Seir*; unto them He shined forth from mount Harnu, and came with ten thousand saints." O, this was the giving of the Law, and has nothing to do with the coming of Christ and the gathering of his saints unto him! Let us be a little careful. There is nothing in the record

to show that Christ came with ten thousand of saints at giving of the law. Does it not look just like a fulfilment of Enoch's prophecy? See Jude 14, 15. I cannot believe it to be simply a historic statement, but rather a prophetic utterance of the Spirit through Moses relating to the gathering of the saints, with their head and Leader, preparatory to their going forth to subjugate the nations to His rule. Notice carefully the places named, *Sinai, Seir, and Mount Paran*; all literal places of *terra firma*. These localities are frequently named by Israel's prophets, and have their significance.

Our next quotation is Hab. iii. 3-6: "God came from *Teman* and the Holy One from *Mount Paran*. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; He had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; He beheld and drove asunder the nations; the everlasting mountains (governments) were scattered, the perpetual hills did bow: His ways are everlasting." Please read carefully the balance of the chapter. We are quite sure that no one will pretend to say that this prophecy has ever been fulfilled; but, on the contrary, it relates to the (immediate) *future*. The reader will better understand or comprehend the prophet by fancying himself standing in Jerusalem, and let your gaze be *southward*. See margin, third verse: God came from *Teman* "or south." *Mount Sinai* is about 300 miles south of Jerusalem. Language fails us to add anything to the glorious and sublime scene of the coming of Christ and the inauguration of the great day and battle of God Almighty.

If we are correct in our understanding of this subject, that the prophet has so graphically described, Christ has come, though not made visible to the outer world (or his appearing); his saints raised from the dead, clothed upon with an immortal life, caught away, the marriage supper of the Lamb has been celebrated, His Bride has been invested with power "to execute the judgment written: this honor have all the saints. Praise ye the Lord" (Psa. cxlix). The prophet sees them marshaled, armed *cap-a-pie* on their line of march to clear the rebels out of the land (the antitype of David's reign). Would the reader like to know how they appear? Please turn to Rev. xix. 11-16. "And I saw heaven opened, (or the heavenly scene); and, behold a white horse; and he that sat upon him was called, Faithful and True; and in righteousness he doth judge and make war. His eyes

are as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD. And the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean: and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of fierceness and wrath of Almighty God. And he hath on his vesture a name written KING OF KINGS, AND LORD OF LORDS."

This description is much like God. I do not at all wonder the prophet exclaims in the second verse, "O LORD revive thy work." It was God's work to create, arrange, and set in order our beautiful world, which He pronounced, "Very good." It is God's work to restore; this, He has invested in his Son, the Lord Jesus Christ to do, assisted by the church of the First-born, redeemed by the precious blood of the Lamb slain from the foundation of the world.

Our next text is from Isa. lxiii. "Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." Where is Edom? and where is Bozrah? Are they not on the direct line of march from *Sinai* to *Jerusalem*? "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine fat? I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart and the year of my redeemed is come." In this statement of the prophet we have delineated a glowing description of the Son of God with his retinue on their way to the city of the great King. Who will say that the three prophets, Moses, Habakkuk, and Isaiah, have not spoken truthfully? and have we not interpreted and located their prophecy scripturally and intelligently. There is much more that might be said upon this part of this deeply interesting subject: but we must forbear, and ask those interested to consult the historian and travelers that have explored the region of country from *Sinai* to *Jerusalem*.

Our next view of Christ and his redeemed host is before the gates of Jerusalem: this is when and where He will appear, or His Epiphany, or manifestation to the world—Coronation morn. But my pen is inadequate for the truth be-

fore me. What! Jesus the once crucified but now the glorified Son of the all-powerful Jehovah and his redeemed millions appear at Jerusalem, before the gates of the city and demand admittance? Let Psa. xxiv. speak; it is in time and place: read the whole Psalm especially the last four verses. The gates being shut He makes the demand, "Lift up your heads, O ye gates; and be ye lifted up ye age-lasting doors, and the King of glory shall come in." The question is asked, from within, "Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle;" or from war. He has had a battle of his way, probably at Bozrah; very likely with the king of the North, the Gog power of Ezekiel xxxviii. and xxxix. He makes the second demand, "Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." They ask again, "Who is this King of glory? The Lord of hosts, He is the King of glory." The gates are flung wide; He enters, but who can portray the scene that follows?

Matt. xxiii. 37, 39 is in place here. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that were sent unto you, how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and ye would not! Behold your house is left unto you desolate; for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Here, again my pen fails in portraying the scene as he is recognized by his brethren, the Jews. I let the record speak; it will tell better than I can. "What are those wounds in thy hands?" Then He shall answer, "Those with which I was wounded in the house of my friends" (Zech. xiii. 6). Then will be fulfilled Rev. i. 7, "Behold he cometh with clouds; and every eye shall see him: and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

Truly, "His feet shall stand in that day upon the mount of Olives" (Zech. xiv. 4). Here begins His reign and the great work of restoring all things spoken by the mouth of all God's holy prophets since the world began.

In view of what we have written, we have no difficulty in saying, He may come at any moment as a thief and take away his people. Do not say, "such and such prophecy is to be fulfilled." It is not necessarily so: it will take time from his coming to his appearing; and God is never in a hurry. The important question is, are we ready? We are not ready till we are on the platform, satchel in hand, to step on board the cars.

Dear reader, the subject we have been trying to set forth to your understanding is deep and most profound: we have given but a tittle of the Scripture bearing upon it: we commend it to your careful consideration. I do not wish to have it understood that all I have said is original; but I have studied the subject carefully for many years, and it makes a clearer harmony of the word than anything I have seen written. May the writer and reader get ready; for, very soon the angel will whisper in our ear, The "Master is come, and calleth for thee." B.

### "HE DON'T CARE ANYTHING ABOUT THEM."

In urging the truth that God's love will impel him to grant an opportunity to believe on Christ in the future, to those who have died in unavoidable ignorance of the only true God and Jesus Christ, upon the consideration of an Adventist preacher, he made substantially the following statement:

"God told Eve that he would multiply her conceptions; and the number over what would have been born into the world if God had not so multiplied her conceptions, he cares no more about than he does for the dumb beasts; and he will make no effort to save them."

This brother is not alone in this idea; it prevails to some extent among Adventists, and, therefore, I wish to make some remarks about the position.

Does this view of God's dealings with millions of our race speak well for his character? These poor creatures, according to this statement, do not come into the world by any choice of theirs; no, worse than this, even, their existence is no accident; but they are born into the world by a direct, yea, a special interposition of the infinite God. The position says, "God multiplied the conceptions of mother Eve," and that these millions that he "don't care any more for than he does for the brute creation," come into the world as the direct result of this multiplication. The question arises, Did God know when he multiplied the conceptions of Eve, that this result would follow? Most certainly; for God is infinite in all his attributes. He, therefore,—for this is the only logical conclusion from these premises—by a special act of almighty power brought millions of human beings into the world for whom he cares nothing whatever, and, therefore, will make no effort to save them: give them no opportunity to secure an endless life.

I must say that the above sentiment savors far too strongly of the old Edwards' theory, of un-

conditional reprobation, to find favor with me. It represents the character of God in such a malignant light as will not be likely to charm those whose hearts are filled with that principle of divine love, that moved our Lord to give his life a ransom for the world.

It would be very difficult to harmonize such an idea with the declaration of Scripture which reads, "God is love; and he that dwelleth in love dwelleth in God, and God in him."

It would be a singular way indeed to manifest infinite love to visit upon the mother of our race a curse that should, by its legitimate effect, bring into the world millions of people who are so degenerate that he will put forth no effort to better their condition; indeed they are so degraded that he cares nothing about them; and their degradation is, according to our brother's statement, the direct result of the act of an allwise, and loving God. How are we to harmonize this position with many statements found in the word of God, of which the following is a sample?

"His tender mercies are over all the works of his hands."

But is there any portion of the race that God cares nothing about? If there is, then will he assuredly make no provision for the salvation of that class. It would be worse than foolish to assume that God would seek to save from endless death a class of people that he cares nothing about. If, therefore, we can learn from the Scriptures of truth for how large a portion of our race God has provided the means of salvation, we can know at once how many he "cares about." What saith the Scriptures?

"It is written in the prophets, And they shall be all taught of God" (John vi. 45). Says one, "That means the nation of Israel." If that be so, then not one of that nation belongs to this accursed number for whom God cares nothing, for "they shall all be taught of God." Those of that nation who have died in infancy, have never been taught of God; they must therefore be raised from the dead, or this declaration of the Son of God fails to be true. Mark, Christ quotes the prophet's words, and adopts them. If, then, the all, here spoken of, is the nation of Israel, we have one entire nation that does not belong to this neglected class. Let us go and see if we can find more than that nation.

"For the bread of God is he that cometh down from heaven, and giveth life unto the world" (v. 33). "And the bread that I will give is my flesh, which I will give for the life of the world" (v. 51). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever be-

lieveth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever (of all the world,) believeth in him should not perish, but have everlasting life" (ch. iii. 14-16).

The above texts, and a multitude of others simply declare that the offering of Christ was for the world. In the language of the inspired apostle, Christ is the "propitiation for our sins, and not for ours only, but also for the sins of the whole world."

To assume that God would make provision for, and offer salvation to the world of mankind, when he had fore-determined that millions should never find favor with him; yea, that concerning these millions he cared nothing whatever; that they were an accursed seed, towards whom no bowels of compassion of his, ever should move; is far worse than charging God foolishly. It is charging him with tantalizing human beings with an offer of an endless life, when he had fore-ordained that not one of them should ever taste the sweets of redeeming love.

It is said by some, "There is no need of preaching ages to come if it is true." I answer; if preaching was ever needed, it is needful to vindicate the character of God from such blasphemous slanders as the above. No wonder some Adventists, even, manifest no more reverence in dealing with sacred things. I could never reverence such a God. I am thankful that such is not the God of the Bible. Our God has declared that he has "no pleasure in the death of the wicked" (see Ezek. xviii. 23, 32).

He has, therefore, arranged a plan that will save every son and daughter of the race, provided they obey the conditions of that plan, thus placing them in a condition where they will all be without excuse before God.

To deny that God has arranged a plan sufficiently broad to save the entire race, is to reject a large portion of the teachings of Christ and his apostles, as well as those of the prophets of God. If others choose to do this, or if they do it inadvertently, I cannot help it; I cannot afford to pursue this course. I choose to believe God in all he says in his holy word.

With me, the whole question of future probation is settled when I fully understand, and believe that Christ died for all the race; that God's plan through Christ concerns the entire race; for if God has made provisions for the entire race to be saved through Jesus Christ, the making of such provision embraces the making known of that plan, to all for whose benefit it was made. This proposition is so plain, and so conclusively in harmony with every principle of



logical sequence, that it seems needless to do more than barely state the proposition. I will, however, illustrate.

I will suppose here are one thousand individuals in a certain community, who are starving for necessary food. I make the statement that I have made provision to save them all alive. The event proves, however, that only ten out of the whole number have been notified that any provision has been made. I have purchased the necessary food, stored it in safety, but by a criminal carelessness, or for some other cause; perhaps I considered them an accursed people, unworthy my charity, and therefore did not intend to acquaint them with the arrangement, but rather designed that they should starve. In what light would you look upon my statement that I had made provision to save them all? Would that statement be true or false? I answer, false so far as a reasonable construction of the language is concerned. And is this the character of the plan of God? Nay, verily. On his part all will be done for the race that he has promised to do. If any are lost, the blame will lie at their own door. I repeat, God has made provision for the entire race. Christ, *by the grace of God*, has tasted death for every man (Heb. ii. 9). That provision, as a necessity, embraces the giving notice to, or acquainting the race—the “every man” for whom it is made, with the fact that such provision is made. And God will give the required knowledge before he has done dealing with the race, as sure as he is God. All the race have not been made acquainted with this arrangement in this life: for the inspired Paul, speaking in his day of the past, uses this positive language: “Who in times past suffered *all nations* to walk in their own ways” (Acts xiv. 16). Here it is plainly stated that back of Paul’s time, God suffered all nations to walk in their own ways, as regards a knowledge of himself, and he gave them not that knowledge. But did he give no nation a knowledge of himself—of his true character? He gave such knowledge to one nation, and to one only. Proof. “Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family that I brought up from the land of Egypt, saying, You only have I known of all the families of the earth” (Amos iii. 1, 2).

Will God leave them all in eternal death simply because he failed in time past, (or rather by his infinite understanding of the fitness of things saw it best to pursue that course) to give the nations a knowledge of himself? Is such a course illustrated by the Son of God where he gives us a *perfect* illustration of God’s plan through him

to save a lost race? It reads, “As Moses lifted up the serpent,” etc. How was it back there? Did Moses place the serpent, which God bade him lift up for the salvation of Israel, in such a position that only one out of each hundred of the Israelites could see it, and then demand that all should look upon it or die? No, all could see it. So must it be with the plan through Christ; the two plans are alike, so says the great Mediator of the plan. How long had they the privilege of looking? Just as long as the evil lasted. Did Moses take down the brazen serpent and leave a multitude of bitten Israelites with no opportunity to look? No, they all had the opportunity to gain the Salvation offered by that plan. Again, in this serpent also, the two plans are alike. ALL will have an opportunity to look to Christ and live forever.

It only remains to be said, in conclusion, that all who have had no knowledge of the plan of God through Jesus Christ in this life, and that by no fault of theirs, will have it beyond the second coming of the LIFE-GIVER of the race; and thus will God deal impartially, and in love with all the race, and as the years of “an endless succession of ages” roll on, hymns of praise, and songs of gratitude will fall from the tongues of immortal redeemed ones, and hallelujahs will tune the lips of angelic hosts, as they behold every new development of the great plan of the God of love, as it shall go on to its final consummation in bringing salvation to a “great multitude that no man can number.” It will then be my greatest joy, as it is now my highest aim, to bear some humble part in the great work that will be accomplished in the ages to come, by God’s kingdom of priests. Amen.

S. W. BISHOP.

West Meriden, Conn. August, 1875.

### CONSOLATION.

“Brethren, concerning them who are asleep,” . . . Comfort one another.” 1 THESS. iv, 13-18.

“COMFORT one another.” We are accustomed to say that the believer needs comfort, specially when suffering from affliction, bereavement, or persecution. But indeed there are no times in his history when the consolation which may be derived from the passage under review may not be suitable.

It contains the “consolation with which we are comforted of God.” In it “Life and Immortality are brought to light.” Let us open our hearts to welcome the things which are wrapped up in those gracious and prophetic words.

The Thessalonian Church seems to have been

greatly approved by the apostle Paul; it was a pattern Church; it embraced men who had turned from the servitude of "idols to serve the living and true God, and to wait for his Son from heaven." They were not waiting for what is termed the out-pouring of the Spirit; not waiting for the fulfilment of predicted troubles, nor for the conversion of the world; but they were waiting for the Son of God, the Lord Jesus Christ; they knew that when He came from heaven their true dignity and happiness would commence, that Christ's waiting, watching, living saints would be changed.

But what of the dead? Paul meets their anxiety: he "would not have them ignorant concerning them who are asleep," and proceeds to make the following statements, viz.

1. That those dying in the faith, sleep in Jesus.

2. That these sleeping ones shall arise at the coming of the Lord in the air, and before the change of those then living.

3. That after their resurrection, the living waiting, watching ones, shall be caught up with them to meet the Lord in the air,—and

4. That those raised, and those changed, shall ever be with the Lord.

Other things are also implied which yield material for comfort. But these statements are emphatically made by the apostle as affording great consolation to the church. We will briefly examine them.

1. That those dying in the faith, sleep in Jesus. Such as by the operation of the word of the Lord, and through the power of the divine Spirit have become new creatures in Christ Jesus, have exercised repentance toward God and faith in our Lord Jesus Christ, have turned from the service of idols to serve the living and the true God: these also live in a watchful state, waiting for the coming of the Lord. But whilst the Lord tarries they die. The Thessalonians died; all of them have long since fallen under the power of death; they were waiting for the Lord from heaven, they expected the angelic prophecy would have been fulfilled in their day (Acts i. 11). And multitudes have since their time lived a life of faith on the Son of God, lived praying, hoping, expecting, but Jesus did not come, and they died; and unless there be a resurrection, they have perished; the apostle clearly shows this (1 Cor. xv. 18). And if so it be with them, they are unconscious, for they are at least as though perished until the morning of the resurrection. Is not this a legitimate conclusion? There can be no consciousness in anything which is as though it had perished. But there will be

a resurrection. Yes; and it is because there must be a resurrection, that therefore they are said to be asleep. Beautiful figure, not spoken of the body; that absolutely perishes, and at the resurrection God will give a body as it pleaseth him (1 Cor. xv. 38). But the spirit "sleepeth;" at death, it is taken charge of by Jesus, as Stephen's was (Acts vii. 59); it returns to God who gave it, remains hidden in God with Christ, and is, though living,—as we are whilst in deep slumber during the nights dark hours,—unconscious, knowing nothing of aught that passes in the heavens or upon the earth, until recalled by the voice of Jesus. We are at death in the same condition as was Lazarus, of whom Jesus said. "Our friend sleepeth." Just such a sleep was that of Lazarus, as a heavy slumberer's after a long day's toil, unbroken by all the din and bustle that may perchance take place around, and at the moment of awaking like Lazarus, utterly ignorant of anything which had occurred during his slumber, and ready to take up life's action from the moment of that life's arrest by death. And so we may, on the great Master's authority, change the words and say, the believer does not die, he only sleeps.

Jesus died for us—he died, and this death he feared, not the suffering; no, but death he feared, or perhaps more correctly we should say, the result of death; he feared to be left in a state of death, and "he cried with strong cries and tears, to him that was able to deliver," that he might not be left in death; not left to remain dead; and he was heard in that (thing which) he feared. For our sakes he placed himself under the law to which humanity was subject, put himself on a level with mortals: he who knew no sin "was made sin for us," took upon him our sins, was treated as a sinner on our account, became amenable to the law against sin—to the penalty of non-immortality, or death. But as the result of his life, which was an embodiment of God's righteous law, and of his death, which was the God-demanded atonement, and as the apostle adds, on account of his strong cries and tears, which were based upon his life, and the atonement which he was about to make; he was heard in that thing which he feared; and though he died, which he came from heaven to do, he was delivered out from death, and rose the conqueror, robbing the grave of victory, and taking the sting from death. He ascended, the Immortal One, with power to give immortality to whosoever believeth in him; and thus, when the Christian dies, he does so knowing that he also shall be delivered out from death at the morning of the resurrection, and therefore

in the meantime, he only sleeps—only sleeps—has entered a state of *REPOSE* after life's toil—a state of *SAFETY* from every foe; a state predictive of *RESTORATION* at the commencement of the millennial day.

The doctrine of the Resurrection we have not now to prove. Paul has settled that question in his wonderful writing to the Corinthian Church, in the fifteenth chapter of his epistle.

2. That these sleeping ones shall arise at the coming of the Lord into the air, and before the change of the living (v. 15, 16). That the Lord Jesus is coming from heaven to earth, that he will remain for a while over the earth, and summon his saints to meet him there, and farther, that the time of such coming is now approximately near, is the aspect of sacred truth generally accepted by the readers of the *RAINBOW*.

That the coming of the Lord does not mean death, we think to be clearly shown by the fact that the sleeping ones to whom the apostle alluded had died, and had not arisen, but were predicted so to do at the advent of the Lord.

The apostle alludes to the personal manifestations of Jesus to his saints at a time prior to the millennial age, for the early Church hoped it would take place in their day. The Thessalonians were "waiting," and were full of anxious thoughts relative to those who had died, but Paul assures them that the dead saints must rise again before the living should be changed. And note well the fact; the apostle did not chide them for their expectation, or intimate that it was a premature hope which must be cut off; neither did he inform them that the world must be converted to Christ before he could come again, but only in his second epistle, did he warn them that they were not to consider the trials to which they were then subjected as indicative that the crisis was upon them, but showed that certain definite and worse troubles would befall the Church before the manifestation of the personal Antichrist. All the teachings of Paul in this, and throughout the whole of his epistles, go to show that he thought the coming of the Lord might be near, and that all Christians were justified in, and to be praised for, such expectation. See the conclusion of the first chapter of his first epistle to the Thessalonians, and also his commendation of the Church at Corinth, that "they came behind in no gift, waiting for the coming of our Lord Jesus Christ," and this because "the testimony of Christ was confirmed in them" (1 Cor. i. 6, 7).

It would appear from the language of the apostle that those to whom he wrote were sorrowing, even as those might sorrow who had no hope;

for whilst the Thessalonians knew that the living believers should be changed at the coming of their Lord, and at once enter upon the glory, and partake of the dignity of Christ, they seemed to think it possible that the dead might be left in the grave until the general resurrection; but to all such erroneous surmises the apostle gives an emphatic negative, "he would not have them ignorant concerning them who slept,"—though a glorious truth that Jesus was coming, and that the living, watching ones, should be changed and raised into his glorious presence; yet, before they could be thus blessed, the dead must rise; those who had fallen asleep in Christ, must have the pre-eminence; "the dead in Christ shall rise first."

3. That after those sleeping ones have been raised from among the dead, the living, watching ones shall be caught up with them to meet the Lord in the air (v. 17; 1. Cor. xv. 51).

The testimony of the apostle is very clear upon this point also, and for this, the rapture of the church, they were waiting; they were "looking for that blessed hope, the glorious appearing of the great God and Saviour of us, Jesus Christ." This is very blessed.

There are many believers who profess to realize pardon and acceptance in Christ, and find it in their hearts to serve the living and true God; but comparatively few see it to be their happy privilege to wait for his Son from heaven.

Many are waiting for the conversion of the nations, and misquoting and misunderstanding the prophetic word; are expecting the heathen to be given to Christ as his inheritance, as the subjects of his grace before he comes to reign.

Many are looking for the return of the Jews; the manifestation of Israel; the open showing and rule of the personal Antichrist.

But not so the Thessalonians; not so the Corinthians, who were God-gifted to "wait for his Son;" not so many of the Church of Thyatira, who expected "the Morning Star;" nor many of the Church of Sardis, who had not defiled their garments, and had to watch lest their Lord should come over them as a thief; and yet again, the Church of Philadelphia was on the alert, for they had a measure of divine strength, and kept Christ's word, and therefore to them the especial promise that because they had kept the word of his patience (had patiently done his will and waited for him), therefore he would keep them away from the hour of tribulation, which should come upon all the world to try them that (love to) dwell upon the earth—"love to:" such is the force of the Greek text.

How is it that so many professing attachment

to Christ shrink from the thought of his return? Is it not because their hearts have yet too great affinity to earthly things? And from this, or for some other reasons, their faith in their own security is not strong? They are not grasping with firm tenacity that their acceptance and faith in the Lord Jesus, as God's unspeakable gift, with all the heart, renders them secure. They love not the sound of the Lord's second coming.

The Thessalonians knew they were delivered from the "wrath to come;" they were so, if we view these words—"the wrath to come"—as referring to the terrors of the second death; and they were so if we read these words as more consistently referring to the time of fearful tribulation which is yet to come upon the world. They were delivered from it, for if they should, as they did, fall asleep before the Muster came, they were free from it; or if living at the time of Christ's coming, they would have, in consequence of their faith in Jesus, and the promise of their Lord, been called up to meet him in the air before that time of trial came; and knowing this, they patiently waited and watched, and whilst watching they fell asleep, and that falling asleep is to them the moment of awaking. How so? Because to them time ceased. Because they slumbered, and still slumber, in deep sleep. Their works have stopped; their thoughts have perished; they know nothing, and, in accordance with Scriptures, are conscious of no device, and no imagination. When they awake, they will know nothing of history from their day till ours, nor of the rise and fall of kingdoms, or the changing dynasties which have passed away; so that, virtually, to the true believer in Jesus, the day of death is the day of the Lord's coming. "Blessed are those servants whom the Lord when he cometh shall find watching;" and if they fall asleep, dying in the faith, whilst watching, they are also watched by the Omniscient and Omnipotent Redeemer, are accepted as his waiting ones; and when he comes into the air, to hurl thence Satan to the earth, and to welcome his watching ones into his presence, these, the slumbering ones, shall rise first. "Then we who are alive and remain shall be caught up together with them in the clouds." Yes; rapt up from the earth at some most unexpected moment. Watch!

Of the nature of the rapture, much has already been written in the RAINBOW. We will here only refer to the Saviour's prophetic words in the twenty-fourth of Matthew, vers. 27, 28: "For as the lightning cometh out of the East and shineth even to the West, so shall also the coming of the Son of Man be; for wheresoever

the carcass (slain body) is, there will the eagles be gathered together:" showing that his coming shall be as the lightning's flash, at once noted by all the watching ones, and that as instinctively as the eagles scent and rise to grasp that which they are ever loving, waiting, watching for,—their prey,—so his church shall instantaneously renew their strength as the eagles; or more literally, "change (their natural weakness) for strength;" as instantaneously as the eagles scent their prey and hasten to it, so the watching ones, whose eyes have been steadily fixed on "the blessed hope," and whose hearts have been longing for the change, will, at the first signal, ascend to meet him who is all their salvation and their desire.

The Bride of Christ knows no true happiness apart from the Saviour's presence, and therefore waits.

4. That those who are raised out from among the dead, and those who are changed, shall be ever with the Lord.

Those raised out from among the dead, for the apostle says "the dead in Christ rise," and these only. Of all others it is written, "The rest of the dead lived not again till the thousand years were past" (Rev. xx. 5). Those raised from the dead, and those changed from among the living, shall be ever with the Lord.

1. They will be ever in life. Whatsoever may be said of others, these must live for ever. The second death cannot touch them; into smoke they shall never consume away. He who now "only hath immortality" will constitute them also immortal.

2. They will be ever holy; made inherently holy; never know temptation to sin.

3. They will ever be with Christ. They are the Bride of Christ; will share the dominion and dignity of Christ, with him the inheritors of the unsearchable riches of Christ. These are they who shall rule the nations on the earth, reign over the earth, and then over the universe; they are the true nobility of the Father's kingdom, the real aristocracy of heaven.

Other things are also implied in this passage of divine truth which would yield material for comfort. We can only note a few, such as—

1. The gathering together of Christ's saints to dwell in the great city of God—a multitude numerous as the leaves at autumn falling, type of Christ's dying saints, to re-appear in the spring, type of the resurrection from every dispensation, out of every nation.

2. Perfect harmony and congeniality of character, happy fellowship, notwithstanding probably much variation in mental power.

3. Everlasting rest, yet incessant thought and action.

4. Mutual recognition of friends, even as Paul (to quote only one scriptural reason from among many) regarded his converts as his joy and crown, here and in the presence of the Lord.

5. Constant and uninterrupted intercourse with Christ.

"For ever with the Lord;

Amen---solet it be:

Life from the dead is in that word---

'Tis immortality."

Exeter.

E. H. TUCKETT.

—The Rainbow.

### THE SIGNS OF THE TIMES.

The signs of the times, the commencement of the "perilous times" that "should come," warn us that the "crisis" to which the Apostle alludes in Heb. ix. 27, that terrible crisis, is at hand, and that the fearful woes announced to be poured forth on this sin-stricken world are on the point of being fulfilled. If the momentous events, the fearful calamities alluded to in the Revelation, are impending, ought we not as Christians joyfully to lift up our heads, for our redemption draweth nigh? No waiting, watching, devoted disciple will the Lord permit to pass through that "tribulation the great." His special promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth" (Rev. iii. 10).

We believe these last years are imminently pending. There is a growing impression that great changes are at hand; every one feels that the times are critical; society everywhere is disturbed; symptoms of mysterious events meet us on every hand. The Jews are rapidly, yet quietly filling Jerusalem and its suburbs. The unclean spirits of spiritualism, infidelity and Jesuitism are now actively leavening society at home and abroad. In the church great worldliness abounds; there is much profession, but little spiritual life; few conversions. Read the lamentable complaint in a paper read before the Congregational Union: "Making haste to be rich in consequence of the idolatry of the social status is common; the great mass of our people are unwilling to give in proportion to their income; and last, the saddest fact of all, conversions are lamentably few."

Scepticism prevails; thoughts on our Lord's second coming are by many ignored; the glorious approaching reign of Jesus in person is, as a

doctrine, met with a bitter feeling, most heart-saddening to contemplate. "Where is the promise of his coming?" is now heard on every hand. Yea, even by men professing godliness, that grand Scriptural truth, which so gladdened the churches of Phillippi and Thessalonica, is attributed to emanate from Satan! Such are some of the scriptural signs of our having very nearly reached the utmost limit of "these last days" and "these last times," as the Apostles Paul and Peter severally term them. How truly do the words of Paul characterize the growing wickedness of our times: "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, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. iii. 1, 2, 4).

As the morning star is seen before the sunrise, so shall the Saviour be revealed to those who are waiting and looking for him before he is revealed to the world, like the sun scattering with his beams the darkness of the midnight and the morning watches. But as the earth is yet in darkness when the morning star is first seen, so shall it be at that time with the subjects of the kingdom of heaven. The wise will be removed at the Saviour's *parousia*, which is the first stage of the Saviour's advent into the air; the unwise will be left to pass through the great tribulation and removed only just before the Saviour's descent with all his saints. The removal of the wise who are looking for him, must take place sometime—that is, any time—before the Antichrist is fully revealed, and before "the tribulation the great" comes on the world.

Then if, as we have suggested for your serious consideration, the signs of the approaching tribulation are beginning to develop themselves, how much greater the reason for us who are believers to be alive to the fact that our redemption is near. Solemn, yet blessed thought! Presumption some will charge us with for looking into these things. What! for taking heed unto prophecy, as we are commanded to do, and for doing which we are commended? (2 Pet. i. 10; Rev. i. 3). Presumption for daring to gaze upon the Jewish fig tree, and seeing it beginning to bud, exclaiming, "Lo, summer is nigh?" (Matt. xxiv. 32). No, no; they are presumptuous who, with the Word of God in their hands, condemn what they cannot gainsay, and will not investigate nor understand.

Beloved in Christ Jesus, it is a glorious fact, "the Bridegroom cometh, go ye out" in your

hearts "to meet Him." Let us gladly anticipate the event; let us warn others of its near approach; willing rather to bear the taunts and sneers that may be heaped upon us for our steadfast expectation, than be accommodating ourselves to the propriety and decorum of the worldly-wise—and then to be suddenly aroused from our lethargy by the shout, He is come!—and be found not watching, and suffer unspeakable loss. What will the world's gear and grandeur be to us then? or what the world's ridicule and contempt?

E. H. TUCKETT.

—Our Rest.

### "SEE MEN AS TREES WALKING."

Several sermons have been preached, recently, in England, "By REV. J. BALDWIN BROWN," Pastor of one of the Congregational (Independent) Churches, on the subject of "Endless Misery and Annihilation."

The author seems to "see men as trees walking." It is to be hoped he may yet have another touch of the finger of Divine love, and so see all things clearly. I take an extract from the fourth sermon, in which may be seen what he thinks of endless misery and annihilation. The kind of annihilation he speaks of is that in which the sinners are first raised from the dead, then tormented till "Justice is satisfied," and then annihilated;—a theory which I abandoned twenty years ago, but did not then see, what I now see, that all resurrection is of grace, and for a merciful purpose toward those who have been deprived of the knowledge of "the only true God and Jesus Christ;" and not for the purpose of torment in a helpless state.

I hope friend BROWN will continue to expose the twin doctrines against which he aims, and will discover, and boldly proclaim the truth that all men will have a true probation in this life or a future one, and all necessary means to enable them to secure an endless life; so that no one will be annihilated but wilful rejectors of God's love and mercy.

Ed.

Mr. Brown speaks as follows:—

"I beg you to consider what this doctrine makes of the world-embracing love and purpose of the Lord. All perish at death who have not known and believed that "Jesus is the Christ, the Saviour of the world." At death their life is done with: if it is prolonged it is because God chooses to prolong it, that they may suffer. The final scene is described in the following powerful words:—"How fearful and amazing the specta-

cle of the unregenerate throngs, arising in the nakedness and confusion of unpardoned sin; standing before God with the ghastly paleness of despair depicted on their countenances, and awaiting in direful, silent agony the thunder of their great condemnation. There shall be ranged the unnumbered barbarous and half civilized nations, all that the northern hive has poured forth on the seats of luxury and commerce through 4,000 years; all the savage hordes of Central Asia, the ferocious warriors of teeming Africa, America, and the Pacific Isles."

"Well, if we are not to deny the faith, and destroy the central idea of the Gospel, these are the beings whom the merciful Father, who sent them with a frail nature into a sinful world, so pitied and loved in their sin and wretchedness, that He who was with God who was God, endured unutterable anguish and intolerable shame to save them. He claimed them as His own by the awful sacrifice of Calvary; the great aim and work of His mediatorial kingdom is the bringing them to Himself. Now, God forbid, that in pointing out the difficulties into which the doctrine of the annihilationists seems to plunge us, I should underrate the difficulties which, on any system, beset the consideration of the state of the heathen, and the actual order or disorder of the world. There is difficulty enough everywhere; there is mystery enough everywhere; dark mystery in which many a feeble faith gets lost. Christ loves these outcast heathen masses; remember that we have heathen, ignorant heathen, within our own borders, while we speak of the great heathen world. Christ loves them, Christ died to save them, and yet generation after generation, age after age, millennium after millennium, the whole mass of them live, sin, suffer, die, without hearing His name or feeling one soft touch of the march of His Gospel. It is the fault of the Church you say! But think of its being left at the mercy of such timid, halting, wrangling, selfish men and women as we are, we of the Church I mean, whether the heathen in countless millions should pass from life to be tormented in the lake of fire, or should 'become, through the Prince of Life, component parts of the system of the universe,' to borrow a magnificent description of the immortal caste, to which we are called, from which they are shut out. There is a deep mystery about it, but I can see a light shining through the gloom. If we are able to believe, on the ground not only of the hints which are dropped in Scripture, but on the broader ground of the love of God which is in Christ Jesus our Lord, which 'will have all men to be saved, and to come to a knowl-

edge of the truth,' that in the future of the boundless universe the truth were hidden from them may be made known, and the love, on earth untasted, may shed its purifying and quickening gifts on their hearts, so that they, too, shall know and feel, and be drawn to Christ before their destiny is settled,—then some vision of the vast range of the system of mercy of which the Cross is the symbol, elevates and gladdens our hearts. We can understand, then, how, in the vast scheme of Providence, which has eternity to work out its benignant designs, this 'casting away of some,' the great outcast heathen world, may be the beginning of a glorious ministry of mercy; and may be allowed, all its present darkness and sadness, to draw forth and to educate that spirit of ministry which, caught from Christ, is to be the joyful task of the blessed in eternity. One may understand it, if it is the preparation for the beyond. But dare you believe, as this pitiless doctrine would compel you to believe, that God can mean what He says, when He declares His love to the world, 'Yes, to the rebellious also,' and yet can leave the great world with all its teeming millions to perish in death, without ever hearing the sound of His Gospel; dying in death for ever to all hope of hearing it or knowing the meaning of mercy; for all that survives of these ignorant ones through death, is but a half human nature, reserved for resurrection to judgment, the lake of fire, and the eternal night. It is utterly impossible to believe in the destiny of the mass of mankind which is thus presented, unless we are to expunge the Son of God from the Gospel, and can expel mercy from the heart of Christ for ever.

"And dare you contemplate this magnificent triumph of death? Death abolished by Christ! Why, death is the victor! Heaven may rejoice over its thousands rescued, Hell over its ten thousands—nay, ten millions slain. Almighty love wrests a handful from destruction; Hate, mightier still than Love, shrieks its pæan over the human hordes that it sweeps into the pit. I will not press the comparison between the quality of those in all ages who proclaim themselves the immortals and the crowd which perishes like the brutés. But the 'angers that rage in celestial mîds' have conspicuously challenged the scornful attention of mankind. Tested by the pure touchstone of the life of Christ, few, few indeed, of the countless human throngs in any age wear the guise and breathe the breath of that immortal sphere. While the heart sickens at the thought of the innumerable, priceless pearls of courage, honor, loyalty, devotion, self-

sacrifice, and charity which this doctrine would sweep wholesale into the pit, I claim them for Christ, and Christ will have them, though still as of old His wasteful disciples would drive them away."

"A DISTINGUISHED Oneida chief, named Skenandoah, having yielded to the instructions of the Rev. Mr. Kirkland, and lived a reformed man for fifty years, said, just before he died in his hundred and twentieth year, "I am an aged hemlock; the winds of one hundred years have whistled through my branches; I am dead at the top (he was blind); why I yet live, the good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die; and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection."

#### THE INNER CALM.

Calm me, my God, and keep me calm  
While these hot breezes blow;  
But like the night dew's cooling balm  
Upon earth's fevered brow.

Calm me, my God, and keep me calm,  
Soft resting on thy breast;  
Sooth me with holy hymn and psalm,  
And bid my spirit rest.

Calm me, my God, and keep me calm;  
Let thine outstretching wing  
Be like the shade of Elim's palm  
Beside her desert spring.

Yes, keep me calm, though loud and rude,  
The sounds my ear that greet,  
Calm in the closet's solitude,  
Calm in the bustling street.

Calm in the hour of bouyant health,  
Calm in my hour of pain,  
Calm in my poverty or wealth,  
Calm in my loss or gain.

Calm in the sufferance of wrong,  
Like Him who bore my shame;  
Calm 'mid the threatening, taunting throng  
Who hate thy holy name.

Calm when the great world's news with power  
My listening spirit stir;  
Let not the tidings of the hour  
E'er find too fond an ear.

Calm as the ray of sun or star,  
Which storms assail in vain,  
Moving unruled through earth's war  
The eternal calm to gain.

—H. Bonar, D. D.

## A TALK WITH THE READERS OF THE EXAMINER.

When I saw Bro. Storrs' announcement that he must remove from his mail brook the names of about one hundred from whom he had heard nothing during the past volume, I thought, "Really, it is too bad so many are going to lose the good things of the coming volume." They will miss the EXAMINER for a time. The first of the month they will involuntarily look for it, and feel sorry it does not come. When it has failed to reach them for a few issues, in a measure they will begin to realize how much they have lost when they reflect how many happy hours they have spent pouring over its pages, drawing therefrom sweet spiritual nourishment and comfort. It is too bad they are to lose this for the year to come. But it can't be helped. They only are to blame. The EDITOR cannot carry forward through another year so large a free list. I know he dislikes to part company with them; but he has furnished them nearly 400 pages, royal octavo, of choice scriptural reading for a year, without hearing a word from them, and the expense is too great to bear another year, when it requires the strictest economy to keep up its regular issues.

Did it ever occur to you, reader, that the EDITOR needs encouragement? Perhaps you never thought you have a *duty* in this direction. But I feel sure if you had ever performed the arduous labor of editing a religious periodical and at the same time been taxed with the necessity of devising every possible means of economy to carry it forward, you could not only ere this realized your duty, but would have *performed* it. The weight of near four-score years is bearing upon our beloved EDITOR, but he still stands firm at his post of duty, unabated in zeal, and without relaxation from his toil, while the EXAMINER goes forth regularly in its God-honoring mission. Many dear souls have stood by him and held him up by substantial encouragement. (God bless them). Now I want you all to do this. He needs your encouragement. Shall he have it?

First, you can encourage him by remitting, at an early day, your subscription for the coming volume, that he may have means to print with. If the "hard times," which every body feels more or less, prevents you from doing this, you can certainly drop him a pleasant word of appreciation of his labors, and let him know about when you can send a part or the whole of your subscription, that he may know what calculations to make to meet expenses of publishing.

Now, friends, won't you do this right away?

In this way you can lighten his labors in a great degree. At most all of us can be but instruments in the hands of the Lord for the advancement of his truth. Now do not let *the few* do the work. If you do, remember *the few* will get the reward. But let us all be "workers together." If the Lord has given us only the "one talent" and we fail to use it in his cause we can not be guiltless before the Master when he comes.

In the second place, the EDITOR should be encouraged by the addition of new subscribers to the mail books. Now, friends, can't this be done? Will each one of you do what you can in this direction? The EXAMINER has not a fraction of the circulation that it *ought* to have, and can have if all its friends will make a united effort to introduce it to their friends and acquaintances and get their names as subscribers.

Undoubtedly the coming volume will be the best one since the revival of the EXAMINER. There is nothing now published in this country that can compare with it, and its EDITOR should not lack means to send it out to a larger list of readers than heretofore. I need not dwell upon the qualities of the magazine; they are very apparent. But my desire to have the EXAMINER become more useful, by reason of more liberal support, has urged me to make these suggestions. I hope they will not be in vain.

WM. H. SPENCER.  
Rochester, N. Y. Sept., 15, 1875.

## THE RESURRECTION.

CHRISTIAN men should not be "Children of the mist." They should know what they are looking for, and be able to declare the ground of their confidence. That which is our greatest concern should be our greatest certainty. In relation to the future life, that certainty may be gained; for, "in the fulness of time" there came One into the world who was able to say "I am the resurrection and the life." This was as the sound of a trumpet in the night, which no mortal could have sounded; it was a voice full of authority and full of power. The words have gone down to the deepest foundations of human nature, and among the noblest of men are treasured as a life within the life.

Philosophers had long been discussing in vain the immortality of the soul. Their words were beautiful but evanescent. Like palaces and castles in the western sky, they were imposing, but without endurance. They were but theories. Of all who had gone down into the sepulchre, not one had returned to speak of what lay beyond it.



God teaches by facts. The resurrection of Christ was a great fact. The narrative given in Scripture of that marvelous event carries with it all the severe simplicity of truth. Ages before a voice had gone forth through the prophet Isaiah, "O death, I will be thy plagues; O grave, I will be thy destruction;" and now the word was accomplished. He rose, and death was abolished. No tongues of men or of angels could have given reality to the future life. It was needful that immortality should be made visible in the glorious resurrection of the "second Adam, the Lord from heaven." Peter speaks of this as the sure ground of certainty,— "Blessed be the God and Father of our Lord Jesus Christ, which hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." It is as if he had said "Our former hope we buried in the master's grave. But now we have one which cannot die, because it is grounded in life; it is a hope which will grow brighter until our inheritance is revealed."

We are not formed to be satisfied with the present. We have all *prophetic impulses* after a better order of things, serene and enduring. "Hope springs eternal in the human breast," and we still keep looking forward to a happier economy. This fact alone would seem to indicate the possible destinies of humanity.—GEO. GREENWELL.

### CHRIST LIVING IN HIS PEOPLE.

THE man who is in Christ is sublimely independent of circumstances. His is a right royal state, unaffected by health or sickness, wealth or poverty, life or death. He may welcome all that comes to him with perfect equanimity; for whether it be rough or smooth, painful or pleasant, it is only a transient experience which no more affects his filial relationship to God than the changing seasons disturb the grand mountain whose summit is above the region of storms. "I am persuaded," writes a man whose words are infallibly true, "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 created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This persuasion, or settled assurance, being in-breathed by the Holy Spirit, is, of course, an everlasting truth, shining out in its own unchangeable splendor amidst and above the manifold changes of time. The love of God to his people is "in Christ," and

as they too are "in Christ," the force of the persuasion has a double element of strength which no conceivable occurrence can weaken.

Happy people! But this is not all. The Scripture also teaches that Christ lives in those who live in him; and this, though utterly mysterious to "them that are without," is nevertheless apprehended by the children of God as a truth of inestimable value. Thus Paul puts it, in one of those wonderful sentences which glance upon a whole continent of revelation in a moment: "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me; yea, the life which I now live in the flesh I live in the faith of the Son of God, who loved me and gave himself for me." Human nature lives in the person of Christ in heaven; the divine nature lives in Christians on earth. He has thus taken possession of both heaven and earth already, although the time has not yet come for all nations to know that he has been chosen of the Father to universal sovereignty. He is on the right hand of God, the head and representative of his people; they, on the earth, are the representatives of his life before the world. Virtually, they are in heaven where he is, for God sees them in him; virtually, he is on the earth where his people are, for men see him in them.

Going thus, so to speak, to the very heart of the Divine arrangement respecting the Son and the "many sons," we cannot fail to be struck with the extreme importance of practical Christianity, or, in other words, a life of godliness. What is it? Formalism? Conformity to Church rules? Habitual compliance with what is supposed to be required by a given creed? No; men in whom Christ does not live can do this; and they are respectable, and in many ways worthy, people by whom the creed, or the Church, or the form is fairly enough represented; but the representation is not that of Christ, and cannot be, for the simple reason that it springs not from his life in the heart, but takes its rise from something external, which has no life of any kind in it either divine or human. The voice of Scripture on this subject, as on all others of supreme interest to men, is transparently intelligent, commending itself to the understanding and the heart. It is a just thing of cause and effect. Here are illustrations:—"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John ii. 6.) "Follow his steps." (1 Peter ii. 21.) "Let this mind be in you which was also in Christ Jesus." (Phil. ii. 5.) "I have given you an example, that ye should do as I have done to you." (John xiii. 16.) "Abide in me, and I in you. As the

branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing." (xv. 4, 5.)

It is needless to multiply passages. Conformity to Christ—Christlikeness—is living Christianity, and there is no possibility of securing this except by Christ living by his Spirit in men. The sacredness of this matter does not lift it above the common law of cause and effect. Indeed, the Divine action towards men proceeds upon and illustrates this law. "We love him because he first loved us;" and "because I live ye shall live also;" are instances in point, to which the intelligent reader can add many more. Christ is the Life-giver; and the law of the case, as well as the grace of the case, requires those to whom he gives it to exemplify its genuine effects; in other words, to show that Christ lives in them, to the glory of the ever-blessed God, his Father and theirs. He was without sin, neither was guile found in his mouth; they are to be blameless and harmless, the sons of God, without rebuke in the midst of an ungodly world.

Let it not be thought that this is exacting too much of men encompassed with infirmity. This would be quite true if one looked for Christlikeness in the absence of the indwelling Christ-life; but if God does not expect that, neither should we. But the admitted fact of human infirmity is an argument rather than an objection. Thus it was considered by the very man who said, "Christ lives in me," and "For me to live is Christ," as reference to a memorable passage in his history proves. Sorely tried with some affliction from which he seems to have apprehended a hindrance in his labors for his beloved Master, he wisely betook himself to prayer. "For this thing I besought the Lord thrice, that it might depart from me." To his first and second prayer no answer came; the third is answered, but the request is not granted. The Lord has wise reasons for sometimes refusing to grant requests presented to him by men he loves. At first sight there is a momentary feeling of surprise and disappointment that, of all men, Moses should not be allowed to set his foot upon the land of promise, after the marvellous task of bringing Israel out of Egypt, and across the wilderness to its very borders. Let us read the touching passage: "And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven

or in earth that can do according to thy works, and according to thy might? I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward; for thou shalt not go over this Jordan." So Paul's "thorn in the flesh"—no doubt partial blindness, accompanied with acute pain—Gal. iv. 13-14—is not removed, but this is said to him:—"My grace is sufficient for thee; for my strength is made perfect in weakness." And how did the noble apostle take this? He tells us: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

This is Christ living in his servant. The earthen vessel is fragile, but the power of the heavenly life is manifested. The alabaster box is broken, but the house is filled with the odor of the ointment. The casket is rent, but through the fracture the brilliance of the gem is revealed. It is not Paul's life, but Christ's life in Paul, that makes the story of that illustrious saint what it is. So always, and so to-day, the more we have of "Christ in us," the more we shall be like him. Living by him, we shall live to him, and the features of his character will be reproduced in ours. Be assured "he will have the pre-eminence;" we shall not be able to come up with him, but we can press on in his strength. We cannot shine as the sun, but it can be made manifest that the light that is in us is from the sun. We cannot love as Christ did; but if it be less in volume, our love can be of the same kind. If our zeal for the Father's honor cannot burn as his did, it can be kindled at the same altar. All this is simply a matter of degree, not of essence; the essential quality of the graces that adorned the Captain of salvation must be found in the many sons he is conducting to glory; for both he that sanctifieth and they who are sanctified are all of one;—"My Father and your Father, my God and your God!"—DR. LEASK, *Editor of the Rainbow*.

He is our true vine; we abide in Christ.

### "THAT BLESSED HOPE."

"Make haste, my Beloved."—Song viii. 14.

THE personal coming of her Beloved from heaven, to associate her with Himself in the glories of His kingdom; such is the Church's most "blessed hope." "*His wife hath made herself ready.*"

The one thought that fills up the dreary interval of absence, that has power to rouse her from the lethargy of sorrow to the activities of her high calling, is the hope of re-union.

All her longings find vent in the heart-cry, so often uttered in sighs and groans, if not in words—"Oh! when shall I see Him? When, oh, when, shall I be with Him, and like Him? 'Why tarry the wheels of His chariot?'" To number and present to view, one by one, the golden links that unite in the chain of that "blessed hope," those "exceeding great and precious promises" whose clasp is the advent of the Heavenly Bridegroom, is not the writer's present object. But, numerous as they are, and priceless as is their value, they are all shut up, like the balls within a Chinese puzzle, in personal union and communion with Himself, amid the eternal glories of the resurrection-life.

It is the natural result of the love which follows the discovery of *His love*, that we should esteem even a temporary separation from Him our greatest sorrow, and desire re-union with Him as our chief joy,—even if we had all else but *His presence* to make us happy. How much more, then, in "much tribulation," amid the trials of the wilderness, "fightings without and fears within," and our own most grievous inability to love and serve Him as we would?

If we are indeed Christians, clinging to CHRIST as a person, as the God-man, our best and dearest Friend—as did his early disciples—then his parting promise, "Surely I come quickly," will gladden our hearts; comforting us in sorrow with an unending consolation, and quickening our endeavors to "occupy till He comes," or suffer for His name's sake during the "little while" of His absence.

But if love to the person of Christ has passed into the cold, abstract, intellectual attachment to a system, or a creed, or a Church—which characterizes much of the so-called Christianity of our day—this divine hope will have little power to cheer or to sustain us; and we have need to fear lest we be not numbered among those that "look for Him" to whom "He shall appear the second time, without sin, unto salvation." (Heb. ix. 28.)

It is only the Watchers for the morning who can discern "the bright and morning Star." It has been *night* in our world ever since Adam fell. It was *midnight* in the awful hour in which the Lord of life and glory laid in the tomb. But no sooner had He risen from the dead, ere the dawn of the predicted "third day," than He manifested himself to *His followers*, whose hearts were wrapped up in Him, and who watched, as they wept in the darkness, for his promised return, as "the bright and morning Star." And they who in these latter days have seen and recognized Him as the "Morning Star," they in whose hearts this "Day Star" has arisen, while yet they sojourn "in a dark place," shall possess Him. For to such He has said, "I will give them the Morning Star," i. e., "I will give them *Myself*" (Rev. xxii. 16): in possessing Whom they shall possess "all things."

But though we have Christ *now* as "the Morning Star," and thus possess all His promises in the germ; our present "light" is in "darkness," and sometimes seems to do little more for us than make the darkness visible. It is not yet "day," or the "Morning Star" would disappear amid the glories of the rising Sun, before whose presence shadows flee away. Those who are on earth after Christ comes for His watchers, will not see Him as "the bright and morning Star." He is seen as such only by those who are awake and watching during *the night* of His temporary absence.

This manifestation of the Heavenly Bridegroom is peculiar to His Bride. As the sharer of His sorrows and sufferings (*His for her sake* and the deep love He bore her), He provided for her this "Star of Hope" amid the darkness in which He left her; this light in a dark place which could never be extinguished. But "light" yet more glorious is "sown" for her, and soon shall yield its blessed harvest: when, having been made a partaker of His sufferings, she shall enter into His glory, a joint-heir with Himself of His heavenly inheritance. For, "when Christ, who is our life, shall appear, then shall we also appear with Him in glory."

Oh, to have part in "the first resurrection!"  
Oh, to be a partaker of this "BLESSED HOPE!"

Until the Resurrection Day

Breaks, and these shadows flee;—

• Oft bear my soul from earth away

To heavenly heights with Thee:

Then haste, like mountain roe, to come

And take Thy Bride to share Thy Home!

J. E. J.—*Our Hope.*

## THE HIDDEN MYSTERY.

What is it! In reading the apostle's writings to the Ephesians (chap. iii.) he says, "God made known to him, by revelation, the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed; a mystery hid in God from the beginning of the world," and yet a purpose which he purposed from eternity.

Now, again, What is it? It must be of vast importance. The Apostle says, in this same chapter, verse 6, it is, "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Now what body is this? Is it Israel, or the Jews? Did not the Gentile, if he would be circumcised and keep the passover, have the same privileges under the law as the body or House of Israel? They did. (See Ex. xii. 48. Lev. xix. 34. Num. ix. 19, and xv. 14). Then what is the difference now, except we are not commanded to do the deeds of the law? for, (if true; as is sometimes preached), they had to come in by faith then as well as now. They had a faith, 'tis true; but was it *this* faith? If so, where then is the mystery that has been so long hid? I see none; for it must have been revealed as much then as now. The apostle seems to conflict with such an idea in Gal. iii. 28: "But before faith came we were kept under the law, *shut up*, unto *the faith* which should afterwards be revealed;" something different from the faith under the law. He says in Col. i. 26, 27, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory." Where under the law dispensation was there such a sentiment ever revealed? I have found none; therefore, I come to the conclusion that this body is not Israel, Jew, nor Gentile; and I am confirmed by the apostle in Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Then what is this body which the Gentiles become "fellow heirs and of the same body," if it is not Israel, Jew, nor Greek? Let the apostle answer in this same epistle, chap. i. 22, 23: "God hath put all things under his (Christ's) feet, and gave him to be head over all things to the church, which is his *body*, the fulness of him that filleth all in all." Now I understand this mystical body is the real true church of Christ:

represented by the apostle as the one real body of Christ (See 1 Cor. ii. 27). "For, as the body is one, and hath many members, and all the members of that one body, being many, are one body, *so also is Christ*. Now ye are the body of Christ, and members in particular, for by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free, and have been all made to drink into one spirit." Again I ask, Was this one body, baptized by one Spirit, in existence before the first Advent?

Christ asks his disciples, "Whom do men say that I the Son of man am? . . . Whom say ye that I am? And Simon Peter answered said, Thou art the Christ, the Son of the living God. . . Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not revealed, then, under the law.

"Upon this rock, (this confession of faith), I will build my Church;" not, I have *been* building; but will build; future tense.

In John's Gospel, 1st chapter, we read; He came to his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God." This is evidence that they had not this power before; for, it is something he (Christ) gave them, which brought them into a different relationship with him, although they were called his own. This power was given to them on the day of Pentecost, when the Spirit was poured out, and this Church, this *one* body, was first organized and baptized by one Spirit. This is the only organization I care to belong to.

The Apostle says, (Rom. viii. 14), "For as many as are led by the Spirit of God, they are the sons of God." (Mark the relationship). "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Adopted into the family of God, as sons and daughters of the Almighty. Christ our Elder Brother, the head of this body, the Captain of our salvation: "for, both he that sanctifieth and they that are sanctified are all of one;" and this, all by the operation of this one Spirit. Thus we see the vast importance of being baptized, or of drinking into this Spirit; for "if any man hath not this Spirit of Christ, he is none of his."

Did this relationship occur under the law? Was God ever known to Israel or the Jews as their Father? He was known to them as ИЕЖОВАН, ЯХВЕН, the Almighty God; a Sovereign name, but not by the endearing title, "My Father." This relationship comes by the spirit of adoption.

John, in his 1st Epistle, iii. 8, says, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." Paul says to the Galatians, "Because we are sons God hath sent the Spirit of his Son into our hearts, crying, Abba, Father." This manner of love is the Father's bestowment on us as sons (by the Spirit of adoption through grace), and is the "high calling," the "heavenly calling,"—"the called according to his purpose;" the elect mystical body of Christ. "Christ loved the Church, and gave himself for it," therefore, "we are members of his body, of his flesh, and of his bones. For this cause, shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."

This body, then, is not Israel or the Jew; it is a more exalted body; it is the new man: it is the spiritual house; it is the people taken out of the nations for his name, it is the Bride of the Lamb; the Eve of the Second Adam; and as the first Adam had a help-meet to assist him, so the Second Adam will have a help-meet, not mortal, but spiritual and immortal, to assist him in the great and glorious work to be done in "the ages to come;" and God will thus "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

In coming to this conclusion, then, that this mystical body is not Israel nor Judah, the numerous promises and prophecies to Israel of their restitution and their exalted position and glory, does not belong to the church. Thus we can see why there has been so many mistakes on the definite time fixed for our Lord's return; the prophecies and dates in Daniel were given to show what should befall thy (Daniel's), people, and they were the Jews and not this mystical body; this body was *not* "to know the times or the seasons which the Father hath put in his own power;" they were to be on the constant watch. "Watch for ye know not when the time is."

But it may be asked, Do not the great and precious promises assist us in becoming partakers of the divine nature? They do. The Apostle says, " whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."

If the Promises of the Old Testament do not belong to us, what shall we have? Listen: "The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be

also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Here is a glory that language is incapable of describing: Heirs of God and joint, or co-heirs with Christ! What then is the inheritance? We read in Heb. i., He is the appointed heir of all things; and he also is the head over all things to the church; the head of the body, the church. The Church, then, is not "the all things;" for that is his body; the all things are in Heaven and in Earth: (See Col. i. 20). "Ask of me, and I will give thee the Heavens for thine inheritance:" "he that overcometh will I give power over the nations:" not only joint-heirs with Christ, but heirs of God.

Now, what is God's inheritance, according to the Scriptures? for it is evident that the inheritance and the heirs cannot be one and the same. "If ye be Christ, then are ye Abraham's seed, and heirs according to the promise." This dates back of the law; "The Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

This has never been done. The promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith: He saith not, and to seeds as many; but as of one, and to thy seed, which is Christ." Here then again is the one seed, the one body, the one Church, which is Christ's connected with Abraham as heirs of the world to bless the nations; and this cannot be done till the body is born and first blessed with its immortal head.

"Heirs of God." What, again, is the inheritance? God has said, in many places in his word, "Israel is mine inheritance" (Sec 1 Kings viii. 51. Dan. ix. 29.-32. Psa. lxxviii. 71. Isa. xix. 25). Then if Israel is God's inheritance, Israel is not the heir, although the great and precious promises which God hath spoken by the mouth of all his holy prophets made to Israel of their restoration, and of being thier head of the nations, and in thee "O Israel, in whom I will be glorified,"—precious and glorious in the extreme, and "when they shall come and sing in the heights of Zion, and shall flow together to the goodness of the Lord; for wheat and for wine, and for oil, and for the young of the flock, and for the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."

But as the heir is above the inheritance, so is this one body exalted above Israel, connected

with its Head "far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but, also, in the world to come," and "unto him who through a patient continuance in well doing seek for glory, and honor, immortality, Eternal life." "And they (who?) sing a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood," (who? not the 144,000 out of the twelve tribes of Israel, but the four living creatures, and the four and twenty elders) "out of every kindred, and tongue and people and nation; and hast made us unto our God, kings and priests; and we shall reign on earth."

Thus the hidden mystery that has been revealed under the Gospel, holds out an offer to mankind far surpassing anything ever before presented in the ages in the past, or seemingly can be in the "ages to come;" and it is for us. Praise ye the Lord; though we may have trials and persecutions and stigma heaped on us, we will say with the Apostle, "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

C. A. HASTINGS.

Springfield, Mass., 1875.

### UNITED.

I am exceedingly glad to see the announcement in "Our Hope," edited by WM. MAUDE, England, that a union has been agreed upon, and the "Hope" is to be amalgamated with the "Rainbow," edited by WM. LEASK, D. D. I felt a regret, and expressed it at the time, that our friends in England could not be united on the "Rainbow," which had been so long and ably conducted by Dr. LEASK; and felt assured that the liberal spirit always manifested by him gave assurance that those could be heard in his magazine who differed from him on such theological points as seemed to be the occasion of starting "Our Hope." I wish great success to the union about to be consummated. ED.

P. S.—Since the foregoing was written "The Rainbow" for September has been received, and the following statement of its union with "Our Hope" is copied into the EXAMINER. It is our wish that the union may be a success.

ED. OF EX'R.

Next month, "Our Hope," which for the last two years has been published by Mr. Elliot Stock, will be incorporated with this magazine. It is believed that the readers of both journals will see the wisdom and propriety of this step. Union among Christian men, who are agreed upon fundamental truths, is more likely to promote those truths than divided labor, however wisely directed. The very appearance of division when there is no doctrinal necessity for it, is an evil to be avoided, especially in a case like this, where the truths on which we are agreed are of such supreme importance to the Church, and have such a vital bearing on sound theology. The two magazines are in perfect accord on the Natural Mortality of Man, Immortality only in Christ, and the premillennial Coming of our Lord to establish his kingdom on the earth.

The subject on which the magazines differ presents no barrier to a *bona-fide* incorporation; for the "Rainbow" has never refused to publish papers on the Intermediate State, and Eschatology generally, such as have appeared from time to time in "Our Hope." None of us lay claim to infallibility, and we shall all be the better for the thoughts of wise and good men on subjects of deep importance.

Three things have been arranged between the proprietors of the two journals.—

1. The incorporation is an experiment for twelve months; and if it succeed, which of course will be determined by the state of the circulation and other circumstances, the arrangement will be continued.

2. Mr. Maude, the esteemed editor of "Our Hope," will provide, monthly, as much manuscript—by himself and his literary associates—as will occupy, on an average, about one-third of the "Rainbow."

3. Responsibility for the sentiments of papers appearing in the "Rainbow" will rest only upon the individual writers. Every writer, therefore, will sign his name, or his usual signature for the press.

The new arrangement takes place next month; and we earnestly hope it may prove a complete success, and tend to the wide diffusion of those great truths which both Church and world need to give them clearer conceptions of what the Holy Scriptures teach respecting both God and man. There is not the slightest change of opinion or holding back of opinion required in this matter; all are at liberty to speak out what they really believe to be the mind of the Spirit in prophets and apostles; and it may be—we sincerely hope that it may—that we shall come nearer to unanimity on those

points on which there is at present a difference of conviction; but if not—what? “Love as brethren,” and labor for the Lord! When he comes he will put us all right, if, loving him, we desire above all things that he may be glorified.—*Editor of Rainbow.*

## LETTERS AND EXTRACTS.

FROM SALLY BLACK.

BRO. STORRS:—I received the parcel which you sent me, something near one month ago, and I am now in receipt of No. 11 of the BIBLE EXAMINER. Will you accept my thanks for this act of kindness? I like the spirit of the EXAMINER, and often wish to have the privilege of conversing with its aged editor face to face. Though unacquainted and unseen as yet. I cannot think that we are strangers in Christ Jesus.

The views which you hold concerning the destiny of our race, and the work to be done in the ages to come, are rather in advance of many good brethren. So far as my own knowledge extends, (and I know that I have not progressed in Biblical knowledge as far as a great many), after examining these things some few weeks, however new and unpopular, they meet with my approbation. While I have not been able, as yet, to reconcile some passages of scripture with the doctrine of probation after one thousand years expires, yet I do not think it prudent to denounce your conclusions until I get further light.

It is certainly a glorious thought that our friends who have fallen asleep without the true knowledge of God and Jesus Christ, and who were as honest and desirous of knowing the truth as ourselves, will not be consigned to eternal oblivion nor suffer the vengeance of a God whose wrath they could not appease for the lack of a true knowledge of his character. Thanks to the God of the Bible, I am fully persuaded that the veil will be lifted and thousands, yea millions, who went down to the dust ignorant of the true God, and also of the promised Seed, will at their appointed time, come forth from their abode of death to receive or reject the blessing promised them through Abraham and his Seed. I can not dare to call this a fabulous doctrine, I am only a pupil, and should I not be able yet to see the harmony of some portions of God's word in conjunction with that which Paul terms *the gospel* (Gal. iii. 8), this is not proof positive that there is no harmony there. I often think of a lecture I heard something near one year ago delivered by Bro. Amos Sanford, at a

conference meeting in Crawford Co., this State. He compared the church to a school of which there were scholars divided into different classes in Arithmetic. One class in simple addition, another in decimal-fractions. The one in addition being in the rear, what right had they to correct the class in decimal fractions? Neither should those in decimal fractions censure those in simple addition.

There are many things I find in the Bible which I do not understand, this being the case I am often very interrogative. I do not desire to always remain in first principles. However, a daily lesson in addition, such as Peter teaches is well enough (2 Pet. i. 5, 6, 7). I do desire to be among those of whom Daniel speaks (Dan. xii. 10). It is seldom I meet with brethren or sisters as aged as yourself, and as ready to instruct. Doubtless you will behold the fruit of your labors only in the sweet bye and bye.

It has not been my happy privilege to read the EXAMINER often until the present volume; but my first impressions were quite favorable to its general teaching. I like it very much, and should dislike to part with it. The light which I have already derived from its pages has caused my heart to flow out with greater love toward God and humanity. I desire to know the *whole* truth, and hope to be able to contribute to its publication if my health will ever permit.

May God bless you, is the prayer of your sister in Christ.

*Fredonia, Kansas, August, 1875.*

FROM AMOS SANFORD.

BRO. STORRS:—Having returned from my first extended preaching tour, I beg leave to report that I delivered a course of lectures at Moberly, St. Louis, and Frederickstown, Mo. At Moberly a few white people and fourteen colored sons and daughters of Adam gladly received the Word, and are praising God that *every man* has one chance to be saved.

One colored sister said to me, “Every time I go to church they beg for money: the pastors seem to care more for the fleeco than they do for the flock. Isn't it strange that we can't have the Gospel preached to us without paying for it, and then we don't get the gospel which Jesus preached to poor folks.” I could not help thinking there was a good deal of sound sense in the remark.

I preached twice for the colored people exclusively, and think I succeeded in making the ages past and to come so plain to them, that their hired priest will have his hands full of “heretics” for a while.

At St. Louis I had hard work to get a hearing, but succeeded beyond my most sanguine expectations. I spoke three times to small audiences in parlors, and then they hired Avenue Hall for me, and I gave one lecture, entitled "What is Man?" The way is now opened, and I am to return and give a regular course of lectures in October or November.

From St. Louis I came to Frederickstown, Mo., where I found Bro. Geo. Plummer, and quite a number of others fully in the "Ages to Come" faith. Some of the "one faith" had been opposing what they called "another chance;" but, after listening to my lecture on Sunday, to a large audience, upon the subject of the Resurrection, and especially the "order" thereof, the leading non-resurrectionist got up and publicly admitted that he had learned something, and saw clearly that every one would have a chance, and not two chances to be saved.

From thence I came home via Cairo, having been absent twenty-one days, traveled about 800 miles and delivered twenty lectures. Friends contributed liberally in aid of the cause, but my expenses amounted to \$10 more than my receipts, on account of the great distance traveled. I expect pay, however, in the kingdom. May the Lord bless you and enable you to keep the EXAMINER red hot for the truth till He comes.

*Anna, Ill., Sept. 6, 1875.*

FROM ELDER JACOB BLAIN.

I stated in the August EXAMINER that I should not attend the Eastern Camp-meetings this year, owing to failure of strength and hard times, but thought I should go West and be at the Camp-meeting in Ill., in Sept. Thanks to our heavenly Father that cool weather has improved my health and strength; but learning that times grew worse and worse in the West instead of better, I decided to deprive myself of the comfort I have enjoyed in travelling and seeing friends for many years. By travelling heretofore and selling some works I have obtained some help towards living through winters; but this year I am to be more dependent on brethren, who love the truths we are promulgating, than ever before to procure food, clothing and fuel. It would be more trying for me to be thus dependent were I unable to be doing some work for our cause. By long efforts I have recorded the address of over 500 old Advent brethren, in different parts of our land who are yet in the dark as to our views; to them and to others, I continue to send our works by mail. Bro. STONRS has furnished me with many of his tracts and pamphlets besides hundreds of

the EXAMINERS to send out gratuitously. By this means signers for the EXAMINER are being obtained, to some extent, and are thus being instructed and comforted thereby. Of such we ask for help, and also to enlarge our field. Hundreds of my tract, "NEW LIGHT," are yet given out. Aid is needed to print more tracts.

Light is spreading, and we hope brethren who have means will express their joy for the light received by a liberal furnishing the pecuniary aid needful to carry on this glorious work. At this time the cry is more universal than ever before that the *torment* and *world-burning* theories are getting their death wound; so we have increased encouragement to make sacrifices for the truth. The Advent papers by their opposition to our views show that our cause is advancing; else why are they so troubled and talk of our making divisions among them? But, "First pure, then peaceable," should be our motto.

DR. HOLLAND's Sermon on the enquiry, "IS FUTURE PUNISHMENT ETERNAL?" delivered at St. George's (Episcopal) Church, St. Louis, Mo., last January, is now in a tract of 16 pages octavo. I have sent for a quantity to send out. Let it be circulated.

*Buffalo, N. Y. Sept, 1875.*

OUR aged friend POLLY G. PITTS, Fredericksburg, Iowa, writes: I believe God will still bless the EXAMINER, for it is of His own getting up and calling men of sound mind to hold up the right of private judgment, our individual responsibility to God, our right to think and speak the convictions of our own minds untraumated. I am persuaded that God will sanctify the instruments He is using to hold up his purifying truth and make them meet for his own use. There may be errors in the writings of the BIBLE EXAMINER, but I feel that it is not self-will; nor of those who are puffed up. O, when I look at what God has done in this cause, I exclaim with Paul, "This is the weakness of God that is stronger than men," "Amen: Let God be glorified, sinners converted, saints prepared for the service of God, through Jesus Christ our Lord, for the ages and onward, world without end. May God give us the Spirit of all prayer, that we may watch and pray always, that we may be accounted worthy to escape the things that are coming on the world, and stand before the Son of man when he comes. To stand up is to have life. Take courage, brother God will be thy Helper. I desire to take the BIBLE EXAMINER as long as



it is issued, i. e., if I live and have my reason and can possibly pay for it.

NOTE BY THE EDITOR.—Sister Pitts' letters are good pay for the EXAMINER; and the Editor is not the only one who thinks so.

Mrs. D. BUSH, Westfield, Mass., writes: I have been blessed with the reading of the EXAMINER ever since its revival and still love it. May God bless you with health, and with means to continue its publication.

G. P. ELLIS, Sr., Springfield, Iowa, writes: The more I read the EXAMINER the more I think I cannot do without it. The principles advocated are more according to my views than anything I have ever seen. I have all the tracts you have published, and can truly say, they are satisfactory.

ELD. J. LEWIS, writes from Otto, Ill.: I am glad to be able to say, for your encouragement, that the glorious doctrine of "the ages to come" is gaining ground in this region. The best minds in this field of labor are investigating and coming out on the side of God's eternal truth. But it is hard to convince people that probation will go on in the future ages. The only reason I can conceive of this, is, the notion that "the soul is immortal and never dying." This blasphemous idea is foremost and uppermost in nearly all the preaching of the day among the sects. Truly it is "the mark of the beast."

#### THE WIND AND THE SUN.

The Wind and the Sun disputed,  
One chilly autumnal day,  
As they noticed a traveler wending  
Far over the common his way,  
Wrapt up in a cloak that shielded  
His limbs from the early cold;—  
The Wind and the Sun disputed  
Which could loosen its ample fold.

The Wind, who was always boaster,  
Said he could succeed, he knew;  
So he summon'd up all his forces,  
And terrible blasts he blew:  
But in vain were his angry strivings,  
For the traveler, bowing politely,  
Only hurried along the faster,  
And grasp'd his cloak more tightly.

With a beautiful smile the Sunshine  
Steps forward her skill to try;  
And she offer'd her kindest greeting  
To the stranger passing by;  
And her glance was so warm and winning  
That he presently felt its charm,  
And flinging aside his garment,  
He threw it across his arm'

Now our story is but a fable:  
But its moral is surely plain:  
That not by force but persuasion,  
Our brother we strive to gain.  
Cross words and unkind reproaches  
Will never his heart uncloze;  
We must seek to persuade him gently,  
Not harshly his way oppose.

Take "Love" for your constant motto,  
And follow it out each day,  
And cast upon all around you  
A kind and cheerful ray:  
For a great deal more good to others  
Men might in our world have done,  
If they rightly had learn'd the fable  
We have told you of the Wind and Sun.

#### 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 labor earnestly to secure subscribers for volume xx. To any one person, advancing \$5, I will send him four copies of Volume xx.; for \$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.

## LETTERS RECEIVED TO SEPT. 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.

Juline French, Sally Black, Jas. M. Young, H. G. Elkins, Sybel Smith, Mrs. F. W. Haskill, Thomas Boulton, Esq., Benj. Mellor, Geo. W. Kemp, James B. Marthen, Christian Hanson (all right), P. E. Newton, Mrs. Geo. C. Elliott, Mrs. Esther Lewis, J. D. Sheridan, Danforth Parmelee, Mrs. L. H. Whitney, Henry Dunbar, W. J. McClean, Franklin Arthur, Eld. S. W. Bishop (3), G. F. Ellis, Sr., Charles A. Hastings, Mrs. S. C. Webster, Israel Putnam, N. D. Wight, J. L. Russell, J. Hubbard Cotton, L. D. Tauner, Amos Sanford (2), Mrs. D. Bush, Abel Robinson, Eld. J. Lewis, G. D. Clowes, Sr., Wm. H. Tice, Jos. Lingle, Wm. Drouillard, Mrs. D. C. Corwin, R. D. Chase, D. H. Hawks, Mrs. I. G. Maltby by H. S. Hough, Adelia B. Danforth, Eld. J. Chapman, Wm. Lindsay, Geo. Atkinson, Allen Logan, (paid to the end of vol. xx.), Mrs. Austin Andrews, Isaac S. Small, Chas. Angle, M. A. Tillotson, Jerome H. Russell, Eld. J. Blain, (2), D. J. Ellsworth, Eld. S. W. Bishop, A. H. Cleaves, A. Friese, H. G. Armstrong, J. W. Dye, John Hutchinson, Edward Perkins, Lucretia B. Lamb, Mrs. D. O. Hopkins, Mrs. F. W. Haskill, Jno. R. Woodrow, Wm. B. Putnam, D. B. Salter, Wm. S. Dibble, Martha A. Hause, Mrs. P. E. Hartough, Polly G. Pitts, D. C. Blakeman, Mary E. Coons, B. Gifford, Daniel Hogarth, Mrs. W. S. Littlefield, Susanna Blodgett, J. S. Hatch, H. Brittain, Eld. H. Rockwell, A. McCord, R. J. Hill, Wm. S. Dibble, Geo. W. Haynes, Barzilla Browne, Robert Steele, Isaac Founday, John T. Cate (all right), Mrs. Sally Dillingham, C. Swift.

## PARCELS SENT TO SEPT. 25.

James M. Young, J. Lewis, Thomas Boulton, (Bound Ex'r. v. 18), Mrs. F. W. Haskill, (Bound Ex'r. v. 18), James B. Marthen, Danforth Parmelee, H. Holmboe (2), Wm. S. Dibble, (Bound Ex'r.), Ezra Benton, (Bound Ex'r.), Mary E. Coons, R. J. Hill, Barzilla Browne, Miss Martha J. Turner, (Bound Ex'r., also tracts), H. G. Armstrong, Eld. J. H. Paton, Wm. S. Dibble, (Bound Ex'r.), Ezra Benton, (Bound Ex'r.), Miss Martha J. Turner, (Bound Ex'r.), Wm. B. Putnam.

## 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.

## 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs. 30 pp. octavo. Price, 10 cents.

## 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.—"NO 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.

IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach on the funds of the EXAMINER. GEO. STORRS.

# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

CORRESPONDENCE.....	34
"THE ANGLO-SAXONS." Ed.....	35
ALL THINGS POSSIBLE WITH GOD. Ed.....	36
THE SALVATION OF LITERAL ISRAEL. Ed.....	38
FROM ELD. JOSEPH CHAPMAN. Remarks by the Ed.....	39
WILL THE RESURRECTION BE UNIVERSAL? Ed.....	40
"MEDIATORIAL KINGDOM." Ed.....	40
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. Henry Dunn,	41
"BY NATURE." S. W. Bishop.....	43
THE SCRIPTURE UNSCATHED. W. F. Bryant.....	48
PLEA FOR CHRISTIAN CHARITY. Dr. Leask.....	48
WILL ALL MEN BE SAVED? Wm. H. Spencer.....	51
THE CONSECRATION—A POEM. E. M. Upham.....	53
A CORRESPONDENCE ON THE SEVENTH DAY SABBATH.....	53
THE CHURCH AT PENTECOST AND NOW. H. Britain.....	54
THE PRECIOUSNESS OF CHRIST. Lucretia B. Lamb.....	55
MATERIAL RESURRECTION.....	55
EMPLOYMENT OF SAINTS GLORIFIED. Selected.....	56
LETTERS AND EXTRACTS.....	58-63
"IT IS I, BE NOT AFRAID."—A POEM. O. A. P.....	63

In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, NOVEMBER, 1875.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

My friends must have patience with me if their communications are not at once inserted; for a multitude are on hand, more than is possible to dispose of in one issue. I shall do the best I can with them, and then may err. So, bear with me, and keep sending more. In the meantime, do not forget that funds are necessary to print the EXAMINER. Please do the best you can in that matter: that is all that can be asked of any one. EDITOR.

I had a most pleasant and profitable visit at Winsted, Conn.,—"profitable," I mean, in a moral point of view: there was a good number present, who listened very attentively. I spoke three times, Sunday, Oct. 10th, on the Divine Character and Government. Praise the Lord for the peace and comfort experienced. EDITOR.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

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 volumes 18 and 19.

#### CORRESPONDENCE.

A QUESTION.—Does not the Evangelist John in the beginning of his Gospel refer directly to the promise that the Seed of woman should come, "In the beginning was the Word;" and make it equivalent to an oath by saying, "The Word was with God, and the Word was God?" I do not understand that Christ was the Word, but the Word of Promise.

H. G. ARMSTRONG.

Trenton, N. J.

ROBERT STEELE, Philadelphia, Pa., writes: I love the EXAMINER; but sometimes I get impatient, because it is a week or more before it reaches us, I am so anxious to see its contents. It is the best preacher I know of, as I cannot hear (being deaf), I am pleased to know, I can read something that is worth reading.

G. B. STACY, Amelia, C. H., Va., writes: I am pleased to observe the steady progress and improvement of the EXAMINER, and regret that my available resources will not permit me, for the present, to do more than pay my subscription. But you have my hearty sympathy and earnest prayer, with a longing desire to help forward the work you labor to accomplish, because it is the only channel, this side of the Atlantic, that I know of, where the testimonies of the word may be discussed freely without trammel or restraint.

MARTHA A. HAUSE, St. Paul, Minn., writes: I cannot bear to have you hindered from carrying on the work for want of means caused by lack of promptness of those of us who are privileged to read the EXAMINER. What perilous times we live in! What quaking on every side! What terrible judgments are abroad in the land! How sad these things are, and yet notwithstanding all the heart of the Christian bounds for very joy; as in it he sees the twilight of the glorious morning of righteousness. Oh! how it is nearing! Each day, as I watch, my heart is made glad. The news from all parts of the world tends to strengthen my faith that the new Era is just upon us. Blessed, blessed day! Even now we seem to be living in the judgment scenes, and may at any time look for the appearing of our Redeemer.

FROM J. L. KNAPP.

BRO. STORNS: I have now been in California nearly two years; at least, it will be two years in Nov., next. In a business point, California is some like other States: men have to work to live. But the climate is delightful. Christianity is about the same here as it is in the eastern States. I find among them some of the best, but others who really suppose that what they don't know and tell is not worth knowing. From some of these I have received the vilest treatment. This scoffing is found among those who profess to be looking for the Lord's coming.

There are many good people here who are not afraid to read or hear on what we call Bible truth. I am glad to learn that Bro. Dibble, of San Francisco, has become established in these truths, also, Bro. Nichols at Sacramento. I am doing what I can. I send you two new subscribers. I have the promise of some more.

I could not do without the BIBLE EXAMINER. It unfolds the most glorious Bible truths, I think. In fact, "the ages to come" is one of the great truths destined to interest the world; and especially the true church of Christ.

Yours, in Hope of eternal Life.

Santa Clara, Cal., September, 1875.

# 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. XX.

NEW YORK, NOVEMBER, 1875.

No. 2.

## "THE ANGLO-SAXONS."

An English friend, who now lives in the West, spent the past year in England. He returned last June. In August he wrote me he had just seen my article on "THE ANGLO-SAXONS" in the EXAMINER for June, vol. 19, and remarked, that some Christians, with whom he conversed on the subject, claimed "to be Gentiles." He then writes as follows:

"It seems to me if they would see what the term Gentile means, they would no longer seek identification with them, but would rather seek it with Israel. (See Isa. xlv. 5, as to the 'surname of Israel,' and Psa. cxlvii. 19, 20, and ask the question whether we are not the literal Israel, as well as the spiritual Israel, to whom the great and gracious promises are made?)"

"I have thought if agreeable to you, I would write an article now and then, for your valuable Magazine on the subject of Israel; showing how much it has spread and is spreading abroad in England. One work, alone, edited by Mr. Hine, who has lectured in a great many cities, has had over an hundred thousand copies circulated. I found in almost every village, town and city, some deep thinking and influential persons who seemed to think with us that we are on the eve of mighty changes, such as to hurl the mighty from their seats and setting up the humble and meek, etc.

"I very much wish that those we love, when they read a work would compare it with the word of God, instead of with their theories. When I met you at Rochester, N. Y., 23 or 24 years since, when you showed that immortality could only be obtained through Christ, I examined the testimony without prejudice and was convinced that you were right; and since that time many things have passed through our minds, and we may yet meet to compare notes. I think it very desirable that we should keep before the people the great and precious promises made to Israel. Prof. Wilson's works head the list of works on this subject of raising up and of the restoration of Israel. I knew Mr. Wilson, personally, from 1848 up to a short time before his death, which took place in January 1870. I pub-

licly acknowledged my indebtedness to him for his able assistance in helping me to a more correct understanding of the Scriptures."

"ISRAEL."

## REMARKS BY THE EDITOR.

As to the writing of "Mr. Hine," of which my friend "Israel" speaks, I am not prepared to say anything, not having seen any of them. Reports of the writings or sentiments of others are often so incorrect, especially when set forth by opposers, that I have learned not to place much dependence on them. If reliance could be placed on some notices I have seen of Mr. Hine's views, I should be compelled to dissent from them in various particulars. As it is, I refrain from an expression of an opinion on the subject. But thus much I can say, my exposition, in the EXAMINER for June last, on the subject of the ANGLO-SAXONS, is a settled truth, and has been held by me, substantially, for more than twenty-five years past.

Some persons there are who say, they see nothing in the view to convince them of the truth of that position. Let such explain, if they can, the prophecies concerning Israel, (I mean the "Ten Tribes,") especially of the Tribe of Ephraim, on any other view than that presented in the exposition I gave. If that view is not correct, all Christendom may be challenged to explain the prophecies referred to. Either the Anglo-Saxons are the literal descendants of the tribe of Ephraim, and therefore of literal Israel, or those prophecies concerning Ephraim have failed, or else, God has utterly exterminated that people and raised up another just like them who completely fill the prophetic utterances by Jacob, Moses, and the other prophets. Let opposers try their skill on Gen. xlviii. 15-20; xlix. 22-26; Deut. xxxiii. 13-17. When they have disposed of these they may look for more; but these alone are sufficient to show that the multitudes of Ephraim are a prominent people somewhere; and if the Anglo-Saxons are not that people, tell us where they are. The stereotyped phrase, "They are lost," is but saying, God's most solemn utterances are not reliable; and hence all our faith

and hopes are without foundation, and we are at sea without chart or compass and may be wrecked any hour.

### ALL THINGS POSSIBLE WITH GOD.

"For with God nothing shall be impossible."

Luke i. 37.

In these days of unbelief, amongst professed Christians, it may be well to contemplate the above words of the angel "Gabriel that stands in the presence of God" (Luke i. 19), and learn the folly and sin of questioning the fulfilment of prophetic utterances because, to us, it seems improbable or impossible that they should have a literal fulfilment. Such a spirit has so possessed some minds they would fain expunge whole chapters from the Bible rather than believe that God did, could or will do certain things therein recorded.

In Luke i., is an example of unbelief and of faith. The first, in Zacharias, the father of John the Baptist; the latter, in the case of Mary, the mother of Jesus. Zacharias would not believe Gabriel's testimony because he could not see how it was possible; "for," said he, "I am an old man, and my wife is well stricken in years." That argument, he thought, justified him in discrediting Gabriel's testimony that they should have a son; and it was far more plausible than the argument of some in these days who would fain have us believe that many of the prophetic utterances are never to have a fulfilment, because they have not yet had, and were spoken only "conditionally." Such representations only develop the unbelief of the persons who make them; and like Zacharias they may be "dumb and not able to speak, until the day that these things shall be performed." At that day, it is possible, their "mouths" may be "opened," as Zacharias' was, and they will "praise God" as he did after John was born.

How long will they persist in virtually denying that "all the families, kindreds, and nations of the earth shall be blessed in Abraham and his seed?" Say they, "multitudes have died without that blessing, and multitudes more are dying and will die without it; and truly these are 'old and well stricken in years,' and the thing is impossible that they should receive that blessing." Such is the plea of unbelief; "for with God nothing is impossible." Truly, they are "dumb;" their unbelief has closed their "mouths" so that they cannot speak for God in justification of his ways with the race of men;

they contribute to infidelity and fill men's minds with "doubt, doubt" as to the righteousness of the government of God over the creatures He has made; and hence destroying a sense of obligation to serve and obey Him. Little do these teachers realize what reproach they bring on God's administration in the government of the world by their narrow scheme of a *few* only to be blessed, while the mass of the race are to perish hopelessly. They fail to see that the "few" are Abraham and his seed—"for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). In and by *this seed* "all the families of the earth shall be blessed." Thus has God spoken, and to this has he made oath. The promise and oath are "two immutable things, in which it is impossible for God to lie" (Heb. vi, 18). Unbelief refuses assent and quibbles about the meaning of the promise and oath. If the words do not express the meaning, then there is no ground for faith, and God has spoken in vain, and no man is responsible for his unbelief; yea, revelation is no revelation; it is an enigma; something to puzzle the mind, but affording no real light.

Shall we thus trifle with the promise and oath of God? A perilous course, truly: "for from the rising of the sun even to the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11). Who are God's agents? "Abraham and his seed,"—the "few" who enter the "strait gate" and walk in the "narrow way" that Abraham walked: such shall be "heirs of the world" with him (Rom. iv. 13-16). When these "few" are glorified with Abraham, then (and not till then) will *all* the families of the earth be blessed in that manner which the promise and oath express: then will "a great multitude, which no man can number, of all nations, and people, and tongues" (Rev. vii. 9) be brought to the knowledge and love of God; and having "washed their robes and made them white in the blood of the Lamb," will offer "incense" unto the "name" of God "from the rising of the sun even to the going down of the same," as the Lord hath said: then also will these words have their fulfilment, viz., "Truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21): and this, also, "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9).

Any attempt to confound the "few," who enter the "strait gate" and walk in "the narrow way," with the company which "no man can number" is so palpable a misconstruction of words that nothing but "traditions of men" could keep the most obstinate unbelief from giving way to the glorious truth, that, beyond this age, in which a "few," only, can be claimed as made meet for the kingdom to be *inherited*, there is to be an innumerable multitude of saved ones who arc to "stand before the throne," washed in the blood of the Lamb and to sorrow no more; "God shall wipe away all tears from their eyes" (Rev. vii. 9, 17).

As I have already said, many, like Zacharias, will doubt these things, even if Gabriel should come to them, direct from "the presence of God," and reaffirm the truth of what has been said. Unbelief cries, continually, for more evidence, till it says, "come down from the cross and we will believe;" but no. "If they believe not Moses and the prophets, neither would they be persuaded if one rose from the dead." Obstinate unbelief can only be overcome by the tribulation it is sure to bring at some future period; if it proves to be only to be "dumb till these things be fulfilled," as Zacharias was, they may be thankful; many, it is to be feared, will pass through trials far more severe for their lack of faith in God's word and oath to Abraham and his seed. Still mercy will be mingled with judgment: and there is hope even in their case.

We now pass to the case of Mary, the mother of Jesus, and see how her faith contrasts with the unbelieving Zacharias, the priest. Gabriel visits her with a message far harder to credit than that to Zacharias, for she is unmarried. She simply inquires, "How shall these things be, seeing I know not a man?" Gabriel tells her, it shall be accomplished by "the power of the Highest" overshadowing her: and the difficulty is removed by Gabriel's assuring her, "With God nothing is impossible." Now see Mary's *faith*—"Behold the handmaid of the Lord; be it unto me according to thy word." No further trouble about circumstances, possible reproach, or impossibilities. Mary does not have long months of being "dumb;" no, she flies with the tidings to the wife of Zacharias, and enters that house in triumph, and her exultant soul cries, from open lips, *loued* with the joy faith brings, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Happy Mary: thy faith hath made thee joyous;

and though thy "espoused Joseph"—he who was to be her husband—might feel called, by the law, to put her to death, for what he supposed was infidelity to him before marriage, (Matt. i. 18-25,) she is too full of joy and faith to attempt to provide for consequences: she trusts in God, and leaves him to see to consequences arising from relying on Him, and she is not disappointed. It is left to speculators, in these last days, to extricate Mary by attempts to prove the account of her conception spurious, or something worse. Mary's faith rises above all such subterfuges, and rests undoubtingly on "God" her "Saviour."

Mark also the faith and language of Elizabeth, the wife of Zacharias. She said to Mary, "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." This she said being "filled with the Holy Ghost" (ver. 41). Some in these days say, there will be no performance of those things; for, according to them, Jesus was born by *natural* generation; and, furthermore, He will never have the throne of David, for the Jews would not have him when he was here, and now that throne never will be established, nor will Jesus reign over the house of Jacob; the Jews defeated that design of Jehovah.

How unlike Mary and Elizabeth's faith: theirs was inspired by the "Holy Ghost;" the others are full grown unbelief. How they look contrasted, or placed side by side. The one honors God and his word: the other staggers through unbelief, and limits the wisdom, power, or truth of God. Just this is the difference between faith and unbelief. Faith rests in God's ability to do all that He has said, whatever may be the seeming improbabilities or impossibilities; for nothing can prevent the accomplishment of His word: neither life nor *death*; things present, past, nor to come, can defeat His counsel; none of His words shall return void; but they shall accomplish His will. Faith accepts these things: unbelief staggers, and tosses its victim to and fro like a drunken man: always uncertain; mostly joyous, and seldom overflows with love to God or man. Faith trusts not in human devices, and leans not on human opinions or creeds; but seeks wisdom from above, and leans on God and his Word as the unfailing guide in all things. Faith supports the soul in all his trials and through all seemingly adverse circumstances, fully persuaded that all things work together for good to them who love God, and that nothing can really harm them while its possessor holds fast faith in God

and Jesus Christ. It triumphs in prosperity, in adversity, in sickness, in life, in death, and will triumph in the endless succession of the ages to come. "Without faith it is impossible to please God" (Heb. xi. 6). We may please ourselves, and fancy we are pleasing Him; but our mistake will, sooner or later, be made manifest to our loss, as Zacharias' was; or, still worse, as the Jews' was, who disbelieved the prophets who wrote of the Messiah's humiliation, sufferings and death, as preceding His reign in glory; and even the disciples were reproached, by their risen Lord, because they were "slow of heart to believe all that the prophets have spoken;" and to bring out faith, He began "at Moses and all the prophets and expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 25-27); and at another interview He did the same, and said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (verse 46). Unbelief says, "Not so, Lord, He should have reigned on David's throne when here eighteen hundred years ago; but the Jews would not let him, and now He is never to reign there." Thus "the counsel of God is turned into foolishness" by unbelief; and all faith is to be shaken in things to come, even though promised and sworn to by Him who is truth itself; and with whom nothing is impossible. Ed.

### THE SALVATION OF LITERAL ISRAEL.

Paul's idea of this subject seems to have differed materially from modern ones. In the first place, in his prayers. He exhorts to "pray always \*\*\* in the Spirit" (Eph. vi. 18); or, as Jude expresses it, "Praying in the Holy Ghost" (verse 20). Paul, then, prayed by inspiration of the Holy Spirit, and made no unmeaning prayers. Let us hear how he prayed: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1). Paul does not limit his supplication, but makes it to include all literal Israel, whom he calls "my kinsmen according to the flesh: who are Israelites; to whom pertaineth \*\*\* the promises" (Rom. ix. 3. 4).

So much then for his prayers: now for his teaching. After speaking of their unbelief and fall, he says, "I would not that ye should be ignorant of this mystery, \*\*\* that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so *all Israel* shall be saved: as it is written, There shall come out of

Sion a Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. xi. 25-27). The apostle adds, speaking to the Gentile believers, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief (or, "*fall*," verses 11 and 12); even so have these also now not believed, that through your mercy they also may obtain mercy: for God hath concluded (literally, "shut") them all in unbelief, that He might have mercy upon all (verses 30-32). Then Paul breaks out as follows: "O the depths 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."

Add to this testimony that of Gabriel to Mary. "The Lord God shall give unto him (Jesus) 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), and what conclusion can we come to, but that the *mass* of literal Israel will ultimately be saved? If words express ideas, what other idea can we form from Paul's prayer and his teachings, combined with Gabriel's testimony, than that when the "mystery" of God's working and "ways" are more fully developed we shall find "*all Israel* shall be saved?" False notions of the Divine character and government, inculcated by narrow, selfish, and morose minds, which had never been developed in God-likeness, have closed up the avenue and shut out the glorious light of the "ages to come," when the great and blessed truth that "God is Love" shall light the whole earth with a glory greater than ten thousand suns such as now light our solar system; yea, "Then the moon shall be confounded, and the *sun* ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

God has selected from literal Israel a portion of those who are to be kings and priests in "the ages to come;" but the mass of that people fell, by unbelief, from that high calling, and have since that fall been blinded, and God has "visited the Gentiles, to take out of them a people for His name" (Acts xv. 14); and when the kings and priests are all prepared, which will be done in "the times of the Gentiles," then "through" their "mercy" those Israelites who were "shut up in unbelief," "until the fulness of the Gen-



files" should "be come in," shall "also obtain mercy." Now are we to suppose the kings and priests have accomplished all their work in "the ages to come" when "all Israel" are "saved:" no, God has provided, "That the *residue* of men might seek after the Lord, and all the Gentiles, upon whom my name is called" (Acts xv. 17 and Amos ix. 11, 12).

Israel restored, their sins taken away, will be employed among the Gentiles in making known the great fact that "*God is Love*," for, "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" (Zech. viii. 23; see also verses 20 to 22).

Ed.

## FROM ELDER JOSEPH CHAPMAN.

BRO. STORRS: It would afford me unspeakable pleasure to be so circumstanced that I could often commune with you in reference to the great truths which God has revealed to those who have not resisted the "light of life." "Spiritual discernment, how essential! How significant that saying of our Lord seven times repeated in Rev. second and third chapters,—“He that hath an ear, let him hear what the Spirit saith unto the churches.”

Well, I am listening, seeing, and feeling unutterable things as never before. I am exceeding "joyful in hope:" especially since I have fully settled the great question to accept the precious word of God *as it is* in the unerring light of the Holy Spirit, whatever it may cost me. What a struggle I have had to reach this God-given freedom,—this victory. When a child the Saviour found me. More than forty years I have been a Gospel minister, most sincere and truth-loving; yet, most of this time, unwittingly, more or less trammelled by popular human tradition.

The shining light has increased "more and more." At last I am disenthralled; for which I am so thankful,—so free,—so "joyful in the God of my salvation." What vast meaning in the following utterance of our Lord and coming King,—“And ye shall know the truth, and the truth shall make you free.”

Would it be asking too much for your exposition of Isa. ix. 5, and also of Heb. xii. 29? These have many parallels, either implied or expressed throughout the sacred Scriptures. Fire has been and is to be, it would seem, a *pre-fig.*

Yours, in the bonds of love and peace.

Newark, N. Y., Oct., 1875.

## REMARKS BY THE EDITOR.

My friend CHAPMAN is an aged Methodist minister 74 years old. He has had long experience; and I rejoice that he now knows the sweets of a perfect freedom from human traditions. That he was sincere, yet felt, occasionally, the shackles of sectarian organization, I have no doubt. The same experience was mine for many years; but as long ago as 1841-3 those sectarian chains were forever removed from my mind, and no master, leader, or sect, or body of men, have been acknowledged by me as master, except Jesus, *the CHRIST*. The liberty thus enjoyed has been worth more to me than all the honor or money that the richest or most popular church organization could have bestowed on me. But if others cannot work without chain and fetters, it is not for me to judge them: I can only pity such. May they soon attain unto strength from Christ sufficient to enable them to walk and work, knowing no master but Him who gave Himself a ransom for them; and realize that, "As many as are *led* by the Spirit of God, *they* are *the sons* of God." Remembering, always, that the Spirit and the Word agree and cannot and must not be separated. Any professed spirit that contradicts or sets at nought the Word, is not of God, nor to be trusted. But "he whom the Son of God makes free is free indeed." Not free to sin, nor free to lead a prayerless life, or without watching unto prayer. He is free to go to God, in Christ, for all he needs for body and mind; for the life that now is or for that to come: in short, he is the Lord's free-man. Blessed state! Happy soul! Let such see to it, that they are "not again entangled in a yoke of bondage" to any sect or party.

"On this rock," says Christ, "I will build *my* church." No sectarian or party organization is of *Christ's* building; though many of Christ's little ones are entangled therein, under the specious idea that they "must unite with some organization." The Saviour's "organization,"—if such it may be called,—is drawn together by personal love to Him, and to each other; and needs no other cords or sectarian name, not even that of "Adventists." The Apostles believed in the return of their Lord from heaven, and preached it, too, but never called themselves "Adventists," nor any other sectarian name. They were simply believers in Jesus,—a "Church of God,"—who met together because their love of Christ and of each other constrained them to seek each other's company. When any used sectarian

names, even it were Paul's or Apollos', Paul declared they were "CARNAL;" i. e., they were not *spiritual*, but "walked as men,"—not as real disciples of Christ, their Lord and Master.

I will think of Bro. Chapman's question, at the conclusion of his letter; but would be pleased to hear *his* "exposition." My own must be deferred awhile. Let us "follow on to know the Lord" and his *truth*, that we may be *sanctified* thereby; and thus have our Lord's prayer answered in us. John xvii. 17.

### WILL THE RESURRECTION BE UNIVERSAL?

The resurrection of the mass of the race of Adam is just as clearly revealed, as that the mass will die by Adam's sin. Some men do not and will not die; for some have been and others will be translated that they "should not see death." Yet the mass do and will die. So some men may not have a revival from death, because they "were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, and have fallen away" (Heb. vi. 4-6: see, also, Heb. x. 26-29). Such have committed the sin against the Holy Ghost, and have never forgiveness, "neither in this world, neither in the world to come" (Matt. xii. 31, 32. See, also, Mark iii. 28, 29). Luke's record is, "Whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" (chap. xii. 10).

So far as there is truth in the non-resurrection theory, it is in the exclusion of such sinners from a revival into life. Surely, for such persons a resurrection is of no "use." But they are the exception; and the admission of their non-resurrection does not affect the fact of the resurrection of the mass, any more than the admission that some shall "not see death" affects the fact that "death passed upon all men" (Rom. v. 12), though some have not died and others will not die. As death is stated to be the lot of all, and yet a few do not die; so resurrection is stated in the same general manner, and yet there are a few exceptions, it may be: but the mass are embraced in both cases.

The use of raising the unrenewed dead, is, to manifest to them God's love to the world; and their resurrection is an act of the love of God to "the ignorant and them who were out of the

way" by reason of ignorance or unavoidable circumstances (Heb. v. 2). For, "God our Saviour will have all men to be saved, and come to the *knowledge of the truth*" (1 Tim. ii. 3, 4). The mass of men have never had this knowledge; and God *will have* them saved from the death state, that they may have the knowledge of the truth, and an opportunity to be benefitted by it.

When men will abandon the "unscriptural notion that death ends probation to all men, irrespective of the circumstances of this life, they will not be staggered by the inquiry of the use of the resurrection of what are called "the wicked dead;" and will find the fact satisfactorily explained. Take courage, brethren; you may yet see light in "God's light," and gladly abandon "the traditions of men." Ed.

### "MEDIATORIAL KINGDOM."

This is a phrase often used by Christians of all denominations, not excepting Advent believers, but where any of them find authority for its use I know not, except in Romish inventions and Protestant traditions: sure I am, it belongs not to this or any previous age of the world, nor is any such language employed in the Bible respecting God's dealings with the race of Adam hitherto. No greater misnomer could be applied to the dispensation of grace, as hitherto administered, than to call it a "Mediatorial Kingdom." Truly speaking, there is no such thing as a kingdom without the following things being included, viz., a king, a body of subordinate rulers, people for subjects, laws and territory.

What does the dispensation of grace, in this or any past age, know of any such kingdom in regard to *mediation* between God and men? Nothing at all, but strictly warns us against such a heresy, saying, "There is one God and *one Mediator* between God and men, the man Christ Jesus" (1 Tim. ii. 5). He that can manufacture a mediatorial kingdom out of *one* mediator must be a genius at invention. The Papal beast, or "Mother of harlots," is the author of the idea and of the thing itself: that power has manufactured mediators innumerable, both of the dead and the living, till it has become a "mediatorial kingdom" with a vengeance: and Protestants copy her phraseology as if it were the truth of God; while it is contradicting the testimony of Paul that there is *one* mediator; and we have no note intimating more than one; and hence there is no mediatorial kingdom except that of papal invention. The sooner that ends the better; and with it falls all the theories built upon the assumption that Christ's mediation ends at his second advent. Ed.

## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

### CHAPTER II.

#### A PRELIMINARY INQUIRY REGARDING CHURCHES.

QUESTION. "For what purpose has Christ established a church or churches on the earth, with all their varied agencies, if believers are not charged with the duty of evangelizing the world,—if the safety of the ungodly is not made more or less dependent on the prayers, efforts, and holy zeal of the godly?"

I reply, although our Professor will be much shocked at the assertion, that no evidence whatever, of value, can be brought forward to show that *any* Church—save that invisible one which is a part of Christ's mystical body, and which consists of all renewed persons who may at any time or place be upon Earth—was ever established by the Lord or His Apostles.

Churches there certainly were, both in Judæa and elsewhere, when the Apostles were upon earth, and these were governed by a miraculous discipline, exercised by men gifted with special wisdom and power as well as with a rod, for such guidance and governance. [See 1 Cor. iv. 12].

But these churches were *temporary*, and died with their originators. Every such association since then has been of human and not of divine origin, existing only *jure humano*, [human law], and not useful when recognized as optional.

No where can it be shown from Scripture that God has committed the Evangelization of the World to any organized body or bodies whatever; or, as I have already said, made the eternal safety of any one man to depend on the zeal and fidelity of another. The opposite notion, first broached after the fall of Jerusalem and the death of the Apostles, laid the foundation for that great "Mystery of Iniquity" which has ever since, in various forms of Ecclesiasticism, overshadowed Christianity, changed its character, and well-nigh deprived it of life and power. (1.)

(1.) It is not advisable to say more on this subject here, since the topic has been fully discussed by me in "*The Churches: a History and an Argument.*" SIMPKIN, MARSHALL, AND CO., CROWN 8VO., 6s. I merely observe that this great question cannot be narrowed to the consideration of the excellence or usefulness of this or that particular Church, but must be treated as a *whole*, embracing all existing Churches, whether Catholic or Protestant, Greek or Syrian, orthodox or unorthodox.

Even Mormonism, with all its abominations, professes to be a Church of Christ, and builds itself upon the supposed Divine authority of churches.

Further, there is not a text in Scripture which, fairly considered and read in connection with its context, justifies for a moment the assertion that the mercy of God to a sinner, which is *everlasting*, must be limited by time and confined to earth, or that, in any essential particular, God's dealings with the wicked in the world to come will be materially different from what they are in this. To quote, as so many do, and think the passage conclusive as a reply, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall lie"—to quote, I say, this text, without regard to its connection and true purport, which is almost always done, is but to play with a subject far too serious for trifling. (2.)

NOTE BY EDITOR OF EXAMINER.—(2.) If the language referred to, Eccl. xi. 3, is to be taken in an absolute sense, it is not true. So far from it, that many trees after they have fallen are removed and put to various uses, not only for fuel, but for building houses, making farming tools, and many useful and ornamental articles, which are highly pleasing and valuable. So that if the falling of the tree represents death it is favorable to the idea that men may be put to most valuable uses after that event, instead of that of an unchangeable state. Alas, for the advocates of an unalterable condition, after death, when they have no better weapons of defence than Solomon's fallen tree!

That the world to come will be a world of retribution is unquestionable, for every man will reap *there* as he has sown here; and there are blessings which, if despised and rejected *now*, will never be offered again, even though they should be sought, as Esau sought his despised birthright, with bitter tears. But *all* will not necessarily be lost. Christ will still be Lord and Ruler of the wicked man, and Christ is eternally the same. The same in His pitifulness and love; the same in His hatred of evil; the same in His everlasting desire that no man should perish, "but that all should come to Him and live."

But I do not say that, *therefore*, no one *will* perish. I do not believe in Universalism. Scripture seems to me clearly to indicate a different termination of things, and to teach that there are those who here destroy themselves, and for whom there is therefore no hope in the future. These are the persons spoken of in the last verse

of the prophet Isaiah, who shall . . . be "an abhorring unto all flesh," and whose "carcasses" shall form a lasting memorial of the loathsomeness of sin; for "their worm shall not die, neither shall their fire be quenched" (Isa. lxvi. 24).

I do not myself see how it can be otherwise, if man is to be regarded, in any sense, as a free agent. The probability that *some* will be finally lost, whatever that may imply, seems to be an inevitable conclusion from the very nature of intelligent existence, and of human responsibility. But it ill becomes us to conclude that these will be "the many," or that when Christ rejoices over the thousands of the redeemed, Satan and his hosts will respond with boasts of the tens of thousands they have forever ruined. It cannot be so if, "as sin has abounded grace shall *much more* abound."

Of course it will be said, that the supposed possibility of a sinner's restoration after death, is not to be found in any distinct text or other plain declaration in the inspired writings, and it will be affirmed that what is not found *there* in this unmistakable form ought not to be received as true. But all this goes upon a most mistaken idea both of the structure of Scripture and of the purposes for which it was given.

Scripture was not given to inform us of all that God intends to do with the human race, nor yet in any respect to reveal to us the secret counsels of His will. The supposition that it does give us this information, arises from the book being read through the medium of human creeds, or under the influences of public preaching and popular religious literature.

### CHAPTER III.

#### THE PLAN OF SALVATION.

It may startle many, but it is nevertheless true, that Scripture nowhere brings before us a plan or scheme of Salvation. What is called "the Plan of Salvation" is not of God, but of man. It is a human construction, consisting simply of inferences, more or less truthfully, and more or less erroneously drawn from Scripture, but not to be found, as a whole, anywhere in Scripture.

In speaking thus of "the Plan," I am not referring to any given formula in which it is embodied, but to the complete form in which it is now so frequently and so earnestly pressed upon the attention of the ungodly. To prevent misconception as to what is meant, it may be well to show from printed documents *how* it is commonly presented. The Rev. James Gall, a well-known Free Church Minister in Edinburgh, thus addresses the sinner—

"I now offer you immediate reconciliation, the pardon of all your sins and a new nature that will enable you to lead a new life; in short, I offer you *instant* salvation through Jesus Christ, the moment you accept his offer. He does not require you to *do* anything for your own salvation, for he knows that you can do nothing. . . The Lord of glory became a man, taking the form of a servant, to obey God's law for us, and to suffer the punishment of our sins. He bore the torments of God's wrath in the garden of Gethsemane, and shed *his* blood on the cross to make an atonement for sin. The justice of God being *thus* satisfied, he rose from the dead, and sent forth his disciples into all the world to preach the Gospel. . . As when the woman touched the garment of Jesus, and virtue came out of him and cured her, so the sinner, the moment he accepts of Christ as his Saviour, receives the Holy Spirit from the person of Christ. At that moment the sinner is born again, receiving a new life and a new nature; and as the Spirit of Jesus ever afterwards dwells in him, he becomes *one* with Christ, bone of his bone, and flesh of his flesh. Christ being the head, and he being one of the members, they are so united that God's justice cannot separate or distinguish them, for when justice looks on the sinner, he sees Jesus there, and is well satisfied."

This is, without question, the doctrine that lies at the root of nearly all modern Evangelistic appeals, and no one can deny that the teaching is clear, simple and attractive to multitudes. But where is it to be found in Scripture, as *thus* presented? Where are we taught in the Book that men may by faith *leap*, as it were, at once into the highest glory, however dark or inconsistent their course may have long been? Principles, it has been well said, do not reach their development at once. The piety and devotedness of those who hold them oftentimes keep them in check, so far as individual or personal character is concerned. But it is scarcely possible for any thoughtful person not to be alarmed, when almost every body is endeavoring to make it appear that conversion is one of the easiest things it is possible to conceive of; when Faith is preached as if it operated like an oriental talisman; and when reward according to works, and blessings which belong only to those who "endure to the end," are all but universally ignored.

But I am not here concerned with *abuse* of the doctrine; for the fact that teaching of any kind has been perverted and misapplied, is no argument against its truth. I am disputing its accordance with Scripture in any form. I am insisting that it is, from first to last, a merely *human* construction; a plan erroneously *deduced* from Scripture; a perversion of certain truths addressed to *believers* only, and as now offered to men.

in the hope and belief that by presentation to the world at large, in a systematic, logical, and somewhat philosophical form, it may be made powerful to the putting down the strongholds of Sin and Satan, it is untrue. I am simply maintaining that for any man to insist that such statements are Revelations of God—*divine facts*, when they are in reality only the inferences of fallible mortals, is to mislead men; while to stand by them merely because they are "old paths," rejecting every form of new light which God may vouchsafe to man, if it is not to be found explicitly stated in the Bible in so many words, is, to say the least of it, utterly unreasonable. It is in fact to deny the *progressive* character of Scripture; to deny that its truths are unrolled as the ages advance; it is to deny that while Divine Revelation is itself unchanging, the understanding of it by mortals depends on the amount of light God may give us, and on our freedom from the bias of prejudice, interest and worldliness.

The fact is, no so-called "Plan of Salvation" can be found, or ought to be expected, in Scripture. Such a production would be foreign to the design of the sacred writers. Paul, in declaring to Timothy, the purposes for which the Scripture was given, fails to enumerate this end among the rest. He says, "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." His teaching always is that the Bible is intended to act on *character*, to form the character of the *believer*. Nowhere is it supposed to reveal to man the secret counsels of God, or to give us any kind of formula by the acceptance of which we are to be saved. This is not the sense in which, either in the Old Testament or in the New, the word of God is "a light to our feet," or "a lamp to our path."

I am not afraid to say that, great and glorious as is the truth, that all our moral and spiritual strength is in Christ,—that of ourselves we can do nothing,—that separated from the one living and true Vine, the best of men speedily become dead branches, and bring forth no fruit: while I say, no one holds this more firmly than I do, I am not afraid to say—for alas! experience has proved it—that if, when first received into the soul, the doctrine of Sanctification in Christ is life, and health, and joy, to a spirit burdened by sin, and weary of vain and fruitless attempts to overcome it, this same doctrine is very apt to become, in process of time, the parent of a sort of passive Antinomianism, under the influence of which men, however zealous in promoting the good of others, become lethargic in the spiritual

warfare; lean on Christ, but fail to put forth the power He is ready to impart: lean on Christ, but shrink from self-denial: honor the Master, but fail to walk in his footsteps, whenever so doing seems to involve injury to worldly interests, or the obligation to live above the conventional standard of the day.

Never should it be forgotten that Divine Truth, as given to man, is always truth in *solution*, not Truth crystallized or hardened. It is man that crystallizes it, and never rests in his endeavors to give to it what he calls consistency, in order that he may get out of it what he regards as *saving formulas*. The process is a fatal one. So far as it effects anything, it but converts the fountain of living waters into icicles, beautiful it may be, to look upon, but cold and no longer life-giving. The firmness and fixity *thought to be attained*, is but the binding together by the cold human intellect, in the everlasting frost, *not* precious things alone, but whatever substance—hay or straw—may at the time be floating on the surface of public opinion.

### "BY NATURE."

A REVIEW BY ELD. S. W. BISHOP.

To avoid the logical conclusion that God, being impartial in his dealings with the children of our race, will give all an equal opportunity to hear of and believe in Christ: the proposition is being taken by certain ones that God has placed the entire race on probation for eternal life, by revealing himself in the works of creation, and by implanting "an innate principle in man's nature" by which he can discern right and wrong. The principle is laid down that wherever a sense of right and wrong is found to exist, the individual possessing the power to discriminate between right and wrong is on probation for eternal life. If this principle be correct, it inevitably follows that a portion, at least, of the brute creation is on probation for eternal life. All of us know that some animals have quite clear perceptions of right and wrong. If they do not know right from wrong, then why do you punish them when they are refractory? Who believes that his intelligent dog is on probation for eternal life because he has very clear ideas of right and wrong on some points? This principle is unsound. It is unsound that when God gave the Bible to the world, he revealed nothing now as respects the practical part of the plan of salvation,—that in causing his word to be written, he simply put in manuscript what he had already written "as an innate principle in man's nature." I ask, For

what purpose were the Scriptures given? The answer is found in 2 Tim. iii. 15. "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (verses 16, 17).

The object then for which God gave us the Scriptures is to save us. In order to do this they must make us wise, impart unto us the wisdom needed to give us a knowledge of the plan and work of salvation, and perfect in us the character that is requisite as a preparation for the salvation offered us in the plan of God; and all "through faith which is in Jesus Christ." All this is plainly comprehended in the scriptures I have quoted. That the Spirit of God does its appointed work in writing, or sealing truth on our hearts or minds, I most earnestly believe; but the saving of the race is through faith in Christ, which faith, according to the inspired Paul, comes to all through the "holy Scriptures." It strikes me very forcibly that if it be true that man is put on probation for eternal life in the manner that these brethren suppose, then is this after arranged plan of no practical good. If, as it is stated, the entire race is put on probation for eternal life by having the principles of light, and truth implanted in their nature; what need is there of a Bible? I ask, will this light—this "innate principle implanted in man's nature," if followed save him? The answer is given by the principal advocate of this view, that millions of the race will be saved by simply following this light. So he has published to the world in a religious paper. Will the Bible do any more than this? Certainly not, for they all believe who advocate this view, that the most that faith in the Bible can do for any of us is to give us immortality—eternal life. The Bible then, practically, does no more for the race than the imparting of this light which they have previously received. It adds nothing new in principle, but is simply an enlargement on what is already given. The only possible advantage that can come to any from the giving of the Scriptures, if this position be correct, is to give us the privilege, perhaps, of seeing, through the written revelation, more of the philosophy of salvation; but that does not make the salvation itself a whit the more sure. It would have saved labor and toil, seemingly, to have withheld a written revelation. No one can understand the truth, as revealed in the Scriptures, without study.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me," is the language of the great Head of the church. It costs us labor, anxiety, and care to learn the truth from the Scriptures. How much easier it would be to follow the "inner light;" and it would be just as safe. The grand result would be just the same whether we follow the divine impulse in our nature, or whether we follow the same light dug from the unfathomable mine of truth revealed in the holy Scriptures. It would save much trouble, and anxiety in many ways, if we could really and logically believe this principle, or kind of teaching. There would be no practical need of missionary societies, tract societies, book concerns, religious papers, publications, or periodicals; there would be no practical necessity for the office work of the ministry, for all the necessities in the case would be met and satisfied through the divine impulse imparted by the giving of this divine principle "innate in man's nature." This would be an ever present intuition, to guide every child of the race in the unmistakable path of right; and it would be thus an ever present and unerring guide until, at least, it was finally rejected. This is substantially the old Quaker doctrine of the "inner light," but the Friends are logical, and depend upon the inner light to guide them in doctrine and duty, and not upon the Bible. I am not prepared to adopt this view, or to take its logical conclusion. Those advocating this view are great sticklers for "no life out of Christ," so much so, that that idea is made one of the conditions of co-operation by them. Is the above sentiment "no life out of Christ? To assume that millions of the race will gain eternal life with no knowledge whatever of the Scriptures of truth; and at the same time claim that none will gain that life unless they form a life union with Christ in this life, is, to my understanding of correct principles, a confusion of ideas. This must be unless it can be shown that a knowledge of Christ can be gained by the "inner light." I ask for facts. Can one furnish me with a single fact in the history of our race that any individual ever did gain a knowledge of even the existence of the Saviour of the world, by either the light within, or by the works of creation? No such facts exist. There is nothing, whatever, in any thing God has made that would lead any human being to a knowledge of our Lord Jesus Christ, or of the salvation which God has purposed to bring to the race through him.

No one ever lived who has learned anything of the doctrine through Christ, by anything existing in the works of nature, or any principle

of light innate in man; no, *not one*. The wisest man that ever coned the works of nature, or scanned with acute intellectual exactness the most complicated systems of religious thought, has ever discovered a Christ, or salvation through a crucified Saviour, anywhere else save in the Scriptures of truth. These are facts as they are known to exist in the history of our race; and these facts are corroborated by the plain statements of the revealed word of God. What is there, let me ask of those who advocate this view, in all the works that God has made that teaches even the existence of the Christ? Neither is there anything in "nature," whether in man or out of him, to give a knowledge of eternal life either in Christ or out of Christ. All men in a state of nature, unenlightened through the Scriptures of truth, are totally ignorant of the fact that there is an endless life. This is so evidently true that it would seem unnecessary to prove it. Lest, however, some may still question, I will give the proof.

Is there anything in man's nature to lead him to eternal life? Where shall we go to settle this question? I shall go to the Scriptures. The Bible tells us very plainly what is the exact condition of "man's nature." Let us go to Romans. In ch. viii. 7, we read, "Because the carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be.*" This is plain enough, surely. The statement is that man, in a state of nature, *cannot* obey God's law.

Even though he desire so to do, after being instructed in all the wisdom of the old dispensation, as in the case of Paul before he put on Christ, man has no ability whatever, to do the will of God. In ch. vii. 19, St. Paul personates the exact condition of the natural man. His language is as follows; "For the good that I would, I do not: but the evil which I would not, that I do." This man, notwithstanding he possessed all the knowledge the old law could give, was so degenerate in his nature that he could not refrain from doing what he knew to be wrong, neither could he do what he knew he ought to do; and in conclusion he was led to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" verse 24.

Is the condition of a man who never knew any written law so much better naturally, that he can do the will of God, and gain eternal life? If so, better would it be to have no law.

Let us look farther. "But the natural man discerneth 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). In this scripture there is

a positive declaration that the "natural man" cannot *know* the things of the Spirit of God. How utterly this text with those who believe it without an if, overthrows the position that man has implanted in his nature a principle of light and truth that if followed will give him an eternal existence.

Again. "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" (ch. i. 21). This scripture says in plain language, that *the world*, in all their wisdom, do not know God. Every one must see that this text is fatal to the idea that man, as a race, knows God by nature.

See chap. xv. 34. "Awake to righteousness and sin not; for some *have not the knowledge of God.*" O but, say those who hold this "nature" doctrine, *all the race have a knowledge of God*, for God has implanted that knowledge "in their nature." Either you or St. Paul are mistaken; and I dare not leave Paul and follow you. Read Gal. iv. 8. "Howbeit then, when ye knew not God, ye did service unto them which by nature are no Gods." The position we are examining says there was never a time when these Galatians *knew not* God; for God had revealed himself "in nature," to the entire race. Here, again, you and St. Paul are at odds, and I still go with the Apostle.

Turn with me to Eph. ii. 3. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature* the children of wrath, even as others." The race *entire*, according to this text, are "by nature the children of wrath." If this theory be correct that God has implanted a principle of light in man's nature, this text is untrue, for how can a man be a child of wrath by nature, when if he walks according to a principle of right in that nature he will gain eternal life as the legitimate result of so doing?

Verse 12. "That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This scripture declares that men in "nature" have no hope, no Christ, no God. The reason given in ch. iv. 17, 18, why they are in this condition is, because of "the ignorance that is in them;" and this declaration is applied to all gentiles. They are all, by nature, ignorant of the inspired Paul. This is the plain teaching of the inspired Paul. Let us believe it, and thus honor God by showing that we value his word more than all the theories of men.

*To be continued.*

## THE SCRIPTURE UNSCATHED:

BRING A REVIEW OF B. F. UNDERWOOD'S  
STRICTURES ON THE PROPHECIES OF  
HOLY WRIT.

MR. EDITOR:—This is an age of scepticism; and Tyndall is but a representative man. The skeptic will tell you, that "forethought" is the result of scientific investigation. I grant it; but to avoid misapprehension, I will explain myself.

Inductive reasoning is so like the reasoning of mixed mathematics, that men are wont to call, what is merely a conclusion, a demonstration. No two words are perfect synonyms. We reason in metaphysics; and call the result of such reasoning a "conclusion." We reason in mathematics; and style our result the "demonstration." In the first instance we start with premises which may be true or false; in the latter with axioms (or reasoning founded on such) which are *self-evident*. Hence the difference between *knowledge* and belief. Who has not heard the sceptic reiterate, "belief implies doubt?" Men mistake a mathematical technicality for a general term; and are seized with a mania for their misnomer. Everything must be "demonstrated," tangible, visible, or auricular. If not present to any of the five senses, and the chasm cannot be bridged by induction, every theory must be kicked into limbo.

Now, in reality, the scientist *knows* nothing. *Exempli gratia*:—Ask a minerologist to define calc-spar: "calc-spar is a chombohedral crystallization of carbonate of lime." Yes sir, a quarryman could have told me half that with less redundant virbiage. The boor will lead so far as his senses guide. He can tell, in his rustic parlance, how calc-spar looks. Here the chemist takes the clew of thread, and guides you through the labyrinth to the *sanctum sanctorum* which only the Holy One can enter. When the Professor has been through all the processes of analysis and synthesis; when he has resolved a crystal of calc-spar into carbonic acid and quick-lime; when he has passed the identical carbonic acid over the very same quick-lime, thus obtained, he has carbonate of lime. But it is no more like calc-spar than chalk is like marble. The question comes back with its pristine force; "What is calc-spar? Ah! there is the *typos* which no mortal can fathom. Again what two things are more distinguishable than diamond and coal? The veriest fool could pick the pure crystal from a bin of smut. Here is no *lusus naturæ*; yet the chemist will tell you, that the coke thrown from an ocean steamer may crystallize into a diamond

of the first water; for both are formed of carbonate of lime. "It is all in the arrangement of the particles, in the reflection of light; and here in the grand cycle we come to the sciences of Optics"—. "But stop, Mr. Chemist, please to arrange a few of those particles." "Oh! that is done in the process of crystallization." "Indeed! I am no wiser than before." Was my first statement too sweeping? Does the scientist *know* anything?

And yet they come (for their name is legion) with "oppositions of science, falsely so-called." The sceptics of this age are more multifarious and insinuating than the frogs of Egypt. They have passed beyond the domain of science, technically so called, into that of letters. There are men who tell us, that Shakespeare did not write "Hamlet;" that Jefferson did not pen the "Declaration;" that Poe was not the author of the "Raven." These doubters have striven, like *Pere Hardouin*, to reconstruct history. "William Tell," say they, "was a myth." They would have us, too, reject the pretty story of *Pocahontas*. How apt are the words of Byron:

"I've stood upon Achilles' tomb,  
And heard Troy doubted; time will doubt Rome!"

But the end is not yet. These Titans have not stopped at the "Holy of Holies." They have attacked theology. Men stand up in this Nineteenth Century, and dispute the divine authorship of scriptural prophecy. Behold the Host! First and foremost stands B. F. Underwood, a gentleman, a scholar, a thinker, and above all (I firmly believe it) an *honest man*. Pardon me, sir, but I have been a sceptic myself; and I was sincere in my convictions.

B. F. Underwood has given us a splendid synopsis of Darwinianism. Even in his critique on prophecy, one can but admire the keenness of logic, while it is a matter of regret that such exalted talents have been employed in a Quixotic undertaking.

The importance of the subject we are proposing to discuss can not be over-estimated. If the power to write or foresee the future history of a city or people, during a period of two-thousand years, is beyond the reach, or without the ken of that Briarian, Argus-eyed entity—Human Genius, then that power must be super-human—omniscient. The attributes of omnipotence is associated with omniscience by necessary consequence. Indeed, it follows by a sort of logic *sequence*.

The acknowledgement of a supreme intelligence is forced upon all honest sceptics at once. With this concession comes all that we christians ask for, to wit, Divine Providence, *etc.*



I shall, first, give a brief synopsis of Mr. Underwood's arguments, endeavoring to do justice to the same. I shall then try to rebut. I shall rely on the soundness of doctrine rather than the power of logic. You cannot expect to be original on a topic which has been rehashed from time immemorial. What I say is of little account. *God's* word can not fail. But to the theme.

I have read three articles by Mr. Underwood. These were all, I believe, originally published in the *Boston Investigator*. But have since been issued in tract form. We will consider first his dissertation on

#### PROPHECIES IN GENERAL.

Mr. U. opens his argument as follows: "The power to foretell events is no proof of supernatural intervention. Lincoln was a prophet when he said, 'This nation cannot remain permanently half slave and half free.' Rousseau was a prophet when he predicted the French Revolution." The author then goes on to cite Berkeley; and to quote Seneca, Memes, Allison; and the *Edinburg Review* in regard to Lilly the astrologist. Mr. U. quotes Allison and Josephene Bonaparte's biography to prove the authenticity of the prophecy of an old negro woman. The story is simply this: During the girlhood of Josephine, and before she left Martinique for France, she was informed by a negro woman that she was destined to become Queen of France, but before that auspicious event she was destined to become a matron, and a widow. But she was fated to die in a hospital amid civil commotions. The fulfillment of this prediction is too notorious to need rehearsal here; and I am willing to concede its authenticity. Mr. Underwood closes this remarkable tale in the following triumphant manner: "There is not a prophecy in the Bible as well attested or as remarkable as this one respecting Josephine, yet no theologians will attempt to explain it by supposing the old negress was divinely inspired to make these prophetic utterances." I propose to make some extended comments on the above. For the sake of system, I shall divide it (the passage) into two parts. First, "There is not a prophecy in the Bible as well attested or as remarkable as this one respecting Josephine."

I will give a single example of Bible prophecy; and your readers may sit in judgment between a negro wench and the founder of Christianity.

I select Christ's prophecy in regard to Jerusalem. I will cite Matt. xxiv. also xxiii. 34, *et seq.*: Lk. xiii. 34, and 35; xix. 41, to 45; xxi. 20, 24. In considering this prophecy, I shall ask

your attention to (1) the prophecy; (2) the prophet; (3) the prospect; and (4) to the fulfilment.

I. There are four *general* predictions embracing this prophecy. (1) Jerusalem would be besieged, "Thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side;" (2) that Jerusalem was to be taken, is implied in what follows; (3) Jerusalem was to be razed; "When ye shall see Jerusalem compassed with armies, then know that the desolation (Greek. *eremosia*) thereof is nigh;" (4) the city was to remain the prey of "Gentile dogs" for an indefinite period, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The destruction of Jerusalem would be pre-  
saged by signs in heaven and in earth, by wars, pestilence, famine, earth-quakes, meteors, *et cetera* (see *Matt. xxiv. et ubi*).

The details of this prophecy are wonderful in their fulfilment, and will be noticed farther along.

II. This prophecy was uttered by a Jewish peasant, seated on an eminence which overlooked Jerusalem. This man was a reputed vagabond and fanatic. He was born in a caravanserai about six miles outside the city. His father was a carpenter; his mother an obscure Jewish maid. They had been aliens; and their son was reputed to be a Galilean. By Christ's cotemporaries his predictions in regard to Jerusalem, were considered about as important as the prophecies of a Kanuck log-man on the Kennebec would be considered by the inhabitants of Portland, if said prophecies related to the desolation of their city.

III. At the time of the utterance of this prophecy, the idea of its fulfilment seemed preposterous. The date of the foundation of Jerusalem was probably, now, lost in antiquity. It had been taken and destroyed; but it had been rebuilt. Its position, its natural surroundings, combined with its artificial fortifications, rendered it seemingly impregnable. It was situated about 32 miles from the Levant, and about 18 from the Jordan, in the very heart of Palestine. It was built upon one of the *spines* of that column of mountains which traverses the whole country from Esdraelou to the Desert. It stood upon the edge of a table-land. On three sides of the city, the east, south, and west, was a break-neck descent into a valley whose sides were so steep as to give it the appearance of a ditch. The city itself was divided by the great valley Tyropoeon. The population of Jerusalem, in the *maximum* of its glory, numbered, probably, about 50,000 souls. It was about the size of our

Charleston (S.C.) It was fortified by three walls which were guarded by 299 towers.

The temple at Jerusalem was the cradle of the most devoted and clannish race of antiquity. Add to this the fact that Judea was governed by the most tolerant race that ever conquered a people.

To the cotemporaries of Christ how impossible must have seemed the fulfilment of his predictions!

Reserving the fulfilment till my next, I remain  
Verily and Sincerely yours,

WILBER F. BRYANT.

Lebanon, N. H., September, 1875.

### PLEA FOR CHRISTIAN CHARITY.

The following article taken from "*the Rainbow*" of September, and written by its *Editor*, Dr. LEASK, meets my most hearty approval. On the principles therein set forth it has been my aim to act for more than thirty years past. I do not say that in no instance have I failed in practice; but I do say, that I have endeavored to act on the principles laid down by my friend Dr. LEASK in the article before us, and hope to do so to the end of my pilgrimage.

Let the article be read and pondered well; and then ask ourselves, personally, "Am I on the Lord's side?" remembering that "LOVE is of God," and that "He that loveth not, knoweth not God; for God is love" (1 John iv. 7, 8). And again remembering that understanding all mysteries and having all knowledge, if we have not *charity*—i. e., LOVE—we are but "as sounding brass or a tinkling cymbal."—ED. OF EXR.

It is needless to say that we believe the doctrines we advocate. No one whose charity is of the Christian type will doubt that; and as to the judgment of those whose charity is blinded by zeal for what they have received by tradition from their fathers, we frankly confess that it does not disturb us. The disturbing force in angry denunciation has lost its power over us, if it ever had any worth mentioning. When a man has judged his own motives thoroughly, and is positively certain that the love of truth is supreme, he can afford to bear with the wrong judgment of others, and can meet misrepresentation with patience, knowing that in due time the righteous Judge will adjust the manifold en-

tanglements of the true and the false in the Church and the world. The Lord's patience with the errors and mistakes of men, respecting the things he has revealed, is truly wonderful; an example to be copied by all who would commend his truth to the acceptance of their fellows. But alas! many professors of the faith of Christ deserve to have this rebuke addressed to them: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walking after the manner of men?"

It is of the utmost importance that the advocates and witnesses of Divine doctrines should bear their testimony in the spirit of the MASTER. If the flesh is dominant, if we show that we are "yet carnal," by acting as do "men of the world," our teaching will not carry with it a convincing power; for it will be evident, even to those who know nothing personally about Divine things, that there is a want of harmony between our creed and our conduct. To be Christ-like in Christ's service is perhaps the highest attainment to which the Christian can aspire. Comparatively speaking, it is easy to name a number of religious propositions, and to say that these are scriptural, and therefore ought to be maintained; but it is quite another thing to maintain them in the spirit which Scripture requires. The Gospel has suffered more from its friends than from its foes. A good cause has often been spoiled by unwise defence; and in the highest and holiest of causes, it is not enough that we "be able to give a reason," we must also give it in the spirit which the Gospel approves. The Bench takes note of the manner of a witness as well as of his evidence; and men instinctively feel that it should. But, in fact, those who are Christ's "witnesses to the people" should not find it necessary to reason about the manner of their testimony, or even to think about it at all. There should be a spontaneous graciousness, the natural result and manifestation of the grace that is in them, whenever, by the pen or the living voice, they "contend earnestly for the faith once for all delivered unto the saints." Men full of the love of truth will feel that its majesty will be dishonored if they allow human passion, or sectarian bitterness (which is just human passion in its worst aspect) to mingle with and disfigure their depositions in its favor. One of the noblest and most successful witnesses the Saviour ever had, wrote thus: "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but

mighty through God to the pulling down of strong-holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

We feel deeply thankful that, though advocating the entire mortality of the natural man, eternal life only in Christ, and the necessity of the Lord's premillennial coming—doctrines reckoned heretical by the overwhelming majority of Christendom—we are not conscious of a breach of charity during all these years, in dealing with objections to what "we believe, and therefore teach." We claim no credit for this; the discharge of a duty is not a thing to boast of; but we are consciously grateful to the blessed MASTER that the retrospect of nearly a dozen years, in such an important and frequently very trying service recalls no expression which we would wish concealed from those who think that the truth should be spoken in love.

The law of charity, if obeyed by Christians generally, would not only prevent unseemingly speech in controversy, it would also prevent unnecessary divisions in the professing Church. That there are such divisions, sectional and fractional breakings asunder, for which there is, in reality, no justification, is undeniable. There are, however, cases in which Christian men are compelled, in loyalty to Christ and in obedience to conscience, to form separate assemblies, where they can worship in peace and mutually edify one another, and they deserve the sympathy of the wise and the good everywhere. But the question is, Why were they compelled? Believing in and loving the Saviour, and doing Christian work cheerfully, whilst their moral character was without stain, we hold those who compelled them to retire, guilty of a serious breach of the law of charity for which they will find it difficult to account to the great MASTER. Those who suffer thus for conscience's sake "suffer wrongfully;" and the Church or ecclesiastical body that cuts them off from its fellowship, persecutes Christ in the person of his brethren. There have been many distressing instances of excommunication, or refusal of fellowship, during the past few years. Why? Simply because the sufferers had been graciously led to see that some of the doctrines usually denominated orthodox are scandalous misrepresentations of the Divine government, libels upon the character of God, pagan importations into theology, stamping it with a cruelty inconceivably appalling, and loading our

benign Christianity with a burden under which it continually staggers. For refusing any longer to believe—no, assent to, for no one can believe—these outrageous absurdities, godly men and women have been cast out of Churches—dissenting Churches, too, proud of their liberty of conscience, and their free institutions, bravely protesting against papal tyranny and infallibility, and truly teaching that men are accountable only to Christ for their religious belief!

The idea of making belief in eternal evil a condition of Church membership does strike one as sufficiently startling, even if we were not expressly told that all sin and sorrow are coming to an end (Rev. xxi. 4, 5); for union in Christ is the divine condition of fellowship. (John xvii. 23; Col. iii. 14; 2 Cor. viii. 3; 1 John i. 3-7; Rom. xiv. 18; 1 Cor. xi. 23-26.) A man in Christ by faith is entitled to all the privileges of Christ's body, the Church. God requires this condition of fellowship, and man has no right to impose any other.

But the point to which we here call attention is the loss which Churches sustain, when they reject those whom Christ has received, or cast out those whose eyes Christ has opened. It is perfectly obvious that they thus lose salt and light which would have been of great service to them; for, without implying that those who are content to accept current theology, however incredible some of its doctrines may be, are not sincerely devout Christians, loyally attached to their Lord, it must be admitted that men who make the teaching of the Holy Scriptures their own by personal search, and are thus prepared to risk all out of pure love to the truth, give evidence not of Christian loyalty only, but of mental ability and moral courage to fight the battles of the Lord, intelligently. Two hundred and thirteen years ago the Church of England sustained an irreparable loss. The *élite* of her ministers, the men of heart, and brains, and conscience, left their beloved flocks, their livings, and their homes, and went out they knew not whither, rather than obey an insane law, requiring all men to think alike. In these days, the bare idea of an act of Parliament contemplating such an utter absurdity strikes one with amazement. Attempts have been made to screen the folly of the act of uniformity, by saying that the two thousand ejected Nonconformists might have quietly accepted the law and retained their law. Men who talk thus do not understand the matter. The ejected clergy *could* not com-

ply with the law; it was a moral and mental impossibility; for in *their* case there was a higher and infinitely nobler law already in force, which they had to obey, and would, and did obey, at whatever cost;—the imperative law of conscience.

Every one sees now that these moral heroes of the seventeenth century were just the men who would have given power, and life, and lustre to the National Church, had not the unwise counsellors of a foolish king driven them out. But where is there this unanimity of opinion now? For the simple but conclusive reason, that men who are prepared to suffer rather than disobey the voice of God in their consciences, furnish moral evidence of the highest kind that they are the pith and marrow of any religious society that has the honor to contain them. The logical conclusion, therefore, is that any church that casts out such men, be they ever so few in number, commits an act of sheer infatuation.

When those who believe in the truths represented by this journal become numerous, as we confidently prophesy that at no distant day they will,—for these Christian truths are so beautiful in themselves, so spiritually healthful, and so honoring to God,—then, of course, Church members, Sunday school teachers, deacons, class leaders, and others, "suspected" of sympathy with the "RAINBOW heresy," will be quietly tolerated; while, possibly, it will be thought best *not* to poison the minds of parents against the poor governess, who is lovingly imparting priceless truth to her young charge; but in *this* the "charity" for which, in Christ's holy name, we plead? Mere expediency and policy can hardly be reckoned among the higher Christian virtues; but clarity, or love, is the "greatest" of the graces; therefore, when the "elders of the congregation" find it prudent to overlook the fault of a brother whose reading of the grand Book has taught him to reject certain notions of which these elders deem themselves the appointed guardians, simply because they know that many good and true men think as that brother does, their conduct will be estimated at its true value by wise men; and whatever may be said of it, this much is certain—it will not be placed to the credit of Christian charity. That we wish truth guarded, jealously and zealously, it is surely needless to say. The proof is before many, and were the sacrifice required, we trust grace would be given to us to suffer still more for its sake; but we feel that no departure from the Master's

law—"Whatsoever ye would that men should do to you, do ye even so to them"—is admissible even in the defence of truth. "Let all your things be done in charity." "Charity suffereth long, and is kind." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

At a time of religious revival, Christians should feel especially drawn towards each other by love. The quickening Spirit is mercifully independent of our denominational distinctions. He breathes where he will, and life from the dead is the gracious result. We are thus taught that our ecclesiastical, nay, even our doctrinal divisions, should form no hindrance to the mutual recognition of brotherhood in Christ, and the mutual yearnings of brotherly love. The members of the "One Body" are all mutually related: the same life animates all, the same Saviour redeemed, the same strong "bond," that of love, should unite them all, and if all have participated in the quickening influence that has passed over the land, like a wave from the river of life, the best way to show our gratitude to the loving Lord of life, from whom that influence came, is to "love one another with a pure heart fervently." The man who cannot have fellowship with his brother except on the principle of uniformity of belief in regard to things non-essential, forgets the grand law of liberty laid down in the epistle to the Romans: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Each did, conscientiously, what he believed to be the will of the Master, Christ, and was accordingly accepted. If we could but reach this high point of personal loyalty to the Lord, and mutual love to each other as his servants, we should give up the folly of making our personal convictions the standard for our brethren.

ren. Besides, and above all, can we not leave Christ's followers to Christ's care? Surely the Chief Shepherd knows the peculiarities of every member of his flock, and is perfectly able to guard and preserve them all, and most certainly he will!

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son as a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

And, finally, those who cherish the blessed hope of the glorious appearing of Christ should allow nothing whatever to interfere with either their love to each other, or the loving harmony of their labor to promote the knowledge of this supremely important doctrine. Men who live in this hope of the Church should live together as brethren, that when the hope becomes a realized joy they may not have that joy marred by painful recollections of unkind or uncharitable words or deeds. The hope of the Lord's return is the pole-star of the Church. Men who are agreed in this are a band of witnesses to a Divine purpose which sheds light and glory on many of the ways of God regarding his Son and his Son's followers, which otherwise would be inexplicable. These witnesses therefore should, both for the sake of God and men, stand together as an inviolable phalanx, neither to be weakened by internal division nor broken by external force. Other doctrines are important, but this of the Redeemer's return embraces, explains, and glorifies all the rest. This, therefore, in mutual love and with united labor, we must hold fast till he come!

ED.

### WILL ALL MEN BE SAVED?

THE question is not, Will *all men* be saved with that salvation which is specially promised to the waiting virgins (Matt. xxv.)—i. e., be made joint-heirs with Christ in the possession of the promised inheritance,—be kings and priests, and sit upon Christ's right hand in the coming kingdom? But the question is, Will all men, "in due time," be saved from ignorance and have an opportunity, by being brought to the knowledge of saving truth, of obtaining endless

life, even though as subjects of the kingdom? Will *unavoidable* ignorance of God's gracious provision for the salvation of the world,—the greatness of whose love led Him to give His only begotten Son to die for their sins,—prove the eternal death of a great majority of God's creatures? In other words, Will the millions who have died without a trial for eternal life,—in utter ignorance of a future life as revealed in the Scriptures,—be consigned to the same state of hopeless death as the wilful rejectors of the LIFE-GIVER? Will the mass of the human race who have had no knowledge of the Divine law, and hence, have not transgressed the law, which constitutes sin, receive "the wages of sin?" Can "wages" *justly* be meted out to any for service they have not rendered?

These questions cannot be disposed of by contemptuous silence on the part of any one. There are men, both learned and unlearned,—and the number is greatly increasing,—who cannot be reasoned out of the convictions that *great responsibilities* require equally *great opportunities*. The whole idea of free agency involves a state where true freedom and all possible knowledge exists,—where all alike may be wholly free to choose according to the dictates of an enlightened mind; and where the great and varied inequalities of human existence shall not be a fatal barrier to the exercise of moral agency. Have the race, as a whole, yet been in such a state? Have the human family, at any time in the history of the world, had equal opportunities for the exercise of the God-given qualities of free agency? Is the present such an age,—the most enlightened period in the world's history? With the lamentable fact that to-day not more than one-fifth of the world's inhabitants are embraced in so-called christendom, an affirmative answer cannot be given. Indeed with all the modern facilities for the diffusion of knowledge and gospel light, not one in a hundred have heard the genuine glad tidings of a future life through Christ, and are sufficiently enlightened to "seek for immortality"—eternal life. This must be admitted.

But the question arises, demanding our serious consideration. Is there an age, or ages to come, in which the inequalities of this life will cease to exist,—when men will have fullness of knowledge, and opportunity equal to their responsibility for the exercise of moral agency? I most heartily affirm it. The idea that *unavoidable* ignorance of the Gospel offer of life will bring eternal death to, at least, four-fifths of all who have ever lived, is extremely shocking to a Christ-like mind—is at war with the revealed

character of God, and alike subversive of the plain declarations of Christ, and of the spirit of the Gospel. It was no *purposeless* display of creative power on the part of God in constituting man a free agent with moral faculties with which to determine his final destiny. But if God does not give all men an opportunity for the exercise of the moral faculties, by which they may "seek" for and obtain immortality, it follows that God will most signally fail in the accomplishment of His purpose in man's creation, and the "serpent" (evil) instead of having his head "crushed," is the triumphant party.

I know the objection is interposed, that this position involves the idea of the extension of probation *after* the coming of Christ. It truly does. But please tell us when and where an inspired writer has confined man's probation to this life;—where is it affirmed in holy writ that death irrevocably fixes man's destiny,—that the greatest triumph of the Gospel and ingathering of human souls may not be in the glorious future?

Christ's own words prove that death is not a hopeless state. One instance will suffice. He says, "Whosoever shall offend" [hinder, or become a stumbling block] "one of these little ones that believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6). The teaching here is, that *death*—even being buried in the depth of the sea—is not as great an evil as the sin of hindering the progress or causing the fall of one of the little ones who believe in Christ. Hence, according to his teaching, death is not a *hopeless* state to all who have not formed a spiritual union with Him, otherwise it could not be "better" to be "drowned in the depth of the sea" than the committal of sin that would prove his damnation; but it can only be *better* for him on the hypothesis that death will not debar him from the possibility of salvation hereafter.

If the belief that there will be hope for the race in "the ages to come" be "wild notions," as some denominate it, then they must admit the prophets, and the apostles, and Christ himself, believed and promulgated "wild notions," for I do not profess to believe nor dare to disseminate more than they have plainly expressed. Let us see what "notions" David had of future probation. He says: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. . . . All they that go down to the dust shall bow before him" (Psa. xxii. 2-31). The expressions, "all the ends of the world," and "all they that go down to dust," can mean nothing less

than the whole race, both *dead and living*; and the Psalmist declares they "shall [not do] bow before" the Lord. This conclusion is sustained by Isa. xiv. 21-23, where God says: "I have sworn by myself, and the word has gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow." Paul also affirms God's purpose, "that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth" (Phil. ii. 9-11).

Again, we turn to the Psalms, almost at random, to read: "O, thou that hearest prayer, unto Thee shall *all flesh* come," "all the ends of the earth shall fear thee." "Yea, all kings shall fall down before Him: all nations shall serve Him." "Arise, O God, judge the earth; for thou shalt inherit all nations." "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Similar quotations might be multiplied to great length from the Old Testament Scriptures, and especially from Isaiah's prophecies and the lesser prophets. In vain shall we look for their fulfilment during any period of the past, and, therefore, they describe a glorious time yet to come.

Now, what shall we do with these Divine declarations? Are they to be understood as expressive of a Divine purpose to bless all men, "in due time," with a knowledge of His character and His gracious provision for their salvation? or are they mere metaphorical expressions, conveying no definite information, to be construed as human fancy or pre-conceived opinions may dictate? If so, then every promise of future blessing may be frittered away by the same rule of interpretation, and leave us on the perilous sea of human speculation, without any reliable chart to guide us into the portals of future blessedness. Let us not trifle with Divine words. Let us rather *believe* them heartily, even though they unmistakably show that the light of God's love shall illuminate every human mind, and fill with unspeakable joy many, many hearts, who entered the dark river of death without a ray of hope beyond;—I say, let us believe God's word that the millions of this class who now sleep in heathen lands shall yet see the light of the Gospel, even if the poor human heart selfishly protests against any but a few *elect* ones from receiving the least favor or mercy from the CREATOR of all! Let us remember that God "hath made of one blood all nations of men for to dwell on the earth" (Acts xvii. 26); that "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not per-

ish, but have everlasting life" (John iii. 16); that Christ, through God's great love for all men, is constituted "Lord both of the dead and the living" (Rom. xiv. 9); that Christ "tasted death for every man," and "is the propitiation for the sins of the whole world" (1 John ii. 2); and that Christ "gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6). It matters not whether those in unavoidable ignorance of God's redemptive scheme are dead or living, according to the inspired words of truth, Christ's mediation shall reach them, and "in due time" they shall hear and know the truth; and as moral agents, they may elect to obey its just demands and live forever, or reject all overtures of mercy and end their career in the "second death."

This theme is interesting; thrillingly so. Long months of illness have given me ample meditation upon it; and the more I think upon it, the deeper I investigate it, the more glorious does it appear, and the more joy does it generate. I would that all might feel its comforting influence and reviving power.

WM. H. SPENCER.

Rochester, N. Y.

### THE CONSECRATION.

BY E. MARIA UPHAM.

Life visions fade;  
I fain would rest me in the quiet shade  
Of holy palm.  
My heart is weary with the griefs and tears,  
And longing, waiteth the eternal years  
Of blissful calm.

Naught here I find,  
Save an unsatisfied and restless mind,  
With yearnings vain.  
Earth's mysteries or knowledge lure me on  
To see at last the far-off farther gone,  
And find but pain.

Yet life is strong;  
The human will, crushed down by grief and wrong,  
Springs up anew,  
With hope to find by earnest spirit strife,  
In the dim pathway of a better life,  
The grand and true.

I sought to see  
In all the dark and strange life-mystery  
A meaning clear;  
I seek no more, but with a simple faith,  
Believe and wait; the springs of life and death  
Shall yet appear.

O, holy One,  
In whom all prayer-fought victories are won,  
Be Thou my guide.  
With Thee, no gloom of future days I fear,  
Thy love is sure; O, keep me ever near  
Thy blessed side.

Thou knowest all;  
Thy pitying tears for other's woes did fall  
On earth-born sod:  
Forgive, O Lord, nor let me ever stray  
From thee again, but lead me in the way  
Thy feet have trod.

On Thee I lean;  
From stain of sin my guilty soul make clean,  
All perfecting;  
And if my feet must pass grief's dark abysm,  
Go Thou with me into the deep baptism  
Of suffering.

O, life unknown,  
In the far shadows of the great throne  
Thy secrets lie,  
Dear Father, through the night Thy presence prove,  
Hold Thou my hand, that evermore Thy love  
May satisfy.

Through earth's dark lore  
I wandered long in footsteps passed before,  
Of human pride.  
I thank Thee, Lord, for light at last to see  
The blessed truth that life when lived for Thee,  
Is glorified.

—Selected by Mrs. Paulina D. Campbell.

### A CORRESPONDENCE ON THE SEVENTH DAY SABBATH.

A friend of G. B. Stacy, residing in Wisconsin, wrote him as follows:

"We are in an age of close investigation, and now I am very much interested in the Sabbath question: and with the light I possess I cannot see any other day that we as Bible believers can follow. We consider the nine commandments binding; why not the fourth? Who changed the day? If it was to commemorate the work of creation, I don't see but we ought to keep it: it is to be kept in the coming age. (See Isa. lxvi. 23.)"

To the foregoing friend Stacy replied as follows:

AMELIA C. H., Va., Aug., 15, 1875.

I avail myself of the quietude of this blessed first day morning, sanctified as it is by the holy memories of the glorious incidents of the Saviour's triumphant resurrection, full of hope and assurance to all the sons of God, to commune with you through the medium of pen and paper.

Permit me, then, in reply to yours, to remark first and foremost,—That the provisions of our Father's love are to make us *children*; and though the relation is not cognizable to the senses of our humanity, yet it is assuredly realized, consciously enjoyed, and happily developed unto the maturity of the chosen and elected heirs of the Father's kingdom. Hence it is written, "The just shall live *by faith*."

The conditions of this spiritual relationship and existence are first, The denying of ourselves, or the negation of our humanity expressed in the crucifixion of our old man, or humanity with all his affections and desires; or, as the Apostle says, "You have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." And therefore he affirms, "You are dead, and your life is hid with the Christ in God." And so of himself he affirms, "I live, yet not I, it is *the Christ who liveth in me*." Thus the family of our Father are "created anew in the Christ Jesus, unto good works." But, my dear brother, the "good works" of the household are the legitimate "fruits of the Spirit;" the outgrowth of the relationship to the Father. Thus, "you are not in the flesh, but in the Spirit, if so be the Spirit of God dwells in you;" and it is ours "to serve in newness of Spirit," and *not* in "the oldness of the letter." Because our blessed Redeemer representing our humanity, and personifying us, individually, magnified the law and made it honorable;" and therefore, as "he was made sin for us," so "we are made the righteousness of God," (being put into "him").

The law is made and proclaimed for the observance of the *ruled*. But the household, who are being educated so as to capacitate them to participate in, and take a share of the rule, are not held in bondage to legal requirements. But, as the Father's freed children are nurtured and cherished with all the paternal solicitude, forbearance, sympathy and love that the Father is capable of in his infinitude and Almightiness.

If we fail to comprehend the fulness and completion of the Father's provision, or realize that "by one offering (our blessed Redeemer) perfected for ever them that are sanctified," then we are among the *ruled*, or subjects only, and must keep the law, and by our recititude be justified or condemned. Or, if having tasted that the Lord is gracious, and comprehending his love, we return to the beggarly elements of the law and impose its obligations upon ourselves,

then, "the Christ is become of no effect unto us."

My Dear Bro., let me admonish you to beware how you put a yoke upon yourself or your brethren which none have been able to bear.

Remember, then, That as the law was given as a schoolmaster to humanity, and the Christ assumed our humanity, suffered the penalty it had incurred and triumphed over it, He has carried our humanity with him to the "right hand of the throne of the Majesty in the heavens;" and thus our humanity is in heaven: and whilst we live in the flesh; it is not we ourselves who live, "*but the Christ who liveth in us*." We live, then, as the sons of God, not as the sons of men. As the sons of men we sit with Him in the heavenly places, triumphant over the penalty of the law. But as the sons of God, the lights of the world and its future rulers, we live as the salt of the earth, penetrating, permeating and preserving the mass till all the chosen shall be educated and the Christ shall be complete in all his members. Now as the Apostle assured the Thessalonians that they were not in darkness that they should be overtaken, so he continues, "you are all the children of the light and of the day: therefore, let us not sleep, but watch and be sober."

May the God of mercy and peace be with you. Amen.

## THE CHURCH AT PENTECOST AND NOW.

"Good Christians were not a hidden election, I suppose at that time, but a visible body. A man might, in far the majority of cases, have been safe in trusting money, for instance, to any Church person, whether friend or stranger, and not, as a general rule, to a non-Church person. There was no difficulty felt *then* in saying—Open your eyes, look about you; you can see these men are Christians, they were all regenerated at baptism; there is evidently some difference between them and world people. Christ is, I doubt not, really in them at their commemorations. If they reject a man, we may be sure he must be rejected of God. How different are their social rules from ours. We imprison and slay,—they confess their sins in public and are loosed. Truly the world receives an overflow of blessing from them. They are Christ's body."

"Such was Christ once on earth. But it was prophesied that a falling away would take place, which should last until Christ returned, in body, soul, and spirit, to the earth. Accordingly we



find that the bait which was refused by the King, was accepted by the subjects. 'All these things will I give thee if thou wilt fall down and worship me.' The Church agreed that Constantine and all the great men should be baptized. The death-bed was found the most comfortable time for the purpose. Sanctification was separated from regeneration. Good men agreed to become a hidden election, which they have been ever since from that time to this."

"At present, therefore, the house of God may be compared to some royal palace, such as we have seen possessed by a mob, among whom should be found individuals rightly owning it. All the doctrine taught and all the ordinances established by the Apostles remain among us. They are verily profitable to those who keep the gospel, but if they be breakers of the gospel, their baptism is made apostasy. This phase of the kingdom of the Christ will last till he comes and finds apparently but little faith upon the earth."

From *Heath's Future "Human Kingdom of Christ,"* the above extract is taken.

No man can serve two masters. Ye cannot serve God and mammon. We brought nothing into the world and we can take nothing out. So that godliness with contentment is great gain. And if any man count gain to be godliness, from such withdraw thyself. When the Church sacrificed her godliness on the altar of this world's life, then expediency took its place, and, the rule of conformation to this world usurped the place of the rule of transformation to Christ. Let us try to restore the old way and walk therein, so that the children of our Father may find rest to their lives.

H. BRITAIN.

*Birmingham, England, September 7th, 1875.*

### THE PRECIOUSNESS OF CHRIST.

Peter says, He is the "Chief corner Stone; Elect precious; and unto you who believe He is precious." Every believing heart will, I think, respond,—O, how precious! This seems almost a tame expression when we measure the depth, scale the height, and compass the breadth of what Christ is to us. This seems to be the feeling of Peter when he calls Him an "unspeakable gift." This seems to be the feeling of Paul, also, when he speaks of the impossibility of separating the believers from the love of God in Jesus Christ. He says, that neither life nor death, things present nor things to come; neither height nor depth, nor any other creature could do it.

How rich looked the promised Messiah to believers in ancient dispensations, as well as in the Gospel ones. O, how precious He must have seemed to those Hebrew young men when bound and cast into the burning fiery furnace! Their faith quenched its violence: the form of the fourth, was not seen, probably, by their natural sight until they were in the midst of the furnace. Then He was plainly seen by Nebuchadnezzar himself. How the heart of Daniel rests in His rich love as he entered the lion's den: he had no fear how he should spend the night with them: his faith closed their mouths, O, how sustaining the power of this love that supported the mother and her seven sons through tortures exquisitely severe, "not accepting deliverance." Their faith took hold of the hope of Israel and the better resurrection—even the first,—for, blessed and holy are they who will reign with Christ on the earth.

To all who give their whole hearts to Him.—both ancient and modern believers.—He is the "Chief among ten-thousands." He does not, probably, fill the whole heart of those who will "be saved, yet so as by fire,"—a poor way to be saved, or even to *live*, even in this life, always hungry, but never fed; thirsty, and never satisfied with the living water Jesus gives, which is in the devoted heart "a well of water, springing up into everlasting life."

LUCRETIA B. LAMB.

*St. Paul, Minn., Sept., 1875.*

### MATERIAL RESURRECTION.

The following is an extract from the report of a Sermon preached by DR. THOMAS, of the Methodist E. Church, in Chicago, last year.—  
ED. OF EXR.

The question arises; Does the spirit forsake the materialism of the flesh, and exist for eternity without a connection with it, or does man retain his entirety in another world?

Christ arose from His grave and was seen of men in his mortal body. When translated to another sphere, his spirit and his materialism departed together. There is nothing impossible in this : resurrection of the body. It may be scattered to the ends of the earth, and yet it is in the power of the Supreme Being to gather together the particles of which it was composed and recreate it. For instance, a nugget of gold may be ground to powder and lost in the consuming grasp of acids. Yet the skill of the chemist can recover it all. This simple feat astounds those who do not comprehend the powers of

chemistry, and yet it is simply a use of knowledge. So can God then collect the material of which the body is composed, no matter where they may be scattered.

We all know the human body goes to support nature through vegetation, and in the different ramifications through which it passes may enter into a thousand organisms distinct from its own and widely diversified. Yet these particles do not lose their individuality and may (when called together again by a superior power) unite to form their original shape.

The thought of a material existence after death is a reasonable one. An existence where we shall meet and know one another in another sphere, where we will have the wants and enjoyments that this present life taught us to make existence blessed with; natural eyes with which to see the great beauties of worlds upon worlds; feet with which to wander by the groves and rivers of the lovely world in store for us; voices with which to sing praise, and express our gladness of heart; and all the senses we here possess, so that we may exist in eternity to move, act, and enjoy this life everlasting.

The speaker did not believe in the unnatural and unreasonable state of existence attributed to the next life. It was ethereal and uncongenial. The life after death was to be this life, refined through the transition.

In fact, Mr. Thomas has decided that a material person exists in the next world; and (though in an unpronounced manner) he also repudiates the hell of fire, and the vindictiveness that orthodoxy has so long attributed to a great and generous God. When translated to the spirit world, he thinks our actions here will have an influence upon our life there, and progression does not cease.

#### EMPLOYMENT OF SAINTS GLORIFIED.

With respect to the employment of the saints, there is very little definiteness in the minds of many professing Christians. It seems as if the ultimate of their hopes and thoughts were to be saved, to be happy, to repose at ease, to spend an eternity in a listless doing of nothing, to bathe in a sea of bliss.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Kingdom. That suggests something. This kingdom has a purpose; there is a work to perform. How many in their limited ideas of the glories of "heaven," think, if they are so happy as to get there, their work will be all ended; that they will have nothing to do but to bask in the sun-

shine of heavenly bliss, float in clouds of ether, singing psms of praise to the Creator, and Redeemer.

When Jesus comes in his glory, when he takes to himself his great power to reign, the Prophet says, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." When Jesus comes, he has the kings and their armies to fight and destroy; he has the nations to subdue; he has his kingdom to establish; he has to rule and reign, and to execute judgment and justice in the earth—"His work is before him." All the ages or dispensations that have preceded, and all that has been done is only preparatory to this great work. Look at the covenant God made with Abraham. And the Lord 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? and again: "The angel of the Lord called unto Abraham, out of heaven, the second time, and said, 'By myself have I sworn, saith the Lord, for because thou hast 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 the nations of the earth be blessed.'" Paul says to the Galatians, the Gospel was preached unto Abraham saying, "In thee shall all nations be blessed." The seed that is to bless the earth is Christ and those in him by faith. This seed is not yet perfected. The perfection of it is now the subject of the preaching of the Gospel; it is to call out that seed. When that is fully accomplished, the work of blessing the nations is before them.

Now, in what respect have they to bless the nations? In the first place, the nations will be blessed by the destruction of their oppressive and tyrannical governments. How much distress of nations, how much of their discontent and want of prosperity is attributable to the mal-administration of their governments! The governments of earth are estimated in the Bible as wild beast governments, and the most of them claim no higher characteristic, for they generally choose some wild and ferocious animal as their emblematical representation.

The history of the world has been written in blood. It has generally been the few, through the lust of power and plunder that have trans-

pled upon the rights and interests of the many until all nations have been convulsed with the spirit of revolution, vainly seeking rest but finding it not. When Christ comes he will join issue with these oppressors and destroyers of nations. He will "trample them in his fury," "dash them to pieces." He will "destroy them that destroy the earth." God will set his anointed upon the holy hill of Zion. He will give unto him the heathen for an inheritance and the uttermost parts of the earth for a possession. Their kings and rulers with their power, their armies, will be broken with a rod of iron; they shall be dashed in pieces like a potter's vessel. All opposing powers shall be swept away. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."

When Jesus comes in his glory, he will sit upon the throne of his glory. He will not only destroy wicked and oppressive governments, but he will establish good government. God "hath appointed a day, in the which he will judge or rule the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all, in that he hath raised him from the dead." Now that the liberated and subdued nations are blessed with a holy, good and righteous government under the auspices of Jesus and his glorified saints, truly he will be the "desire of all nations." "A king shall reign in righteousness and princes shall rule in judgment." Zechariah says, "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." John tells us in the Apocalypse, that when the seventh angel sounded "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." The time will come, and may God hasten the day, when the Lord shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously, and all nations shall hasten to do him homage. Jesus will not only "strike through kings in the day of his wrath," and "wound the heads over many countries;" he will not only establish a good government, ruling in righteousness and judgment; throwing the shield of protection around the poor and needy; but in his days "The righteous shall flourish and abundance of peace so long as the moon endureth."

How much the earth has suffered from war. I know that after times of peace, war and preparations for war may set the sluggish blood of the nation in motion, and there seem to be in

localities prosperous times; but still war is destruction. It is a destruction of lives, a destruction of property, and engenders the worst of feelings. It is a destruction of peace. The seeming prosperity, as a consequent of war is at the best, but a locality fattening upon the miseries of their fellow men. The distress of nations is augmented by the support of armies, but how much more their miseries are increased when suffering the devastation of their active operations. But when Jesus and his saints, the seed of Abraham, take the reins of government into their hands the nations of the earth will be blessed with PEACE. There will be no more war; there will be no more learning the art of war; no more will the implements of husbandry be converted into engines of destruction. "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." By reason of sin, the world has no rest; but when Jesus reigns "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." The nations, through the seed of Abraham shall be blessed with peace.

But again the nations will be blessed with prosperity. This is beautifully expressed in the 67th Psalm, "God be merciful unto us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health upon all nations. Let the people praise thee, O God; let all the people praise thee. Oh let the nations be glad and sing for joy; for thou shalt judge the people righteously; and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our God shall bless us; God shall bless us; and all the ends of the earth shall fear him." I do not mean to present all the passages to show that the fertility of the earth will be restored, but that this, in a great measure, may be effected by the blessing of the seed of Abraham, we may learn from Hosea ii. 21, 22, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." Jezreel, I believe, means "The seed of the Lord."

We might instance a great many conditions of the nations of the earth, in that period, accomplished through the instrumentality of the seed of Abraham. There will be a great increase of knowledge. And, this may be one cause of

the returning fertility of the earth. The wisest of our scientific men are but groping their way, experimenting here and there, sometimes with apparent success, and again with disappointment. The laws of nature and true science are part of the laws of God. During the time of Christ's and his people's reign on earth, "The earth shall be full of the knowledge of the Lord," as the Prophet Isaiah says, "wisdom and knowledge shall be the stability of thy times." It may be part of the work of the "seed" to impart this knowledge.

Again, we are informed that the subjects of that kingdom shall be blessed with long life. "They shall long enjoy the work of their hands." Jesus, when he was upon earth, went about continually doing good. While he taught the people those heavenly lessons that were able to make them wise unto salvation, he was not unmindful of their present wants, "healing all manner of sickness, and all manner of disease among the people." May it not be part of the work of the seed of Abraham, in blessing the world, to heal the sick, and impart the true knowledge of the laws of life and health, seeing that at the then Metropolis of the earth, grows the tree of life the leaves of which are for the healing of the nations?—*Selected.*

## LETTERS AND EXTRACTS.

FROM ABBY A. PERRY.

BRO. STORNS: Feeling assured that some of the readers of the EXAMINER would like to know my whereabouts, I write to inform them.

I left my home in Connecticut soon after the death of my husband: and have been travelling from place to place, visiting friends, and attending meetings, and holding meetings in different places, as the way has seemed to open before me and duty has been made plain.

I came to York State after the camp-meeting at Springfield. I met Bro. James H. Jacobs at the first camp in S., and he invited me to come this way and labor among the people. He knew that I had strong faith in the fulfilment of the Prophecies made to Israel, and the "left of the nations," spoken of in Zech. xiv. "The times of Restitution spoken of by all the Prophets since the world began;" the restoration of the throne, and Kingdom to Israel, when Jesus Christ will return to earth and "raise up the tabernacle of David that is fallen down, and will build again the ruins thereof, and will set it up, that the residue of man may seek after the Lord, and all the Gentiles upon whom my name is called, saith

the Lord, who doeth all these things." (Acts xv. 16, 17.)

I came to Blodgett's Mills the last of August. Bro. J. had given out an appointment for me to speak in a grove near his house the last Sunday in August. I spoke, from John iii. 14-17, to a good congregation who listened attentively to the truths uttered. Several spoke after me, and expressed interest and satisfaction with the truths spoken. I was much blessed and strengthened while speaking in the name of the Lord.

I spoke again in the eve at Freetown Corners in the Methodist Church, well filled, from Lk. xix. 11-14, after reading carefully Matt. xiii. to them. They gave good attention while I showed them from Dan. vii., and many other scriptures, where the kingdom of God is to be—overthrowing their cherished doctrine of a home above the sky, or stars, somewhere, as they have been taught to believe. The day of the Lord will reveal the result of that meeting. I was glad the door was opened to present Bible truths there.

The week following, I spoke six times, in a schoolhouse in Bro. J's' neighborhood, on the prophecies concerning Israel—and the nations in the future. The interest was good to the last, and they have requested me to speak to them again, saying, they "were never interested in the prophecies before." O; pray that good may be the result.

The next week, I went to Lapier, where I spoke twice in a Christian church. The people turned out largely to hear "a woman preach," and gave good attention to the word of the Lord on all subjects presented from the Bible. Then I went to the Christian Conference to which Bro. Jacobs belonged, and saw him excommunicated for preaching the Bible, which they claimed had caused "division"—"And they were taught to mark such;" and so they marked Bro. J. and turned him out. Let us hope and pray that he may do more good now, since they have taken their yoke off his neck.

I came back to Lapier and spoke three times more, and should have continued the meetings longer, but the long rain prevented. Then I returned to Blodgett's Mills and spent ten days with Bro. and Sr. Hitchcock, both Christian Preachers. I spoke twice to her congregation, and twice in the village. The last eve in a hall. My text, that eve, was Num. xxiv. 17., "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." I showed them we had a fulfilment of the "star" at the birth of Jesus, in Bethlehem. Matt. ii. 2; but that he had never been "King

of the Jews," or, Ruler in Israel: but, that so surely as he was born in Bethlehem, so surely would He bear the *Scripture over Israel*: quoted as proof, 2 Sam. vii. 10-29; Isa. xi! Jer. xxiii. 5-9; Lk. i. 32, 33. It stirred up "the powers that be," I conclude from the way that I was assailed in the P. O. the next day. The man behind the counter asked me, "How much of an excitement did you create the night before?" He was a stranger, and I did not know what to answer, but simply said, "I don't know, sir:" but soon found out, for a man sitting there said, very abruptly, "I understand you told the people, last night, that Jesus Christ was coming here, *to earth*, to set up a temporal kingdom and reign for awhile." I turned around and said, "Sir, I told the people that God sent an angel here to earth to tell Mary she should have a *Son* who should be *great*, 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." I said to him, As David had not ascended to heaven, but reigned on this earth, so Christ must reign here also. I said, "Sir, how do you understand that prophecy?" He said, "It is none of your business;" and that I did "not know anything about it more than a fool:" and added, "I suppose you expect to be a *Queen* about that time." All this I found was said by a professed Methodist Minister. I quoted some more scripture to him and left him.

I next went about twenty miles to Harford Mills, where I spoke five times in the Methodist Church. "Some believed, and some believed not." Then I came to Richford, where I spoke three times in the Christian Church. Some were exceedingly interested in all the places; and I expect to meet them in the Kingdom. I expect to go next to Linklaen, Chenango Co., where I have an invitation to speak.

Dear Friends: "pray for me, that I may open my mouth boldly, to make known the mystery of the Gospel;" and that I, too, "may be delivered from unreasonable and wicked men; for all men have not faith." "Now, our Lord Jesus Christ, and God, our Father, comfort your hearts, and establish you in every good word and work."

Richford, Tioga Co., N. Y., 1875.

FROM MRS. LUCY J. H. CURRIER.

BRO. STORRS: I have just been reading the September number of the EXAMINER, and as I perused the article on the "fulness of the Gentiles," and saw the object for which all true lovers of Christ are called, that they may become kings and priests; and saw the great and glorious work in the near future, I felt to praise God that he

ever called after me, and that I can say, He is *my Saviour*, and that He saves me now. The injunction to "hold fast that which thou hast, that no man take thy crown," keeps ringing in my ears. The gift of a crown means something: it implies the power to rule, and to whomsoever it is given, it will be found that they love Jesus with all their heart, and are *pure* in every thought, word, and deed: for his kingdom is one of righteousness.

We are all in different places, under different circumstances: and I feel that if we are resting safe and peaceful in the dear loving arms of the Saviour, and abide in him, we can be satisfied with our condition in this life, feeling that He *careth* for us, and that our surroundings are such as will best fit us for our work in the future. I rejoice to see the commotion in the nations and the seeming culmination of events that speak that our Great Deliverer's coming draweth near.

Springfield, Mass., Oct. 1875.

FROM ELDER N. H. PALMER.\*

BRO. STORRS:—I am now in possession of the xviii. and xix. vols. of the BIBLE EXAMINER, complete, and have read them all with interest, and I hope with profit.

Many times I have received much light and assistance on important subjects, have been led into new fields of thought, yielding a rich harvest, and to-day hope I am a wiser and a better man for having read your works.

It seems to me that the discussions in the EXAMINER are of essential importance to society and religion just now,—that the work is providential and has the Divine approval. All things considered it is not to be wondered at that your leading positions should meet with strong opposition from many quarters; that so many have had the scales removed from their eyes, is to me an evidence of the Divine blessing. From the common standpoint of traditional interpretation of Scripture it is nearly impossible to admit the doctrines of "the ages to come," or of the operation of a probationary economy during those ages.

You have done your patrons a great service in giving them so large a portion of Mr. Dunn's writings. There are few writers so able as he, and at the same time so modest and so *undogmatic*. His presentments of his views seem rather as *apologies* for their harmony, reasonableness, truthfulness, scripturalness and desirableness. The same line of investigation is being well sustained by several able contributors. I believe the work a good and important one, and hope it may not be stopped or hindered. On this, and the im-

portant subject of *support*, you ask your patrons for some expressions. If you permit me, I will reply in the language of Peter, Acts iii. 6: "Silver and gold have I none; but such as I have, give I thee."

You found me in affliction and poverty, and it has pleased God that I shall still suffer this arrest in a very pinching degree.

I may find it difficult, perhaps impossible, to pay for the next vol. My only means of raising any money this year is by a school, which I am now teaching for 60 days at a very low rate. If you continue to send it, and it is within my power, I will pay for it.

I have, perhaps, written enough, but you will pardon me for some enlargement. You have gratified me in allowing me to contribute a few articles to your columns. I would have been pleased to write more for you, but my best thoughts have been anticipated by abler pens, and I can claim but little for merit.

I have privately set forward some of your views to individuals here with generally no better results than a personal prejudice, which operates unpleasantly at times. Some time ago I delivered a discourse here on the text, Heb. xii. 26-29. I proposed that all existing economies, social, civil, and religious, are destined ere long to be removed, and that another state of things, called the "Kingdom of Heaven," would take their place and be perpetuated through ages and dispensations to come. A Presbyterian elder present, followed with a long talk. He told the people my views were "*Scriptural*," but were nevertheless "*heretical and contrary to Orthodox teaching*," and that "*the world was not prepared to receive it*." As he is deemed the most intelligent man in his neighborhood, my notions are not likely to become popular here.

If I am able the coming winter to write, I desire to prepare and send you some matter for your Magazine in support of some of your positions. I am studying the Bible as to its general scope, and the Prophets in relation to the destiny of our race, as time and health serve; and while I am able to agree with your positions in the main, it may ultimate in some considerable modifications. But I am slow in positive conclusions, especially as I have little opportunity of making them public. It would be reckless in me *now and here* to make public avowals on these points, with attempts to establish and defend them, as the community would hold me in contempt, and would have no Christian intercourse with me. But if I had health and a few

years younger, I would speak, and believe I could accomplish something.

May God, who is able to make all grace abound unto you, accept and establish the work of your hands upon you through Jesus the LIFE-GIVER.

*Dalton, Whitefield Co., Ga., Oct. 2, 1875.*

T. L. WAUGH, under date of Oct. 10, 1875, writes to Eld. Blain as follows:

I have just been reading an old number of the BIBLE EXAMINER, which I suppose you sent me once, as your name is written on it. I thought at first I would not read it, but since then prejudice has been removed, and I would carefully examine all the evidences of truth contained in God's Word. I cannot see why the ideas advanced in the EXAMINER are not in harmony with God's revealed plan of saving men. We read in Psalms that His mercy endureth forever. God is love. I know that when I love Him, I love also the sinner, and I feel compassion for him. As a father I love my children, and I know that my heavenly Father loves his children even more. I believe the BIBLE EXAMINER should be in every family, as it presents right and consistent views of God and His government. I have prayed for an understanding of truth. I care not for men's opinions; I want to be taught of God. Jesus taught us to forgive as we would be forgiven, even seventy times seven in a day. "Forgive and ye shall be forgiven." Now I feel that it is our privilege to overcome sin; God will be better glorified in us and we shall be better enabled to lead sinners to Jesus. I find nothing in the EXAMINER contrary to these sentiments, and I do not believe its correspondents would lower the standard of Christian perfection. No one can ever enter through the gates of pearl into the beloved city without perfect purity.

I should be glad to read the EXAMINER, but I have not the means just now to take it. I thank you for sending me the copy, which is of the date of May 1, 1873. I have felt encouraged by reading its cheering words.

Your Brother in Christ.

*West Morris, Ct.*

FROM J. D. SHERIDAN.

BRO. STORRS:—I wish the EXAMINER still to live and go forth on its heavenly mission of love and mercy to a perishing world. Although you have not heard from me in some time, I will assure you my interest in the glorious truths contained in the EXAMINER has not diminished in the least.

The people in this region all have a way of their own of reaching their fancied place of future

abode; and they have no time and less inclination, apparently, to consult the Oracles of God to see whether their faith is well founded or not. Yet my faith in God impels me to hope there is mercy in store for all, as "The way of man is not in himself," nor is it "in man that walketh to direct his steps," but "man's goings are of the Lord;" how can a man, then, understand his own way? God "will have all men to be saved, and to come to the knowledge of the truth." (Jer. x. 23; Prov. xx. 24; Eph. i. 11, and 1 Tim. ii. 4.) I say, I trust in God, whose love is boundless towards the creatures he has made, that he will not leave any in a hopeless condition who may have died without a knowledge of Himself and his Son, whom He sent forth to be "a propitiation for our sins; and not for ours only, but also for the sins of the whole world;" that, in some of the future ages, when the curse that now casts such a shadow and blight upon this once beautiful earth will be removed, He will give all such existence and probation so that each may come to a clear knowledge of the truth; and if obedient to the Law that will then go forth from Mount Zion, they may enjoy the blessing of living under a righteous government.

Yours, in hope that the DELIVERER will soon come to Zion, who will turn away ungodliness from Jacob.

*Osage, Iowa, Sept. 1875.*

FROM ELD. J. S. HATCH.

BRO. STORRS:—I am rejoiced to receive the EXAMINER and to learn that others are rejoicing in the glorious truth of "the ages to come," in which all will be blessed. That glorious doctrine commends itself to such as love Bible truths. I advocate these truths wherever I preach. I wish more were taking the EXAMINER. I would like more of your tracts to distribute; but I am at home now sick, and have not the means to send for them. My health is bad this season, but I have preached most of the time. I find many to fight our views on the ages to come; and some, who one year ago were bitter opposers are now believers, and others who have opposed no longer do so, but are investigating, and I think will come out all right.

The question was asked a short time since, in one of our meetings, by a man who was a Universalist: "What will become of all the heathen and infants that die before the Lord comes?" One brother replied, "They are all perished like the beasts," or to that amount. One of our sisters, who has lately embraced the ages to come view, said, "They will have a

resurrection, and be brought to the truth; then they who obey the truth will be saved in endless life." That satisfied the inquirer, and he remarked, "That looks like a God of mercy and goodness."

May God bless his truth to all that love truth as it is in Jesus; and may God bless you in spreading the truths of the Bible is my prayer.  
*Crawfordsville, Ind., Sept., 1875.*

FROM ELD. G. D. CLOWER.

BRO. STORRS:—I read the BIBLE EXAMINER with deep interest and profit. It comes freighted with glad tidings for the race. O the ponderous burdens these precious truths have removed from my mind. "God is love." "He so loved the world." Blessed thoughts! The consummation will reveal the fact, that "not one jot or tittle of the law shall fail, until all be fulfilled." We see in a "Risen Lord" the "First-fruits;" the second *must* come, and the great harvest and jubilee follow. Let us sing the Angels' song, and trust a covenant keeping God.

I deeply regret the spirit manifested by some of our brethren who do not see these precious truths. A few years ago I was cast adrift by those among whom I had labored for a quarter of a century, for "Heresy," so called; and often since I have thanked my heavenly Father for Liberty. Precious liberty from the shackles of creeds, etc.

But, dear brother, can it be true that in this respect, I may still be in danger? I am still singing,

"Nearer my God to thee; nearer to thee."

BRO. OWEN is laboring with us, and the Master is with us. We are striving to declare the whole counsel; as far as we have received the truth keep back nothing.

May the Lord sustain and direct you in your blessed work.

Yours, in Christ,  
Butler St., near 49th St.  
*Pittsburg, Pa., Sept. 8, 1875.*

FROM PROF. JACOB F. HUBER.

BRO. STORRS:—I enclose herewith \$5 for renewal of four copies of BIBLE EXAMINER, Vol. XX.

I am sorry I could not remit to you sooner, but in my present circumstances I find it exceedingly difficult to continue my subscription for so many copies, even at your so generously reduced price, and I cannot do it without sacrifice and self-denial. But this I cheerfully do, and consider it a precious privilege thus to aid

in a cause so noble and so good, to the furtherance of which you have for so many years devoted your time, talents and means. Most gladly would I send you more material aid if my means were not providentially cut off, so as to render the strictest economy necessary, and to deprive me of the luxury of doing many things I feel it in my heart to do for His cause and people.

Oh, that the brethren that are blessed with means might all vividly feel their duty and exalted privilege to use them as good stewards of their Lord and Master, that His cause and people might be blessed and prospered and their own souls abundantly refreshed and enriched with heavenly grace.

You have my sincere prayers, my dear brother, that God's richest blessing may rest upon you, and that your arduous and unwearied labors in the vineyard of the Lord, for the spread of the glorious truths to which the BIBLE EXAMINER is devoted respecting the Advent of our Lord and LIFE-GIVER, and the doctrines of the ages to come, with our corresponding duties, may be richly blessed and rewarded an hundred fold, even in this life; and in the world to come, with life and a weight of glory everlasting!

Your affectionate brother in Christ our blessed Saviour.

Middletown, Conn., October, 1875.

R. J. HILL, Floyd, Iowa, writes: On account of a difficulty in my throat and lungs, I am unable to preach any more, and am trying to make a living for my family by farming; but our crops are poor this year, and by the hardest we live. Still, our trust is in the God of Israel. He will never forsake us. I feel very grateful to you for sending the EXAMINER, to me so long, free. I heartily sympathize with you in the great work in which you are engaged. I love the truth, and am doing all I can to teach it to others.

Mrs. F. W. HASKELL, Dansville, N. Y., writes: I feel to rejoice in the light that is shining upon the world in this day, and am striving to prove all things and hold fast that which is good. Since I became willing to search and be informed on the views entertained by you and others in regard to the promises of God to our race, I can say, I have been led into a large place; and at times, my joy has been full in contemplation of the love which has laid the wondrous plan to bring the unnumbered multitudes of this groaning earth into allegiance and love to God and his Anointed Son.

Mrs. D. O. CORWIN, Chicago, Ill., writes: The EXAMINER is a great comfort to me as I read from month to month. The Lord preserve you long to spread the light and truth of the blessed Gospel which shall be to "all people."

J. L. RUSSELL, Pittsburg, Pa., writes: It gives me much pleasure to respond to your call in the BIBLE EXAMINER; and I thank God that you still live to carry on the good work of publishing the EXAMINER, and I do sincerely hope that many more of your subscribers may be led to consider the importance of sustaining you in the noble work in which you are engaged; and I pray God that your life may be long spared to carry on the good work of publishing to the world the precious truths of God's word, which have been buried in ignorance and superstition for ages past. Bro. E. Owens, of Portsmouth, N. H., has been with us on a visit. We were very much pleased with him. I think he is truly a servant of the Lord's, sent to preach the gospel. May the Lord reward him for his labors of love amongst us; hoping that his labors may not be in vain in the Lord.

WM. B. PUTNAM, Tunnel City, Wis., writes: We feel encouraged to battle for the truth; it is gaining ground slowly, but it will finally triumph; God will vindicate the right. It does me good to hear that men of might and ability are taking hold of these things, and the common people receive these, to them, new views gladly. God be thanked that the Gospel concerning the kingdom is the power of God to every one that believes and obeys it: while the great mass of professed Christendom are beguiled with "another Gospel, (which is not another);" and some have perverted the Gospel of Christ; but Christ's sheep hear his voice and follow him; for a stranger they will not follow. I am glad that He has said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," which was prepared for man from "the foundation of the world." We look back to the time when all things were pronounced "very good," and see sin enter and the evil and distress of the race in consequence of it. We are glad our faith takes hold of the glorious restitution that God has promised by the mouth of all the holy prophets since the world began. The Second Adam will reinstate the garden of the Lord; and Jesus has promised the overcomers that He "will give to eat of the tree of life which is in the midst of the Paradise of God."



MRS. ADELIA B. DANFORTH, Norwich, Conn., a widow sixty-six years old, with none to help her, writes: I love the BIBLE EXAMINER more and more; I can't do without it; it's a great comfort to me in my loneliness. I prize it above everything but my Bible.

C. SWIFT, Boston, Mass., writes: I still like the BIBLE EXAMINER and think it contains more truth than any other work published. It is true that people differ in their opinions in regard to the truths of the Bible or as to what the good book teaches. We shall probably all see eye to eye when the King comes.

MRS. D. O. HOPKINS, North Foster, R. I. writes: I prize the EXAMINER highly. I would not be without it for twice its cost. I feel thankful for the light I have received from it, and am glad to see one after another of the old familiar names on its pages: Bro. Dixon, Bishop and others. O how I wish every one could see the glorious light,—could see God as he is, a God of Love.

S. W. ROGERS, Rochester, N. Y., writes: I have read the BIBLE EXAMINER for two years, carefully. I am pleased with your expositions of the ages to come and with its general teachings, and would recommend the Magazine to all as the best work I know of as to the purpose of God in regard to the restitution and the kingdom of God. I have believed this ever since 1847, and advocated it; but I have been paralyzed three times, and am not now able to speak in public, nor to write much. I rejoice at every arrival of the EXAMINER. I send you three new subscribers. May the Lord bless you with health and means to continue the Magazine.

WM. LINDSAY, Detroit, Mich., writes: I am greatly benefited by the EXAMINER. How full and free its pages exhibit the blessed Creator. He will save to the uttermost, or to the last, all that will come unto Him by Jesus the Life-giver. May we all dwell in love who enjoy the blessed truths presented us in the BIBLE EXAMINER, and hasten to be like Jesus; so shall we be fitted for our Master's use here, and in His soon coming kingdom. For this end I love the EXAMINER. It has helped me much of late, to know and rightly divide the word of life. Yes, I have received and learned far more the last six months from its help than I ever dreamed was to be found in the blessed Bible,—the Word of God.

POLLY G. PITTS, Fredericksburg, Iowa, writes: I bless God for the EXAMINER. May He hold you up, with all others, to keep it going forth as a light from the Word, and a comfort to thousands that have long sat in darkness as to the great love of God to the creatures he has made. May the goodness of our God preserve you going out, and your coming in; your uprising, and down-sitting, till He says, "Lay by your armour: take thy crown."

—♦♦♦—  
"IT IS I, BE NOT AFRAID."

Life hath its days of darkness,  
When thick the storm-clouds lower,  
When waves dash fiercely round thee,  
And threaten to devour:  
But still thou need'st not falter,  
There's One forever nigh,  
Who speaks above the tempest,  
"Fear not, for IT IS I."

He walks the waves beside thee,  
No storm can drive him thence,  
He bids the waters bear thee,  
His arm is thy defence:  
His face shines on the billows,  
Let all thy terror fly,  
Follow the path mark'd out for thee,  
He beckons, "IT IS I."

O. A. P.

—♦♦♦—  
**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 labor earnestly to secure subscribers for volume xx. To any one person, advancing \$5, I will send him four copies of Volume xx.; for \$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.

## LETTERS RECEIVED TO OCT. 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.

Jane Guy, David Calkins, B. J. Dowling, Martha A. Haase, Lucy W. Shaw, S. S. Call, (2), S. C. Lockwood, Geo. H. Waterhouse (2), Eld. H. Rockwell (3), Laura Goodwin, M. C. Harriman (also, Pto., thank you), E. Owen for E. S. Diman, M. F. Worrell, S. Cinney, J. A. Spafford, E. D. Adams, Mrs. A. H. Oliphant, J. L. Knapp, G. B. Martin, Mrs. L. A. Butler, G. I. Reichle, Hiram Drown, John I. Collins, Daniel Westervelt, E. A. Poole, Mrs. Lucy J. H. Currier, Mrs. Mary Smith, Eld. J. Blain (2), W. H. Maule, Jacob F. Huber, W. N. Rhinehart, Geo. M. Prince (The Exr. will be continued to you), N. H. Palmer, David Campbell, James Crawford, (2), N. H. Plumb, Mrs. J. Rink, S. W. Rogers, W. H. Whitman ("right"), J. Parry, Olive A. Percy, Mrs. M. A. Battersby (I have none on hand), Wm. S. Dibble (2), E. A. Lewis, (55 cents only, were enclosed in your letter of Oct. 1), W. H. Cain, Polly G. Pitts, T. W. Woodrow, M. B. Bancroft, John Bigwood, Dr. F. L. Wright, Daniel Wells, Edward Turner, Emily Page (Thank you), Geo. Storer, James Field (Thank you), Phebe W. Fuller, Wm. H. Conley, Dr. John Fondecy, Charles T. Russell (2), Abram Sharick, Amy Cobb, Job Samuel, Julia A. Pearce, G. B. Stacy, Benj. F. Steiner (2), Eld. Joseph Chapman, M. S. Higbee, J. W. Maffit, Damon Nichols, B. Gifford, Henry A. Troeger, Geo. Atkinson, W. T. Taylor (All right), J. G. Haskett, L. D. Tanner (You are right, and I had credited you \$1 on vol. 20), Thomas J. Harris, Jennie R. Shaffer, Emma Chandler, Eliza S. Wescott, D. J. Ellsworth, Charles Everitt, Cora M. Clemence, R. L. Partridge, Gen. H. Waterhouse (I send six copies more of No. 1 Exr.), Mrs. F. W. Haskell for T. L. Robbins, Adelia B. Danforth, W. T. Pierce, Wm. S. Dibble, Wm. H. Simmons.

## PARCELS SENT TO OCT. 25.

Eliza S. Wescott, John I. Collins, Wm. S. Dibble, Lucy W. Shaw, M. F. Worrell, G. I. Reichle (Exr. vol. 17), W. H. Maule (One tract, No. 5, I am out of), W. N. Rhinehart, David Campbell, Jas. Crawford, Rev. C. C. Stratton, Hattie Mapes (Bound Exr.), H. N. Plumb (Two bound Exrs.), Mrs. E. A. Lewis, Emily Page, Abram Sharick (Package by Express), Henry Lees, Benj. Steiner.

## 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.

## 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.

DEVIL.—SATAN.—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

## 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.—NO "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.

IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach on the funds of the EXAMINER. GEO. STORRS.

Vol. XX. No. 3.

Whole No. 303.

# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

THE BIBLE EXAMINER.....	66
MAY A FREE AGENT. Ed.....	67
"THE HOPE OF ISRAEL." Ed.....	68
A STATEMENT AND INQUIRY. By D. Cooperell, and Response by Ed. Ed'r.,	60
"REVIVAL MEETINGS: WHAT OF THEM? Ed.....	66
PROMISE OF GOD TO ABRAHAM. Ed.....	70
"AN INQUIRY ON BAPTISM." Ed.....	72
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. Henry Dunn.	73
"BY NATURE." S. W. Bishop.....	76
FUTURE HUMAN KINGDOM OF CHRIST. Henry Brittain.....	79
CHILDHOOD: ITS PRIVILEGES AND RESPONSIBILITIES. By Stacy.	81
THE BLINDNESS OF ISRAEL. W. H. Whitman.....	82
"TIMES OF RESTITUTION." E. Oaco.....	83
A GOSPEL PROBATION FOR ALL MEN. Henry Dutton.....	83
DOES GOD DELIGHT IN HUMAN MISERY? Jacob Blain.....	89
LETTERS AND EXTRACTS.....	90
IN MEMORIAM. E. C. M. Bopl.....	94
LINES ADDRESSED TO A SISTER AND FAMILY. Jennie R. Shaffer,	95

In no case will the Editor be responsible for the sentiments of correspondents. Nor he endorse every expression in articles selected from other periodicals.

NEW YORK, DECEMBER, 1875.

All Communications should be addressed to No. 79 Hicks St., Brooklyn, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

## THE BIBLE EXAMINER.

This number completes one fourth of volume 20 of this Magazine. Will subscribers, who have made no remittance for this volume, remember our terms are payment in "advance?" At the close of the last volume more than a hundred names were dropped from our list who had paid nothing on that volume, and no reason had been given for the neglect. No "duns" have been sent them, nor will there be. There are many to whom the EXAMINER is now sent who have yet made no response. Shall your names be dropped from the list of subscribers? If you cannot pay *now*, but will do so, it will cost you but *one cent*, by a "POSTAL CARD," to let me know.

I have received about one hundred and fifty *new* subscribers for the present volume; but most of these are on the "Club" principle, as offered by me at the commencement of the volume. I thank the friends for the efforts made to increase the circulation of this Magazine. Every periodical may have its peculiar work or sphere to fill: but it is certain that no one does now occupy the ground of the EXAMINER; and it is not probable any one will, unless its views should become popular. If such an event should occur, probably, many would rush into the field to gather fruit. Well, the field is large, and the fruit delicious and abundant; so, all are welcome to a share. Come along as fast as your "knees" get strength to "run and not be weary." I would not part with the riches of love to God and men brought to me in this field for all the wealth and honor, civil or ecclesiastical, that the world has to bestow. Hence, I praise the Lord, and, by His grace, follow on to know more of His purposes and love: so, "Forgetting those things which are *behind*, and reaching forth unto those things which are *before*, I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14).

Men and women, who love God and his cause, and who pray, "HALLOWED be Thy Name," will you help by your *prayers* and *financially* to carry on this glorious Vindication of the Character and Government of God and our Redeemer? Many, alas! rest satisfied with *past* attainments in knowledge, if not in grace, and need to have their "minds stirred up by way of remembrance" that there are yet "unsearchable riches of Christ" to be unfolded, and that the farther we are advanced in the knowledge of those riches, in this life, the more rapid shall we progress in "the ages to come" in adding to our store and in enriching others by imparting from it to hungry souls, who will bless us eternally for the commu-

nications we are enabled to make to them: for, it is likely God will employ His instructed ones in future ages to bless the less knowing ones in the greatness of His love and mercy. O, what a delightful employment and how rich the reward. Let us take courage, then, and "Follow on to know the LORD;" so shall we "Know His going forth, prepared as the morning,"—the way growing brighter and brighter in "the endless succession of ages." Let these thoughts inspire us with courage and activity in the blessed work to which we are invited by our Lord and Redeemer.

BACK NUMBERS OF THE EXAMINER.—Of these I have a large quantity, and will be glad to scatter them in any locality where they can do service. *Odd* Nos. of volumes 16, 17, 18, and 19 can be had by the persons sending for them, paying the postage, that being *one cent* per ounce, and must be *pre-paid*. Volumes 16 and 17 are in newspaper form, and weigh about one ounce per copy. Volumes 18 and 19 are Magazines, and weigh two ounces per copy. *Perfect* sets of either of these four volumes, *not bound*, will be furnished for 75 cents; or, for \$1 including postage.

For the price of volumes 18 and 19 bound, see notice below.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 25 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

CORRECTION.—In the last EXAMINER, page 41, first column, 4th paragraph, last line, for "not useful," read, "*most* useful:" as the present reading makes Mr. DUNN say exactly the opposite of what he did say.

In this No., page 83, read "*Times*" instead of "Lines" in the heading to Poetry.

My friend H. BRITTIAN, Birmingham, England, will accept my thanks for several pamphlets and tracts, lately received from him through the mail, and also by the hands of a gentleman in Boston. I hope to be able to give extracts from them after awhile.

# 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. XX.

NEW YORK, DECEMBER, 1875.

No. 3.

## MAN A FREE AGENT.

It is affirmed by some persons that "The tendency of the doctrine of free agency is to exalt man in his own estimation and degrade and belittle the Almighty." The same theorists maintain, of necessity, the doctrine held by the old PREDESTINARIANS, viz: "God has foreordained whatsoever comes to pass." Endeavor to avoid this conclusion as they will, it adheres to the denial of a free agency in man. *Absolute* free agency,—i. e., a free agency on which no restraint is ever imposed, is, undoubtedly, an erroneous idea. But a freedom which makes man *responsible* for his conduct is the doctrine of the Bible and common sense. The denial of such free agency is to deny the plainest testimony of God's words to men. If man has no freedom of will, he is but a *machine* in the hands of his MAKER, and has no responsibility for any act he may perform; to give laws to such a machine would be an act of folly which would "belittle the Almighty," and if he should threaten and inflict punishment on that which has no freedom of will, he certainly "degrades" himself and would be accounted a mad God or a fool.

Such is the real result of the denial of a freedom of will in man. To say "there is no God," is to be "a fool." What better is the man who tells you, God has "fore-ordained" whatsoever comes to pass," including every man's "final destiny;" and to say man has no freedom of will in any case, and yet his Maker blames him and punishes him for misconduct, which he could not avoid, because God had predestinated him to do what he does and to be just as he is, without any freedom or *will* to do or act otherwise.

To deny that man is a free agent, is to deny his responsibility; and all law inflicting penalty on him for transgression is an outrage and a cruel act of injustice, and makes his CREATOR a cruel tyrant, inflicting pains on men for not doing or neglecting to do that which they had no power to perform: they cannot act otherwise than they do. To act otherwise would be to sup-

pose a machine to be more powerful than its maker; which, truly, would be to "degrade and belittle" him.

But we are called upon, by the class of men I am speaking of, to see and believe as they do, expressing their view as follows:

"If we confess what we understand to be true, and what we understand to be essential in obtaining a correct knowledge of the plan of salvation through Christ, we must say that the doctrines of *predestination of all things, whatsoever comes to pass, or will in the future* come to pass, is perfectly clear, harmonious and consistent. We have never seen or heard the first objection brought against it which had any weight at all, or was difficult to dispose of; and yet we find it exceeding difficult to present our ideas so as to make others see what appears to us very plain."

This presents their view "very plain;" there is no "difficulty" at all in understanding the "ideas" of such writers: they are in their operation and effects the same as that which originated with John Agricola, about A. D. 1538, known as "Antinomianism;" i. e., maintaining that the moral law was of no use nor obligation: so that, in fact, a man was just as acceptable to God in the act of adultery as at any other time. And why should he not be, if he has no freedom of will, and all his acts are predestinated by an irresistible and "Almighty" Being? for, remember, that "all things, whatsoever come to pass," are the result of a "predestination" of the "Almighty."

"Against" this licentious doctrine, the writer says, he had "never seen or heard the first objection which had any weight at all, or was difficult to dispose of." Well, much as it may be regretted that his moral sense is so beclouded, I can but hope the eye-salve of truth may yet brighten his senses to the enormity of his position. The falsity of his position lies here, because *some* things are predestinated and unalterable, *therefore* all things are: hence, he concludes man has no free agency or free will in any thing. If man has no free will what folly do we find in the representations of God's dealings with men. I will give a few samples and close. "Oh that

my people had harkened unto me," (Psa. lxxxi. 13). Who was to blame? Why lament when the people had no free will, but only acted as God "predestinated" they should? "Say unto them, 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; turn ye, turn ye from your evil ways; for why *will* ye die?" (Esk. xxxiii. 11). God here recognizes a "free will," and it acts out of harmony with the Divine will. Who dare charge God with *predestinating* this state of things, and then *availing* that he had no pleasure in it?

"Ye *will* not come to me that ye might have life" (John v. 40). Here is freedom of will. Again: "How often *would* I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not*," (Matt. xxiii. 37). Here are two wills: the *will* of Christ and the *will* of Jerusalem; and the will of men had its way, and brought ruin on their city, which has already been "trodden down" for near two thousand years. Man's free will, when it refuses to harmonize with the Divine will, brings fearful calamities on him. Did God predestinate this opposition to His will? The thought is a blasphemy against his government, and a libel on His character, virtually charging Him with deception, pretending displeasure with His creatures for doing what they had no choice in, and what it was impossible for them to avoid, according to the theory of these FATALISTS.

ED.

### "THE HOPE OF ISRAEL."

The above is the language of the apostle Paul when in chains in Rome: "For the hope of Israel I am bound with this chain" (Acts xxviii. 20). That hope is the *only* hope of the world. Any preaching that ignores it is "*another Gospel*;" *i. e.*, it is not the Gospel that Paul preached: and any preaching that does not embrace the hope of Israel is, just so far, *defective*. Any hope that does not embrace the restoration of the "whole house of Israel," *viz.*: Judah and the ten Tribes (supposed by some to be "lost") is a *defective* hope. The preaching that fails to recognize such restoration fails to recognize "the whole counsel of God," and overlooks a vast amount of "The exceeding great and precious promises" made "to the fathers,"—Abraham, Isaac, and Jacob,—concerning their literal descendants, and weakens the force of all other

Scripture promises; because if any of those promises to the "fathers" may fail, so may all others, and the "foundation" of all faith and hope is weakened, if not "destroyed." Then, "what shall the righteous do?" But the prophet of God says, of all Israel, "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (the "Man of sorrows," or the Messiah,) the iniquity of us all" (Isa. liii. 6).

Another prophet speaks thus: "Thus speaketh the Lord God of Israel, saying,".... "The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it,".... "They shall serve the Lord their God, and David their king, whom I will raise up unto them.".... "And ye shall be my people, and I will be your God.".... "In the latter days ye shall consider it" (Jer. xxx. 2, 3, 9, 22, 24). Again, the Lord speaks thus: "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.".... "Therefore, hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again" (Isa. li. 17-22).

In vain are all attempts to apply this prophecy to the return of the Jews from the captivity in Babylon; for Jerusalem has had a thousand fold worse cup to drink since then; and the Saviour said those days, then coming, were "the days of vengeance," and that "wrath" should be "upon this people: and they shall fall by the edge of the sword, and shall be led away captive into all nations: and JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Lk. xxi. 22-24); and the apostle says, "Blindness in part happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved: as it is written, There shall come out of Zion the DELIVERER, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sin" (Rom. xi. 25-27).

Then shall the angelic prophecy given to Mary, the mother of Jesus, concerning her Son be ful-

filled, viz.: "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" (Lk. i. 32, 33).

Such is "The hope of Israel," and was the hope of the Apostles and primitive Christians, and is the hope of the true Gospel of God, and embraces the immortality of all true saints and their rule with Christ over the world, and the subduing of all things unto Himself; for "all things" are to be "put under Him" (1 Cor. xv. 27). Let all men know that no teaching that does not embrace these things is the true Gospel, nor "THE HOPE OF ISRAEL." ED.

### A STATEMENT AND INQUIRY.

BRO. STORRS: In the EXAMINER for October, in the article on "Consolation," by E. H. Tuckett, he says the "sleeping saint will be raised before the living saint" (then living) "will be changed."

Now, if this is so, then, Will not the sleeping saint be made like the angels before the living saint is? for, the dead saint is sown a natural body, and is raised a spiritual body. Now, if the dead are raised spiritual bodies, then they are changed when they arise; and if spiritual bodies are like the angels, then it seems to me, the dead are just like the angels before the living saints are changed: they are both changed in a moment; but it seems not at the same moment; there is a first and second: dead first,—living second. Now, if this be so, can you give us any information how long first? Is there time and order in this matter? Please give us your views. Yours for truth. D. COGSWELL.

Dansville, N. Y., 1875.

### RESPONSE BY THE EDITOR.

That the article referred to by my friend COGSWELL is not quite clear on the point spoken of, is perhaps true. There are two texts which specially speak of the dead and living saints at the time of the second Advent of Christ. (1 Cor. xv., and 1 Thess. iv.) In the first of these there is no distinction made, as to time, in respect to the revival of the dead and the change of the living. The Apostle says, "We shall not all sleep, but we shall all be CHANGED, in a moment, in the twinkling of an eye," etc. In Thess., he says, "We which are alive and remain unto the coming of the Lord shall not prevent," (literally, shall not go before) "them which are asleep." The living saints, anticipating the coming of the

Lord as nigh at hand, felt an anxiety about their sleeping or dead friends, lest they should not be raised in time to meet the Lord as soon as those who remained alive. Paul quiets this apprehension by assuring them that the living saints would not go to meet the Lord before the sleeping ones; for, says he, "The dead in Christ shall rise first; or, before the living ones go to meet the Lord: "Then we which are alive and remain shall be caught up TOGETHER with them . . . to meet the Lord in the air," etc.

The idea of Paul is not that the dead would have precedence, or go before the living to meet the Lord; but to disabuse the minds of the living of the idea that the dead ones would be later in meeting the Lord because of their sleeping state; he completes his statement that both classes would go "together," and not at different times, to meet the Lord; and gives no countenance to the idea of a difference of time.

### "REVIVAL MEETINGS:" WHAT OF THEM?

Some will inquire, perhaps, at this time, when such an effort has been made in Brooklyn, what my view is on the subject of such meetings. The Saviour prayed to his Father, "Sanctify them through thy truth: Thy word is truth" (John xvii. 17). It is truth the Lord uses to bring men into union and communion with Himself; and any "revival" that does not do this, is of human invention, and will prove an abortion in the end. "We are going to have meetings to get up a revival," is often heard from persons who seem not to remember that those who "receive Christ" are "born not of blood, nor of the will of the flesh, nor of the will of MAN, but of GOD" (John i. 12, 13). While I rejoice in the turning of men to God and his service, I have my fears that much which passes under the name of "revival" is but excitement, produced neither by the truth nor the Spirit of God, but is of human, or fleshy origin, and of short continuance, leaving the subject under a sort of delusion as to genuine conversion, and may prove fatal to his best interest in the end. I endorse, mainly, the sentiments of the following article taken from a recent number of the "Golden Rule." ED. OF EXR.

### MACHINE REVIVALS.

It is well for all Christians to remember, at the present time, that organization can be carried too far in relation to the Church and the efforts

of the Church. The work of the Spirit, the hour and moment of His coming, cannot be placarded and advertised as can the entrance of a circus into a city. We must confess that we do not sympathize over much with the elaborate human preparation which is being talked of in many places in connection with the work of the Holy Ghost. Christ likened the Spirit to the wind that bloweth where it listeth, and you hear the sound thereof, but cannot tell whence it cometh, or whither it goeth; so it is with the Spirit. You cannot tie the wind to the garments of any man and send it on the strength of a railroad track from city to city. No more can you the Spirit of God. We have no idea that the Pentecostal season was preceded by flaming handbills announcing to Jerusalem that Peter would preach on such a day, and on such a subject; or that the apostles took lessons in advertising themselves and their mighty work from some Jewish Barnum, or that the number of conversions day by day was heralded by Roman couriers, which represent the modern telegraph, through the length and breadth of the land. God is not in the thunder which all men hear, or in the lightning which all eyes see, or in the tempest which makes the hearts of men to quake. Now, as in the old time, the faithful and waiting soul hears him in the "still, small voice."

The worst thing that could befall the American churches would be realized when the idea should be received by them that revivals depend upon the presence of this or that man, or upon the creation of this or that machinery. Christ organized nothing. He relied upon no combination of human instrumentality to get the ear of the people. His life was so honest, his words were so truthful and sweet that he became, in and of himself, magnetic enough to draw crowds unto him; they heard him gladly. His method remains unto this day the best ever devised. Go to work quietly in your own parish, brother; visit the sick, the poor, the lowly. Preach the truth in season and out of season. Be constant in prayer; rebuke, reprove, exhort, above all, pray for and rely on the help of God, and feel confident that your work will not be in vain in the Lord. Every pastor should be his own evangelist; every church choir a Sankey. No outside help is needed. You are not unassisted, for He has said: "I will pray the Father and he shall give you another Comforter, that he may abide with you forever."

"Whoso trusteth in the Lord, happy is he."  
Pro. xvi. 20.

### PROMISE OF GOD TO ABRAHAM.

That promise is, "In thee shall all families of the earth be blessed" (Gen. xii. 3; xxii. 18, and parallel texts). Did God mean what he said? and has that promise been fulfilled? In the estimation of many professed Christians, it has been. I do not feel called upon to question their honesty or sincerity.

Two men sitting on a jury, of equal intelligence, may see testimony in a very different light; possibly from some prejudice unknown to themselves. But testimony is testimony after all. If God did testify to Abraham, "In thee shall all families of the earth be blessed," that testimony cannot be set aside by any speculations, nor by confining it to a *part* of the families of the earth, as some have confined that promise to this age, or present life.

For the sake of the argument, suppose I admit it refers to this age, or the "Gospel age," as they call it. Do they really believe that "all families of the earth" have been blessed in *Abraham* and his seed during the term of eighteen hundred years past? What of the millions on millions of the heathen, which, all this time, have been "without God and without hope?" Letting them pass, do they really believe that the millions of ignorant people, trained under the "Mother of Harlots," and denied the Bible, forbidden to read it in their own tongue under the penalty of death;—have all these families of the earth been blessed in Abraham and his seed? Have they not been continually cursed with the foulest lies concerning God, his character and government; being only represented to these ignorant souls as a God of wrath, of vengeance, having made them with immortal souls, which He intended to torment eternally if they did not submit to the dictation of pope and priests? Have such been blessed in Abraham and his seed in this "gospel age?"

The fact, supposing it to be a fact, that the gospel was preached in all the world to every living creature, as Paul is represented as saying it was, in his day, does not meet the broad promise of God to Abraham. No, it would be but as a drop to the ocean. "All families of the earth" cannot be confined to so small a period. It did not say, For a short period, some two thousand years hence, all families of the earth shall be blessed in thee and thy seed. It was a broad and unqualified promise; to qualify it, is to ignore it,—to make it void and unworthy of trust; and if this promise is thus treated who can tell



what promise of God is reliable? But what has God said? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 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 to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 8-11).

No, God's word will not fail of a full and perfect accomplishment; "All families of the earth shall be blessed in Abraham and his seed:" it will have no *partial* fulfilment, but a perfect and complete one, whoever may affirm the contrary. God does not do his work at the halves. He will make his work good to the letter.

One word more about Paul's statement in Colossians i. 23. Did it ever occur to our minds that Paul is prolific in what is called ellipsis? That is, the omission of words which must be supplied; for example—"Ye are come to Mount Zion" . . . "to the spirits of just men made perfect," etc. (Heb. xii. 22, 23). Now, who does not see, at once, something is to be supplied? What is it? Evidently, "Ye are (to) come," etc. The future, and not the present, is spoken of. So Colossians i. 23. Paul is not speaking of what has been done, but of what is to be done. Read it, then, thus, "Which (gospel) was (to be) preached to every creature which is under heaven, whereof I Paul am made a minister." This agrees with the commission given to the apostles, and harmonizes with other statements of Paul, that the heathen, in his day, were "without God and without hope in the world," and that he had himself preached the gospel where "Christ had not been named."

But admitting what some suppose is proof that Paul did actually teach that the gospel had been preached in all the world to every creature in his day; what follows? "Then shall the *end come*," said Jesus. Did the end of the world come in Paul's day? "O, no." Very well, then the gospel had not been preached to "every creature" in his day, or we must discredit Jesus' testimony. The text, however, so much relied upon—"Then shall the end come"—has no such sense or meaning as some persons

attach to it. Let us examine the text with the context.

As Jesus went out of the temple his disciples called his attention to the "buildings of the temple." "Jesus said unto them, See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The subject then was the destruction of Jerusalem and her temple. The disciples inquired of him, "privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end *aiōnos*—the age;" not of the "world," as our translation has it: for the end of the world, proper, had no connection with the Saviour's language in relation to the destruction of the temple. This destruction of the buildings of the temple, involving, as it necessarily would, the end of services there, the disciples construed into an end of that *age*, as it truly was.

In his reply, Jesus tells them, "This gospel of the kingdom shall be preached in all the (*oikoumene*) world, for a witness unto all (*ethnesi*, heathen) nations; and then shall the end come." The end of what? The end of the *age* spoken of, when the temple should be thrown down. This, to my mind, is clearly the sense.

Now as to the *oikoumene*, translated *world*, Matt. xxiv. 14. It is the same word found in Luke ii. 1, "There went out a decree from Cæsar Augustus, that all the (*oikoumene*) world should be taxed." All the world, here, was the Roman empire, and no more. Jesus uses the same word in his statement of how extensive the gospel should be preached before the temple at Jerusalem would be destroyed, and the Jewish age would come to an end.

Some of my opposers say, "There is not a nation under heaven but have the gospel preached in their own tongue." Suppose this statement is true now, has it been true for the last seven centuries previous to this? Certainly not: nor is it true now that "all the families of the earth," or any very considerable portion of them "have the gospel" at all, much less "in their own tongue."

If we admit that those families of the earth are blessed who have the true Gospel, whether they improve it or not: what of those "families of the earth" that have never heard of Jesus Christ or his mission to the world? Such families may be numbered by millions on millions, even in this "age in which we live."

Let us not run too fast. We may try to hurry

up God's work, and like Abraham take a Hagar and beget an Ishmaelite, instead of waiting patiently for Sarah to bring forth Isaac. God's word will not fail, though it may puzzle us to see how it is to be accomplished. "Is anything too hard for God?" Has he said to Abraham, "In thee shall all families of the earth be blessed?" Depend on it, it will not fail, but will be accomplished to the letter. Let us therefore not "err, not knowing the Scriptures nor the power of God." "All families of the earth" will surely be blessed "in Abraham and his seed."

Who are Abraham's seed? Say you, "Christ." Very well; but who else are his seed? "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise" (Gal. iii. 29). We see, then, that all in Christ are the seed of Abraham, and heirs of the promise. What promise? "That he should be heir of the world"—*kosmos*,—(Rom. iv. 13). Now Abraham and his seed, which includes the whole family of believers in Christ, cannot bless "all families of earth" till the "heirs of the world" are put in possession of that to which they are heirs. Can that be before their resurrection from the dead? Observe; the promise is to Abraham, personally, as well as to his seed; and as he did not personally do that work in his natural lifetime, must he not be raised from the dead to work with his seed in the accomplishment of the work of blessing "all families of the earth?"

Most of my opposers insist that Abraham must be raised from the dead in order to inherit the land which God promised him, and his seed after him, for an everlasting inheritance. That promise, they would say, never had its fulfilment; therefore to make it good, Abraham must live again. But suppose a quibbler should quote him Joshua xxi. 43, 45, as follows, "And the Lord gave unto Israel all the land which He swore to give unto their fathers: and they possessed it, and dwelt therein. . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel." Would they think that text excluded Abraham, personally, from a share in the land? So do none of the transactions of "this age," or any previous ones, exclude him from a personal, active part in blessing "all the families of the earth;" therefore, he and all his seed, by faith, must be raised from the dead before God's promise and oath to Abraham can be fulfilled.

Ed.

### "AN INQUIRY ON BAPTISM."

"How do you understand the baptism spoken of in 1 Cor. xv. 29, 'Else what shall they do which are baptized for the dead,' etc.?"

I understand it to relate to the *baptism of suffering*. The apostle's argument is, "If in this life only we have hope in Christ, we are of all men most miserable;" (v. 19). But there is a resurrection from the dead, viz., "Christ the first fruits; afterward they that are Christ's at his coming." . . . "Else"—if it were not so—"what shall they do who are baptized"—endure all manner of sufferings for Christ and his cause—"for the dead, if the dead rise not at all?" "Christ died;" and "if there be no resurrection of the dead, then is Christ not risen" (v. 18) but is still "dead;" why then subject ourselves to all manner of sufferings "for the dead" Christ, and the hope in him, as he is still dead, "if the dead rise not at all?"

That this view is the correct one the entire context shows; for the apostle immediately adds, "Why stand we in jeopardy"—a word here substituted for baptized in the previous verse—every hour?" . . . "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." Why should we subject ourselves to be baptized, or overwhelmed with sufferings of every kind and every form "for the dead" Christ, and make ourselves of all men the most miserable, "if there be no resurrection of the dead!" "Let us act more wisely, and make the best of *this* life by eating and drinking, and giving place to all such enjoyments as shall make our life comfortable and happy, for we shall soon die, and that ends all our hopes, "if the dead rise not at all."

That my position is correct is highly probable from the language of our Saviour to his apostles, when two of them asked to sit, one on his right hand the other on his left in his kingdom, he replied: "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? And they said, We can. Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized with; shall ye be baptized?" (Mark x. 38, 39). And in Luke xii. 50, Jesus saith, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" This baptism was one of suffering and death. The apostles and first Christians were called to endure or pass through this baptism, and were "in jeopardy," or in danger of death, "every hour" for their faith in Christ. This view of the subject removes the obscurity from the text which has puzzled so many expositors, and makes a harmony of the whole chapter. So it appears to me.

Ed.

## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

CHAPTER IV.

REVIVALIST THEOLOGY.

THE recent proceedings of American Evangelists, the attention they have excited, the crowds they have gathered, the impression they have produced, and the apparent good they have effected, has forced their proceedings into a prominence which makes it almost essential to examine, somewhat narrowly, the theology on which the whole movement is based. This is the more necessary because that theology, although doubtless exaggerated by revival preachers, is substantially and essentially the theology of the Evangelical body throughout England and America—I might almost say throughout the world.

One evidence of this is, that it is by no means unusual to hear ministers of repute insist that "the Gospel we all value as priceless, rests entirely on the truth or falsehood of the old orthodox doctrine of Eternal Punishment;" that "if that doctrine goes, Christianity, as taught in English pulpits, will soon follow;" that "if this fearful alternative of unbelief is doubted, the atonement becomes needless;" and that, "in short, everything must be changed."

Revivalists always act on this supposition. Mr. Moody is reported to have said, "I believe in the old fashioned hell. If I did not believe in hell for ever, I would not come here to preach night after night." This is plain speaking; and its importance, as showing the basis on which all his proceedings rest, can scarcely be overrated.

That he, like others, start with the notion that in consequence of Adam's fall, the race of mankind—every member of it—comes into the world subject to a death which is interpreted as meaning eternal sensitive misery in hell, no one doubts. But may we not ask—Scripture being recognized as the only court of appeal,—is this doctrine true? Where, for instance, is our authority for reading the warning to Adam, "In the day that thou eatest thereof thou shalt surely die," as if it implied, "I will put thee to death as a criminal," when its real meaning probably was, "In the day that thou eatest, dying thou shalt die," since death is the inevitable consequence of disobedience? For who can doubt that the death announced was like another portion of the sentence, "In the sweat of thy face shalt thou eat bread," a *blessing in disguise*? The prediction

that by the seed of the woman should deliverance be effected, must have opened up to Adam and Eve the prospect of retrieval from their ruined state. "They saw that God had not abandoned them, and that his thoughts towards them were thoughts of compassion even whilst He was pronouncing sentence upon them. They saw God was even then planning their return, and that his love was even then preparing the means of accomplishing it. In whatever way the promise might be accomplished they would see that its chief value lay in this, that it was a demonstration and a pledge of God's love."

The fall, when it took place, was obviously not unexpected, since it was both foreseen and provided for. We have a right therefore to suppose—God being infinitely wise and good—that it was permitted for wise and good ends, and further, that all it has entailed on the human race will one day be seen to issue in results consonant with the highest interests of the creature, and exemplifying infinite wisdom, justice, love, and truth.

Much that was involved in the transaction may be, and probably is, at present beyond our reach, but it is not difficult to see that without acquaintance with evil there could scarcely be any such thing as an intelligent and voluntary preference for good. That which had to be formed in the newly created being was what we call *character*, but character cannot be called into existence like light, or indeed have any being apart from the will of the creature to be acted upon. The fall, therefore, whatever might be its consequences, was but the first and necessary step in the education of humanity. I say of *humanity*, because throughout, Adam is never regarded as an individual, but always as the head and first father of a race.

And how many consequences follow! Expelled from the cradle and the home of his earliest days, man is sent forth to do his work, to develop his powers, to discover their limitations, to labor, to suffer, to sicken, and to die. And all this under apparently hard conditions. The very earth resists its tiller and brings forth thorns and thistles. The animal creation rebels against its appointed ruler, and must be subdued, so far as it can be subdued, by superior cunning or by brute force. Sadness intermingles with every joy, and henceforth, from the cradle to the grave, life becomes a fight.

We have next to observe the human being, as he is multiplied by fresh births, and grows from infancy to manhood under the conditions which now belong to the race. What these were we

have already seen, so far, at least, as they involve *change of circumstances*; that they carry with them a *change of nature* has been often asserted, and is without much consideration commonly assumed.

The phrase is an unhappy one. What we call human depravity—a depraved nature, means neither more nor less than this, the consequences which must invariably follow the separation of the creature from his Creator. Placed in that position—and Adam was so placed by his disobedience,—any created being would become depraved. The change that took place in our first parents after their fall was not therefore a change of *nature*, but simply the development of their independence. It was the necessary consequence of being left to themselves.

This was the only difference betwixt Adam and Cain. Adam, before his transgression, was in *close alliance* with his Maker. Cain comes into existence when that alliance was broken. Christ, the second Adam, renews through Himself the broken tie whenever and wherever the lesson taught by the separation has been perfectly learnt, *but not before*. Depravity, or the tendency to fall into evil to any conceivable extent, is therefore *natural* in every human being when "drawn away of his own lust, and enticed." Holiness, or the disposition to submit everything to the infinitely wise and good, is, on the contrary, *supernatural*, being the result of influences from above.

Whether, under such conditions, a man shall become a murderer like Cain, or a saint like Abel, whether he shall turn out a man of progress, like Nimrod the mighty hunter, or a preacher of righteousness like Noah, will depend on a variety of influences, the exact force and bearing of which we cannot fully understand. Temperament, temptation, the development of passion, will all have their influence; but more than all, and above all, will the character be swayed by a disposition to despise or to seek after that Divine help in time of need which, given from above, alone overcomes the power of evil, and fashions mortals into the image of God. In any and in every case a wise although often mysterious education is being carried out. But nowhere can there be found anything like evidence that in consequence of Adam's sin his descendants come into the world under the wrath, or exposed to the eternal indignation of their Creator. This notion is, from first to last, nothing better than a *diseased theological fancy*.

Again, I have no wish to be captious, but I am often puzzled in reading revival addresses, to know what can be intended, *beyond or different*

*from ordinary speech*, by what is said about the blood. The "blood is the life," and one would naturally suppose that the phrase, "Christ shed His blood for us," means neither more nor less than this, that "Christ died for our sins according to the Scriptures." But this does not seem to satisfy these persons, who talk as if they accepted Roman Catholic doctrine, and attached a mystical value to the *material blood* that flowed from the Saviour's wounds. What else can be intended by such expressions as these?—"Take the blood out of the Bible, and I would not carry it home. The Lord would not accept Cain's offering because there was no blood in it; God looked at the blood and was satisfied;" with many other such like terms. Surely it is high time that we asked ourselves distinctly what these things mean.

So, again, in relation to the sufferings of the Lord, what right has any man to say that these sufferings were *inflicted* by God; that He *punished* the Redeemer for the sins of men; that these pains satisfied Divine justice, and made it possible—which it otherwise would not have been—for God to forgive sin? Nothing of this sort is said in Scripture. These are merely human inferences, drawn, as it is supposed, legitimately, *from* the statements of Holy Writ, but they have no Divine authority whatever.

Scripture indeed tells us plainly enough that Christ was a *Sin-bearer*, for, having no sins of His own to suffer for, nor any defects of character needing to be corrected by discipline, all He did and endured was necessarily *vicarious*. But as to the precise way in which these sufferings acted on the Divine mind, or affected the penalties of the Divine law, *we know nothing*.

It may be said that I am forgetting Paul's significant declaration,—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." I am doing no such thing. But I am not willing to pervert this striking saying of the apostle, or to make it mean *what it does not*. What Paul gloried in *was not the crucifixion, but the reproach* that shameful death involved. He gloried in this because he saw therein the crucifixion of human pride, and because it crucified *him* to the world. It was in this, and in this alone, that he gloried. The crucifixion points only to the wickedness of man and to the redeeming love of the Saviour. As conqueror over evil and all that it has brought into the world, we believe that it was necessary, *although we know not why*, the Lord should endure its worst. That in so doing He overcame its author, and became the restorer of peace and joy of rebellious and ruined humanity, is the great fact on which all our hopes rest.

Finally, one cannot help being struck most forcibly by the circumstance that, so far as Scripture enables us to judge, the methods followed by the apostles in dealing with the unconverted *strikingly contrast* with our modern modes of proceeding.

In vain shall we search all the accounts we have of St. Paul's labors in order to find a case where any Gentile was hidden, living or dying, in health or in sickness, to look to Christ that he might be saved from hell. In vain shall we search for a single instance in which any one was taught that, by a glance of faith at a once suffering but now glorified Redeemer, his heart would be melted and changed, his character transformed, and he be made a partaker of the Divine life, and a sharer in the joys of heaven. These notions have been *grafted on* to the message since the death of the apostles.

Where, it may well be asked, in any report of the proceedings of the great apostle to the Gentiles, can we find anything corresponding to the action of modern revivalists! Paul was surrounded by Jews, far enough from righteousness, and by heathen, ignorant alike of God and of all godliness. Where do we find him calling together either the one or the other, in order to tell them that their eternal happiness depended on a change of heart taking place immediately? Where do we find him proclaiming to them that *now* was their day of salvation; that Christ was now passing by with a deliverance from eternal ruin in His hand, which might never be offered again; that everlasting consequences hung upon their decision?

Above all—for this is really the point at issue, *where* do we find him visiting a dying man, Jew or Gentile, who had lived to the last in sin, and saying to him at that solemn hour, that *if, then and there*, he would look to Jesus, he would be at once cleansed, pardoned, and made "meet for the inheritance of the saints in light?" Paul would have said, "Let my tongue cleave to the roof of my mouth" rather than I should utter such delusive words. He would unquestionably have left such an one in the hands of God, knowing full well that Christ-would appoint to every man *his proper place* in that world on which he was entering, and subject him there to such discipline and training as might best be adapted to his peculiar character and circumstances.\*

\* The case of the jailer, and that of the dying thief on the cross, may, at first sight, seem to contradict these statements, but such is not the fact. In neither of these instances had any invitation or entreaty been brought to bear. These were spontaneous applications for light and blessing, and were met accordingly in the simplest possible form.

A word or two more must now be added on the view that is taken by revivalists regarding the action of the Holy Spirit; a view which seems to me again *strikingly to contrast* with the conduct of the apostles. For where do we find any one of them speaking or writing as if he thought that the Holy Spirit—I say it reverently—had subjected Himself to the call of man; comes at human request, to this or that town or individual; waits, in fact on human petitions, and thus sanctions the notion that "prayer," rather than God, "rules the world?"

Of course it will be replied that the Holy Spirit inspires the prayer, and therefore is the only living agent in the production of good. But this is mere assumption. Who supposes that *every* petition offered even by good men is inspired by the Spirit? Who does not know that evil influences often stain our supplications? And who can tell that none such have mingled in the instances under notice?

It is a favorite notion with the friends and supporters of modern revivalist movements, that no greater proof can be had that the Spirit of God is with them than the circumstance—which is certainly remarkable—that public interest should have been so greatly excited, and such multitudes assembled, when in all their proceedings there was so great an absence of excitement, and so slight a display of either powerful talent or moving oratory. To this it is surely enough to reply that *any* popular assembly may have about it much that is singular, unexpected, or inexplicable, without its being in any sense supernatural. Nothing can be more hasty or dangerous than for any of us to *assume* that whatever happens in our religious proceedings that is inexplicable by ourselves must be supernatural in character. No good reason can possibly be found for such a conclusion.

I am, however, by no means disposed to allow that the recent marvelous stirring of the people of England by American Evangelists is incapable of being accounted for in a natural way; but as any endeavor to do this would only excite anger in the breasts of many, the attempt had better be omitted. Let it suffice then to say this, as of all such movements, that God may *use* them without *causing* them, and that He may grant His blessing *on much* connected with them, notwithstanding their being largely mixed with what He cannot either sanction or approve.

—♦♦♦—  
 "WHAT THINK YE OF CHRIST?"—Matt. xxii.  
 42. This great question is the pivot upon which the destiny of all who have heard the gospel turns.

## "BY NATURE."

A REVIEW BY ELD. S. W. BISHOP.

(Concluded from last month.)

This being man's condition, the condition of the race, from whence can help come? Let the Apostle answer.

Rom. i. 16, 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." This scripture plainly declares that God's system, means of salvation, is the gospel, and that through faith in the gospel both Jew and Gentile must find salvation.

Ch. viii. 1, 2: "There is therefore now no condemnation to them which are in Christ Jesus; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This scripture declares that there is freedom from the condemnation of sin to none save those who are in Christ, and that to get into Christ we must receive the law of the Spirit of life in Christ Jesus. This law of the Spirit is the gospel of Jesus Christ.

Ch. x. 8, 9: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." In this scripture the Apostle has laid down the principle in plain and positive language, that according to the Divine arrangement, salvation depends on a confession of Christ, and heart faith in the great fact that God raised him from the dead.

Will some one be kind enough to tell me of one thing in the works of creation that teaches the resurrection of Christ, or any body else? This we all *know* cannot be done, for no such thing exists. Neither did any member of our race ever learn of the resurrection of Christ by any inner light in man's nature. To assume this is to be glaringly absurd. But a knowledge of, and faith in, the resurrection of Christ, is absolutely necessary to salvation. Thus the inspired Paul states the Divine plan. And concerning whom is this language used? I answer, all men, both Jew and Gentile; "For there is no difference between the Jew and the Greek," (Gentile.)

This is not the only scripture where this plan is clearly stated. I will refer to a few texts that

positively assert that there is no salvation only on the principle laid down in the text already quoted, viz., faith in the death and resurrection of Christ.

"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" (1 Cor. xv. 17, 18). How plainly does this text teach the importance to salvation of the resurrection of Christ. But this is not all. Read verses 1-4. In this scripture Paul asserts that the Gospel is that by which we are saved, and that the offering of Christ for our sins, and his resurrection, are the fundamental principles of that gospel. In 1 Pet. i. 3, we find the following: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Who does not know that the resurrection of Christ could beget hope in those only who believe that great truth revealed in the Scriptures?

There is no justification unto life except through the resurrection of Christ, and none to an endless life except we believe in the resurrection of the Son of God. (See Rom. iv. 25.) "Who was delivered for our offences, and was raised again for our justification." This is God's plan; and it is the only plan he has devised to save lost men; for he has no plurality of plans.

To assert that God has taught the great doctrine of atonement through the death and resurrection of Christ by the works of nature, or that he has taught it any where save in the holy Scriptures, is nothing more than an ungrounded assumption. There is not a scrap of evidence of any thing of the kind that can be drawn from any source whatever. I challenge any man to bring forward any such evidence.

How then is man to gain this knowledge which is absolutely requisite to his salvation? Let Paul answer. 1 Cor. xv. 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."

Chap. ii. 4, 5: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Why did Paul preach? Simply that the faith of the Corinthians might not stand in the wisdom of men, but in the power of God.

The Emphatic Diaglott reads, "So that your faith might not be *by* the wisdom of men, but *by* the power of God." According to the plain

reading of these scriptures there is no such thing as getting hold on a saving faith except through the agency of preaching. This again is God's plan, and there is no other, for "none of the princes or people of this world ever knew" this kind of wisdom. See verses 8, 14. This faith comes only, I repeat, through the preaching of the word of God, the Gospel of Christ. "So then faith cometh by *hearing*, and hearing by the *word* of God," (Rom. x. 17).

See also verses 14, 15, "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?" This is the language of the inspired Paul. I know it has been assumed that Paul did not utter this language, that these words are not his. If this could be shown it would make no possible difference, for it is so evidently a fact that nobody can hear without a preacher, that none will have the temerity to dispute the principle. It would be no less inconsiderate than to say that we can see without the organs of vision. Paul endorses this principle by replying to his own statement of objections. (See verse 19.) But the language is Paul's language. Any one who will give the entire text and context a careful reading according to the authorized rules of syntax, will readily see that this language can be attributed only to him who is stating the entire argument which runs throughout the book of Romans.

We are again compelled to conclude that in order to salvation, all must believe in Christ, in his death and resurrection. This is the Divine plan, how muchsoever it may differ from schemes devised by men. The doctrine of "no life out of Christ" is the doctrine of the word of God. No man or woman of our race will be saved in endless life except through the Christ of the Bible; but there is no such thing as knowing Christ as the Son of God, save by having a knowledge of his resurrection, for he was "declared to be the Son of God with power by the resurrection from the dead." (Rom. i. 4.)

The idea that men can gain a correct knowledge of God and his Son, and be put on probation for eternal life by anything in nature, not only makes the revelation of God as given in the holy Scriptures practically useless, but it also annuls the plan of salvation through a crucified and risen Christ; and if true, falsifies the Divine record as contained in the Holy Bible.

But, says one, "The invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his

eternal power and godhead; so that they are without excuse." Certainly, and I once thought that this scripture favored the idea against which I am now writing; but God has in mercy to me opened my eyes to see things in a clearer light. Let us examine this scripture. It is written in Rom. i. 20.

The first question to settle is, of whom is Paul writing? I am told that he is writing concerning the heathen. To this I positively demur. He is writing concerning a class that know the truth, and "hold the truth," but hold it in unrighteousness. (See Rom. i. 18.)

They know God by revelation: verses 19, 21. They *changed* the glory of God to a system of idolatry (verse 23). No such change could be made unless they possessed the glory of God, for it would be impossible to change one thing for another unless they held in possession the thing that they changed for something else. They "changed the truth concerning God for a false religion." (Verse 25, *Emphatic Diaglott*.) They could never have done this unless they held the truth of God according to God's revealed system of *true* religion.

They voluntarily refused to "retain" this knowledge of God. (Verse 28.)

They knew the judgment, ordinance, or law of God, whose revealed penalty is death. (See verse 32.) Our version reads, "knowing the judgment of God;" the *Emphatic Diaglott* translates it, "though they know the ordinance of God;" *Campbell and McKnight's* translation reads, "Knowing the law of God. Men who possess all this knowledge are not ignorant heathen, whoever else they may be. No heathen has ever learned from anything in nature that the *ages* of sin is death. None have ever had this knowledge save those who have known God's law revealed to the children of men through the inspired writings or words of those men he has chosen to give that law to the people. These men, possessing all this knowledge, though they have departed from the living God, are without excuse, for *they*, by the assistance of the knowledge they already possess, can read the existence of God in the works of creation. This does not prove how much or how little unlearned heathen can know of God. I have shown, however, from the plain statements of the infallible word of God, that this knowledge can only be gained through the preaching of the word of God.

I am referred to Rom. ii. 14, 15; and am told that that text is proof positive that men can be saved by following the light that God has implanted in every man's nature. The text reads as follows: "For when the Gentiles which

have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another." This language, it is claimed, is used concerning the entire race; that the race have an innate principle which, if followed, will lead them to an endless life; and that this idea is taught by St. Paul in the scripture quoted above. Indeed this is the one text in all the Scriptures, which is brought forward to prove this doctrine. of innate goodness, light, and a knowledge of God and truth in the sons and daughters of our race. If this text does not prove it, it is not taught in the Bible, for there is no other text on which any dare rely for proof. Does this scripture teach that God has implanted in every man's nature a principle of light, goodness, and knowledge of the truth sufficient to put him on probation for eternal life, and to bring him to an endless life if he follows it? This shall be the question that shall engage my careful investigation in the few concluding remarks I shall make on this subject.

If it be true that St. Paul intends to teach that unconverted men—the race,—have a law of righteousness and truth written on their hearts, then are the following conclusions logical and inevitable. Every individual of the race is possessed, in his own nature, of a redemptive principle. If this be true then (1.) There is no need of a Christ. It is only necessary to follow this principle, or let it work, and redemption will come independent of all other appliances, and all outside helps. (2.) If this be true St. Paul has made a false statement concerning the real condition of human nature. He has declared in the scriptures I have quoted, and many others which I have not quoted, that human nature is utterly fallen, and entirely helpless in itself, so far as salvation is concerned. This is positively untrue if man has an element of redemption in himself. (3.) If this be true, St. Paul contradicts his entire argument running through the whole book of Romans. The great, and entirely successful effort of the apostle is to establish the fact that redemption, or salvation is only through a crucified and resurrected Christ. (4.) If Paul taught the sentiment that some draw from this text, he stands opposed to Jesus Christ; for no truth is more plainly taught than this, that salvation is dependent upon faith in the Christ of the Bible, and that Jesus of Nazareth is the Christ. (5.) This idea is opposed to every known fact in the history of the race. It is a well known fact

that the more absolutely men and nations are left to follow the "principles" inherent in their nature, the more speedily, and surely will they go into all the loathsomeness of barbarism. Human nature is sadly fallen, lost beyond the reach of any human help. "They that are in the flesh cannot please God" (Rom. viii. 8). "The carnal mind is, (by nature,) enmity against God."

"But God hath concluded them all under sin, that the promise by faith in Jesus Christ might be given to them that believe" (Gal. iii. 22). Here is the only help for the race; faith in Jesus Christ. Not one of our race can form a life union with Christ, and thereby secure an endless life, in any other way save by faith in him as he is revealed in the Scriptures of truth. If, therefore, the millions that have died in utter ignorance of the Christ revealed in the Scriptures, are saved in an endless life, they must have a future probation, gain a knowledge of Christ, know the plan God has devised through him, the gospel of Christ, and embrace it by faith. If no such probation is granted they must remain in endless death. And why? Simply because they have had no opportunity to secure an endless life. Would such a disposal of uncounted millions of our race be a manifestation of infinite love, wisdom, and justice? I think not. Rom. ii. 14, 15, is not, as some suppose, out of harmony with this arrangement. That scripture refers to converted men and women. Who will assume that unconverted Gentiles have the law of God written on their hearts? Who dares assert that the inspired Apostle directly contradicts his own oft repeated statements? He has declared in emphatic language, that "they that are in the flesh cannot please God;" that "the carnal mind cannot obey God's law;" and that "the natural man cannot know the things of the Spirit of God." To suppose that he will contradict all these statements, and assert that unconverted Gentiles can "by nature" keep the law of God, is to deny the inspiration of his writings, and assume that his teachings are wholly unreliable. If the Gentile world is here spoken of as having God's law written on their hearts, instead of being in a fallen state, they are in covenant relationship with God, and will be saved without change, for they need no change. We have been accused of Universalism, but here is Universalism of a new type. All men are, according to the view taken of this scripture, in covenant relationship with God, and, therefore, "by nature" heirs of eternal life. This is universal salvation without a Christ.

But I repeat, this scripture has no reference to the unregenerate, it refers to converted Gentiles



only. I will give a learned criticism given by Prof. Wilson, in the *Emphatic Diaglott*. The word translated "by nature" is *phusei*. Here is the criticism on that word: "Phusei by nature, means also an *infused disposition*, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. (See verse 26, and Jer. xxxi. 31-35, with Heb. viii. 6-13; x. 16; 2 Cor. iii. 3). See Parkhurst on the word."

That this is the sense of this scripture is most certain from the consideration that it cannot possibly be true of any save those who are in Christ. Thus vanishes all that appears to be genuine in this "nature" argument, urged against the doctrine of "the ages to come." The fact that it was thought a necessity, and its supposed validity being destroyed, is a double argument in our favor. Surely "we can do nothing against the truth, but for the truth." Amen.

*West Meriden, Conn., 1875.*

#### FUTURE HUMAN KINGDOM OF CHRIST.

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David, and He shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32.

I suppose that all, upon reflection, will agree that whatever the Lord God was to give to this infant, must be something which a perfect and sinless, but still a grown, taught and perfected man could administer. Some *human* kingdom, all Christians surely must agree, is to be administered everlastingly; and the question turns altogether upon the meaning of the two phrases, "the throne of his father David," and "the house of Jacob."

First, then, as to the locality of this kingdom. The difficulty of explaining many of the most important parts of Scripture on the assumption of a locality away from this earth, has been, perhaps, already sufficiently dwelt upon; it is a notion, that was, I think, unauthorized among the Christians of the age of the apostles and apostolic fathers; and I think we may safely say, that nothing in St. Mathew or St. Mark gives it any sanction, but that very much in these Evangelists is opposed to it.

Granted then, that the grown, taught and perfected man Christ Jesus, will reign on earth, is it revealed that the Jews, by the free election of God, are to have any

special position in his kingdom, nearer to his bodily presence than other nations? If they are then the phrases "house of Jacob," and "throne of David," would have a very tangible meaning: and if not, some other meaning must be sought for them.

The reader may be prepared to answer this question in the affirmative, but the two following limitations should always be remembered:

1st. A certain number of Christians without distinction of sex or nation, will reign *with* Christ in a far higher position than the house *over* which he is to reign. These will be over the house of Jacob with him, and in Christ's and David's throne in a more intimate communion with him than that of any subjects, however blessed or happy.

2d. If individuals whether Jews or Gentiles, have reduced themselves to the moral position of devils in this life, it is most certainly revealed that they, as individuals, will partake of devils hereafter, notwithstanding general promises.

But if we take care to keep these limitations in mind, I do not think there is any difficulty in seeing that a national covenant will yet be carried out between Christ and his countrymen, distinct from the higher individual unity between Him and His members.

Whitby, in his discourse on Rom. xi., says the conversion of the Jews was "the constant doctrine of the Church of Christ, owned by the Greek and Latin fathers, and by all commentators I have met with on this place;" and as it is indeed very generally allowed in words by different writers at the present day, I shall not attempt to draw out the evidence for it into any brief form. I will merely remark, that if we grant this doctrine, as deducible from Holy Scripture, it will require a very peculiar system of interpretation to separate from it the view that the Jews are indeed to be the "metropolitan nation," under Christ and his saints.

Not only may we, as scriptural students, ask what is revealed concerning the Jews? but, as political observers, gifted with the ordinary amount of political pre-science, it is perfectly competent for any one to enquire, what is the probable political destiny of this extraordinary people?

I hinted indeed, above, that if the Jews were to have any peculiar position in Christ's kingdom nearer to him than other saved nations, it would be by the "free election of God." I am, however, far from implying by this phrase, that the Jewish mind is not moulded, and the Jewish destiny gradually developed, by the action of in-

dividual free will among them, as among any other people, and by such outward circumstances too as they, like other people, are liable to. The Jews are, in fact, one of the best instances we can take to explain the compatability of the free election of God with the free will of those whom he elects. It was foreordained and promised to the patriarchs, that Christ should be King of the Jews; but the Jews of their free will chose to put themselves under Saul; God let them do so; but he has so arranged circumstances, that they are without a king at present; they may at present, of their own free will, choose either anti-Christ or Christ; if they accept the latter, the fore-ordained result will come to pass without prejudicing their freedom; and if on the contrary, they submit to the power, they will assuredly be punished, but be gradually again brought into a position for making ever fresh choices until their wills are chastened into a coincidence with God's will.

Waving, therefore, the question of the *revealed* result of God's predestination, let us look at the tendencies and moral forces which seem to be acting now upon this people, without reference to a supposed natural or supernatural origin of such forces. Do we see anything in their own present state of mind which would make them more likely than any other nation to accept Christ as their King if he were to offer himself to them? I answer simply thus:

There is not one Christian nation—extraordinary and astounding indeed it is to say so—that has retained the idea, the aspiration after, or belief in, a human perfect universal monarch to direct and head the world in that contest against evil which they all know and own to be going on.

We own there are certain injurious forces acting in the world, poisons, siroccos, liars, slave dealers, and so on. *Christian nations* recognize a good spirit dwelling in each individual to counteract the mental division of these forces. Physical evils they are willing to grapple with in their own strength. *They have totally lost the aspiration after a perfect good man, who, with body and soul, as well as spirit, is to head them in their contests.* Individuals wish and pray for such an one, but there is not a court, a congress, or a parliament in Europe, or the Isles, or America, that would not, at the present day, scout, scoff, and jeer at the statesman, who should propose some practical measure to smooth *His* way on his expected arrival. We know our own country best, but all Christian countries are alike in this. It is the recognized rule among us to treat subjects only in their secular and ecclesiastical as-

pect. The secular indulges all that relates to man as a citizen of the world; the ecclesiastical considers him as a member of some religious visible society. It is allowed amongst us that to go beyond this, and to discuss theology or Divine Revealed Truth in our legislature, would in the disunited state at which we are now arrived, *break up human society.* Now the discussion of theology has broken up hundreds of churches; this we are so used to as almost to be indifferent to such a result; but to break up states we rightly look upon as a vast evil, and to prevent this, we knowingly avoid the discussion of theological truth; or in other words, we agree not to settle what are the claims of Christ upon our allegiance to his principles and person; for what else is Christian Theology but the discussion of this claim? No Christian state, as at present constituted, could exist under the successful statement of His evident claims; no Jewish state, if we may judge from history, can exist without owning them.

The famous events of 1851 in England, illustrate so clearly what I mean, that I may be pardoned for referring to them.

A person, we all know, does claim to rule this kingdom (England) as the vicegerent of Jesus Christ. The nation met in parliament to consider the *aggression.* Men's minds were very much aroused for a long period; and numberless plans and suggestions of defence were, with many and moving arguments, and with much labor, elaborately discussed. The claim was considered in parliament only as an attack on the monarch, or the temporally established Church. Who can paint the indignation of an intelligent early Christian, could he have arisen from the dead, and learnt that among us, to have considered the *aggression* as a transgression of Christ's rules, and therefore practically as an attack on Christ, would have been simply useless and impracticable. Only a few individuals realize Christ as a human Monarch who has rights, prerogative and supremacy given him by God, as a reward for certain definite human acts. To bring his rights forward and state them, would, it is felt, create such difference of opinion, and moreover, be so *noel* (oh, huge and horrible apostacy), that it is not attempted. Christ as a teacher, indeed is often, or sometimes, alluded to in our great national representative assembly; Christ as sacrifice, a Redeemer, is believed in; and the second person of the Holy Trinity, with the Father and the Holy Ghost as our God, is on solemn occasions recognized; *but never Christ as an absent man monarch.*

In saying all this I am merely stating recognized facts, and I am doing it merely as calculating the human probability of our accepting a given monarch under certain supposed circumstances.

But when, under these same circumstances, we look at the present nation of the Jews, scattered and divided in all lands as they now are, what do we see? It is perfectly true that on a definite occasion they rejected Christ, and they still reject Him as teacher, sacrifice and king; whom we accept as teacher and sacrifice, and as Divine, but not human king; but *they stand far better than any Christian nation in not having lost the very idea of him as a human king.* St. Paul expresses their present condition clearly, there is a veil over their minds at present, "nevertheless, when it shall turn to the Lord the veil shall be taken away." Humanly speaking, and looking in the most unprejudiced way possible at the present aspect of Christianity, and the present aspect of Judaism, there is every human prospect that things will turn out exactly as was prophesied 1800 years ago. If the Jews were gathered into the land they still claim as their own, and they were to incur in consequence a formidable military attack from European powers; if the Jews were on the very point of being put down, and some sign of the son of man should appear, what more probable, humanly speaking,—and merely taking Europe and the Jews as we now find them,—than that the Jews should nationally accept Christ, that nine European newspapers out of ten should scoff at the "sign," that individuals should accept it, and that the sudden taking away of these individuals should then be the beginning of the moral action upon the remaining nations, which is described to us in numberless places of Scripture as the real purgatorial fire so injuriously misapprehended by the Roman Church.

If then the Jews will, as far as we can judge, almost certainly be the first people to turn nationally to Christ, can we be surprised that they will be metropolitans among the nations, and that Christ while reigning with his saints, may fairly be described as filling the throne of David over the house of Jacob.

*Extract from D. I. HEATH'S, M. A., "The Future Human Kingdom of Christ."* The position taken in the main points endorsed heartily by  
HENRY BRITAIN.

*Birmingham, August, 1875.*

IMMORTALITY is an investment, not a thing invested. It is to be "put on," and is a gift offered to men as a part of the recompense of reward for blessing God.

## CHILDHOOD: ITS PRIVILEGES AND RESPONSIBILITIES.

When the Apostle would describe the condition of the world, he writes the Ephesians, "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Hence, he says to the Corinthians, "The natural man received not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." And it was because such was and is the condition of the unregenerate mind. For Isaiah says, that at the time of the coming of the Lord, "Darkness shall cover the earth, and gross darkness the people." That Jesus came not only as "The Way, the Truth, the Life," but as the Light of men, even "the true light, that lighteth every man that cometh into the world;" and though he shone in the darkness, and the darkness comprehended him not, yet as the true Light he continues to shine; for, though seated at the right hand of the Majesty in the heavens, waiting till his foes be made his footstool, He, nevertheless, has constituted his body, "the fulness of himself," and as he has also constituted each individual complete and perfect in himself, making them to comprehend the riches of the glory of the mystery of the gospel, which is "the Christ in them, the hope of glory," they realize that it is through them that He performs his obligation to the world "to lighten every man that cometh into it."

Now, Jesus went everywhere throughout the land of his own people, proclaiming himself the Son of God, the Redeemer of Israel, the Messiah, the King of the Father's provision for them. He chose and selected his apostles to complete the mission to the Gentiles which he commenced to his own people, "the lost sheep of the house of Israel," saying "Go ye into all the world, and preach the Gospel to every creature." And Paul tells us how they executed their mission, saying, "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." To the Colossians he says, "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

According to these testimonies, the accredited

apostles gave universal publicity to the gospel and completed their mission. There remains nothing now to be proclaimed; we are not at liberty to add to or take from the gospel which the apostles received and published. But our mission is to be living apistles read and known of all men.

It is not theory, or doctrine, or eloquence, or learning, or wisdom, that the world needs; but the living every day illustration that "the Christ liveth in us;" that he is manifested in our mortal flesh," and that consequently the fact is demonstrated that we are members of his body, of his flesh, and of his bones; that therefore it can be truly said of us, that it is no longer we who live, move, think, and act, but "the Christ that dwelleth in us." This involves the momentary realization of the reality of our sonship, and participation of the Divine nature. The heart's assurance that we are really born of God; that "the Spirit beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint-heirs with Jesus the Christ." Ah! my brethren, until this grand and glorious truth is masticated, digested, assimilated and incorporated into our very being, there can be no enjoyment of the Spirit of adoption, and no legitimate realization that God is our Father, or expression of the faith. When, however, we realize our relations to the Father through the Son, then can we truly "*rejoice with joy unspeakable and full of glory.*"

Then we will live as citizens of the kingdom of heaven: as those who have been delivered from the powers of darkness and translated into the kingdom of his dear Son." Then will our aspirations, desires, and ambitions, all be concentrated on the things that belong to our new relations, and all things belonging to our visible and fleshly relations will be subordinated to the development of our God-like nature and character, that we may know how to act as kings and priests, when our Elder Brother, who completed his education long ago, shall return bringing the kingdom with him.

It is the realization of the actual translation into the kingdom, the real adoption, the new creation, that changes all our aspirations, desires and conduct, and makes us to differ from our fellows, and causes us to emit the light of the Spirit-life we live, to all who surround us, and by which our living head performs his functions as the light of the world, and we are manifested as the lights of the world, as conspicuously as a

city with its prominent domes, towers and steeples standing on a hill. No curtain, no veil, no shade, can obscure or obstruct the penetration of those living rays we reflect from our indwelling sun and source, because, it is "the Christ in us" that shines. We have negated, denied our humanity in taking up our cross, and putting the old man to death, by the crucifixion of all the affections and lusts. Thus our Redeemer has borne our humanity to the holy of holies, while we have become the manifestors in our mortal flesh of *his life*. Thus it is no longer *we* who live, "but the Christ who liveth in us." We live, then, as sons of God, not as sons of men. Whilst the Christ appears in the presence of the Father as *the Son of man*,—*the man* Christ Jesus, and representative of all his brethren in the flesh.

But enough for the present: "a word to the wise is sufficient."

G. B. STACY.

*Amelia, C. H., Va., 1875.*

### THE BLINDNESS OF ISRAEL.

Paul says, "blindness in part has happened to Israel, until the fulness of the Gentiles be come in," (Rom. xi. 25). We see, from this language of Paul, that Israel was blinded in part. They were not totally blinded. For they believed that a Messiah would come and establish a kingdom in which they would be the subjects; and their Messiah would abide for ever. (John xii. 24). The Jews thought the kingdom promised in the prophets would be established at the first Advent. They did not see, nor understand that the Messiah was first to come and make an offering for sin; and in this the great mass of them are blinded to this day; and it seems they will remain so, until the fulness of the Gentiles be come in. The above could be greatly enlarged: but I leave it for abler pens.

The blindness of the Gentiles consists in believing, and advocating that Christ is King now. Each and every party claim their church is the kingdom; and Christ is now reigning over them as their King. They do not see, nor understand that "God hath spoken to us through his Son." (Heb. i. 2.) God is the Law-giver; and Christ the Mediator. They do not understand that the "Nobleman is gone into the far country," and must return before the kingdom will be established. They seem to be as much blinded now as the Jews were 1800 years ago, only in a different manner. The Jews expected such a king-

dom; as the prophets spoke of; but denied the King. But the different sects acknowledge the King, but deny the kingdom as revealed to us in the prophets. They also mistake the time when the kingdom will be established; and, therefore, claim that many of the prophecies must be understood figuratively. And it seems this blindness will remain upon them until the end of this age. Then the Lord of hosts will destroy the covering cast over all people, and the veil that is spread over all nations. "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."

W. H. WHITMAN.

Galesburg, Ill.

"LINES OF RESTITUTION."

BY E. OWEN.

Oh! the soul inspiring thought,  
 Filling us with admiration,  
 When the work of faith is wrought,  
 We may share the great salvation,  
 Which the Saviour will provide,  
 In the times of restitution,  
 If we now in him confide,  
 Though in pain and destitution.

What encouragement to hope,  
 In our trial, and temptation,  
 What variety, and scope,  
 In the work of man's salvation.  
 All the creatures God has made,  
 Yield to man their contribution,  
 And God's glory be displayed,  
 In the times of restitution.

Oh! the love incentive strong,  
 In our day of tribulation,  
 We may join the white robed throng,  
 The other side of their probation,  
 When the Saviour shall have come,  
 With reward and retribution,  
 With the many mansioned home,  
 And the times of restitution.

Oh! the faith supporting view,  
 In our periods of desponding,  
 Of all things created new,  
 God with man, then corresponding,  
 No more blight, nor death, nor tears,  
 In the creature constitution,  
 And a life untold by years,  
 In the times of restitution.

Portsmouth, N. H.

A GOSPEL PROBATION FOR ALL MEN.

THE limits of the last number of this periodical prevent more than a tracing out some of the foundations in reason, and in the philosophy and letter of Scripture, which support the view that there is for all men a Gospel Probation; and that consequently where there is no such thing in the present world, there will be in the world to come.

No elaboration is possible now, either to support or to follow out suggestions made, or to protect oneself against every imaginable misapprehension, or to answer, as they might be, cavils and objections. Such work must be left for another time and place, and if God permit shall be duly undertaken. At present we indicate only without exploring, regions where treasure both discovers and hides itself from view: and to the God of truth we commend ourselves and those of our readers who will commence the search.

Let us understand at the outset that the inscrutable Jehovah has not addressed Himself to us in His Word in such a manner as that any readers whatsoever must exhaust His meaning at a glance. The Scriptures are not a "prices current" or a programme of the performances during the World's Day. They have little to disclose to comparatively careless, indifferent, easily-satisfied hearers. They suppose a strained ear, a thirsty heart, loins girt for labor, spirits bent in homage, but above all spiritual discernment and sympathy with the glorious Being whose riches of righteousness they reveal.

The error of the Jews respecting the meaning of the prophets and the nature of the Messiah's deliverance arose from the want of this. Narrow, prejudiced and carnally-minded, they imagined that to be spoken of their party which was meant for mankind, and, as a nation, utterly failed in spiritual penetration and in comprehension of and sympathy with the scope, aim, and intent of the Divine method and idea concerning the destiny of the race. Is not the Christian Church of the present day laboring under the old Jewish delusion in translating for the benefit of the elect few under this dispensation, and making to terminate in them, promises in Christ which, as the scheme unfolds, will be found to have a further-reaching and all but world-wide application? We will at all events agree that the Infinite Word, like the material heavens, contains much more than the superficial observer imagines, and that just as to the telescope new revelations of physical fact are made,—so the higher the spiritual faculties and attainments of the intent and worshipping students of Scripture.

the more will it be given them to discern of luminous truths emerging as it were from voids of darkness,—every discovery confirming the conviction that the sphere of redemption is infinite and its centre one. Or, once, more like those stories of lake-buried cities, about which travelers differ so much,—according to the optical powers which they severally possessed, and the atmospheric conditions which obtained at the time,—so do the Scriptures reveal in different degrees of their hidden treasure to different observers; and some, coming to gaze in an hour of infinite calm and exquisite brilliance, see wondrous things which they can *prove* to no man, for God made the day in which they saw them.

It is necessary to guard against the misapprehension that what will now be suggested is an argument for Universalism. Nothing can be stronger than the writer's conviction that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, *who hold the truth in unrighteousness*, and that among the things which men may forfeit by the abuse of their freedom is not only blessedness but life itself. But that the suggestions should make for the belief in a Gospel probation as the alone ground and reason for salvation or forfeiture of eternal life in every case, is the very object proposed; and to that object, without further preamble, we will now address ourselves.

Now when asked for Scripture proof of the theory that each portion of our race is destined to have a Gospel probation, we are tempted simply to point to the Scriptures themselves. That great message was palpably addressed not to individuals among mankind, or to generations among generations, but to all mankind in all generations. It reveals to us the Creator's longing for creature love and worship,—longing and working for the advancement of the creature in all honor, glory, and blessedness,—and such dispositions towards the race, in which not God alone but all heaven is represented as participating, can never be satisfied by the salvation of an elect few, or the reaping at the end of the world of one or more last generations, who shall in consequence of the slow unfolding of a series of dispensations have attained a front rank in privilege, at the cost of the loss of all but a fractional portion of the previous populations. Let the reader ponder the suggestion that the revelation of God to any one of His creatures *implies* the same privilege to all creatures of the same kind, for "God is no respecter of persons." That the first man,—or the first selection from among men,—being made acquainted with his Maker implied and was a pledge of the thun-

derings which should afterwards speak to a nation, and those again of the Gospel which was to be preached to every nation under heaven.

The fact then that we have the knowledge of God as the Scriptures convey it, affords the very strongest presumption that the same knowledge shall, sometime and somewhere, be communicated to all.

For further. Let the reader think first of the vast provision God has made for the continual multiplication of the species, and of the fact that He has "made of one blood all nations of men to dwell on all the face of the earth,"—that He has given an imperishable testimony of His love and concern for them and disclosed ineffable glories of character in the gift and sacrifice of His beloved Son,—and then let him strive to believe that after having made a race with capacities for the knowledge and love of Himself, and being in a position to convey that knowledge to them and to astonish them with the undreamt of loveliness of His awful face, He should choose and be content to admit only an insignificant remnant of the mass into the arena of His glories; while the vast bulk of Christ's brethren in the flesh were to perish without having even heard of God or knowing of His precious gifts. Let the reader ponder the suggestion that the *anxiety* to save the world bespoken in the gift of Christ *implies* the intention to make Christ known to all,—alike for God's own glory—the exaltation of His Son—and the satisfaction of His longing for the salvation of the race. If a man builds a life-boat it *implies* that he will use it. If a man dig a well it *implies* that his own flock shall drink of it. If a heathen mother travels leagues of wilderness for a saving charm, it *implies* that she will use it for her children, and not—after testing its efficacy upon one—see the rest die before her eyes while she clasps the precious ointment box *still full!* It is not we who are responsible for anthropomorphic representations of the Deity. God Himself has given us the amplest warrant in His own Word, but constantly guards Himself against the possible suspicion that, like man, He is "a respecter of persons." He is "no respecter of persons," and His provision for the knowledge of Christ by an elect few *implies* His provision in subsequent ages for the knowledge of Christ by all.

For again. There was no more native virtue in any of the privileged saints of the Old Testament, or the New, than there was in the first disciples of the Ephesian Church, of whom Paul wrote: "And you hath He quickened, who were dead in trespasses and sins, wherein in time

past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." The catalogue of Bible saints is almost the apotheosis of the greatest sinners. There is not a crime in the decalogue, in which one or another of the saints did not distinguish themselves; not a list of the works of darkness of which the Apostle could not say, "and such were some of you;" not one of the characters which are enumerated as being shut out from the eternal city, which did not, in germ or effluence, once belong to all the saved within the gates. The inference is irresistible, that since no native virtue recommended the elect for the probation which in them proved efficacious; therefore, the rest of mankind, not more guilty or less salvable, shall know and be tested by the same proffered grace.

*Every saved sinner IMPLIES sinners to be saved.*

Is not this the grand key to the mystery of Election? The doctrine and facts of election run through Scripture in lines of light that cannot be gainsaid. The facts of election to special privilege are the prominent facts of society,—the most patent and the most perplexing of its phenomena.

But the election of a few to Gospel privileges IMPLIES the after election of the many,—the salvation of the first, fruits IMPLIES the salvation of the lump; and the existence of the *first-born* the *after-born*. For that this is the case as regards one nation at least, we are left in no doubt whatever by Paul's argument and declarations in the Epistle to the Romans, (Chap. xi). No methods of interpretation can honestly warrant any narrow restriction of the sense of the Apostle's grand conclusion: "And so all Israel shall be saved;" and that "God hath concluded all in unbelief, that he might have mercy upon all." If the language of detached texts might be made to sustain a confined application, the argument itself will not bear any other than a literal interpretation of its comprehensive expression. To save a theory the language must be made inappropriate and silly. Can such a treatment of God's Word satisfy "the reasonable soul" of a Christian reader? The present writer, however, assumes that wherever the word "all" is used, it is to be understood according to customary Scripture usage,—as admitting of certain exceptions, but properly descriptive of the general fact.

But in the Apostle's argument reference is made to the "fulness of the Gentiles," previously brought in, and expectations are purposely raised as to the consequences to the world at

large of the engraving again of the "natural branches." The salvation of "all Israel," therefore, becomes the pledge of the salvation of "all" the Gentiles, upon whom the blessing of Abraham has descended; for "in him shall all the families of the earth be blessed."

And this is the very burden of that "mystery" which was "kept secret since the world began," and which forms the topic of such frequent reference in the Epistles to the Romans, Ephesians, and Colossians, that "the Gentiles should be fellow heirs and of the same body, and partakers of His promise in Christ by the Gospel."

I ask the reader, after he has read the usual comments upon these passages, to say if he is honestly satisfied that their meaning is all met, answered, and exhausted by the fact that the Gospel was preached to the Gentiles, after its rejection by the Jewish nation? Something far greater and more universal than the selection of an elect Church from the Gentile masses is conveyed by the language of the inspired writers. Something which leads up to the other declarations that all things shall be gathered together in one in Christ; that to Him every knee shall bow, and every tongue confess that He is Lord of all to the glory of God the Father; and that the whole creation "shall be delivered from the bondage of corruption," when the sons of God are manifested, for we believe it is to be profoundly true, in the admirable language of a correspondent of "OUR HOPE" in August: "That, with regard to men, the redemption of the human family is consequent upon Christ taking hold of our nature, and making it a sharer of His own life, and that the redemption thus initiated *will extend to other creatures.*"

In harmony with these views are all of those references to the world-wide consequences of the Saviour's ministry and death; which are by far the most numerous of the passages in which the Gospel is the theme.

We come, then, to the conclusion that the most narrow and hyper-Calvinistic view of the special privileges of God's elect is absolutely true, and that the widest application of the benefits of Christ's redemption, short of universality, is also absolutely true, the one *implying* the other.

Vain are all attempts to read away the doctrines of predestination and election to special privileges here and hereafter. If the *doctrines* could be demolished, we see the *facts* around us day by day. But in our view all the corner-stones of the orthodox theology are also the foundations of a larger faith,—*viz.*, that the Gos-

pel probation to which they refer shall also be granted to the masses of mankind.

We cannot stay now to particularize passages confirmatory of the extended and progressive application of Christ's redemption; but hasten to indicate where a foundation for our faith may be found in the denunciatory passages of Scripture. In every one of these it will be found that there is implied, on the part of those obnoxious to the Divine wrath, *precious acquaintance with the truth*, and a *voluntary abandonment or rejection of the Saviour*. For such "there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." But what is this but a virtual declaration that there is a Gospel probation for all men? If all men are judged with reference to their conduct towards the Saviour; if they are judged according to their works and "this is the work of God that they should believe in Him whom He hath sent;" if they are judged in reference to their conduct towards Christ's "brethren;" then, there must be a Gospel probation for all men. There is no other exhaustive test of the quality of human souls but this,—*"the truth as it is in Jesus."* If this fail, there exists no other moral force in the realm of spiritual potencies which can redeem fallen humanity: and those who resist and reject the most adorable object conceivable, with transcendent claims to homage and obedience, condemn themselves, and are obviously unsalvable. But if this is so, will not every soul be tested.

Does the refiner, after finding some gold in some ore, throw the rest of the ore away, condemning it without a trial? The supposition is inconceivable, that God having tested the efficacy of the Gospel of His Son upon fallen humanity, with the most glorious results in individual cases, should not provide for the application of the same test to the whole human family. The reiterated allusion to the old prophecy: "He must reign till He hath put all enemies under His feet," necessitates the acceptance of this belief. For how shall "all the enemies" of Christ be discerned, or discover themselves, until opportunity is given them to declare themselves friends or not?

And have we no warrant for this expectation in the *character* of God? He is represented as possessing "riches of goodness, forbearance, and long-suffering." With reverent submission he it said, this seems scarcely appropriate in reference to the endurance of the rebellion of individuals during periods of ten, twenty, forty, up to seventy years,—periods which to the Eternal God

are nothing. When the Apostle used such language, he had in retrospect and in prospect, the long procession of human sins from the first to the last—until the end of time; and what God is towards the race *implies* what He is towards individual man. The "riches of His long-suffering" are not exhausted during the vapor-like life of individual men.

But, leaving this ground, let us turn to what we *know* of the character of Christ. He, in whose breast there glanced and trembled an ever-living well of human sympathy, never turned a suffering child of man away who came or was carried to Him for physical relief; professing faith in His power and willingness to bless. That He looked upon the hypocrites with indignant reprobation we know: but that the untaught common people He regarded with infinite compassion we also know. Can it be that the heart of the Saviour bled for the physical sufferings of humanity, and urged Him to cast out the devils which occasioned some terrible maladies, and does not equally, nay, far more, compassionate the spiritual calamities of the race? The being born where Gospel light can never come; the being reared where all—absolutely all—the influences are unfriendly to good and overwhelmingly powerful for evil; where reformation appears hopeless unless the human being can be lifted out of its circumstances and placed elsewhere; the being possessed by evil spirits, which the poor victims cannot cast out themselves, knowing not even the name of Jesus to adjure them by?—Is it conceivable that He who felt for and cured the physical, should not desire to put forth His equally potent and far more wondrous power to cure the greatly more pitiable moral ailments of the race? If in the knowledge of the Saviour there was but this existence for man's trial—would those blessed feet have ceased their travel after three years ministry in Galilee? Do we not know for a moral certainty that had He extended His journeys with a supernaturally extended life, He would have trod no land upon the globe without striking some immortal fire even from hearts of flint? Magdalenes would have wept upon His feet in India: robbers would have confessed to Him in Gaul: mothers in China have called Him blessed: children in Mexico would have sung His praise: pirates of the Norse lands would have left their ships and followed Him as disciples. But the probation of the Saviour's living presence and earthly ministry was confined to three short years, and to the narrow limits of Judea; while the rest of the race, with similar capacities for recognising and cleaving to their God, are allowed to pass away



without the chance. Is it conceivable, we ask, that the chance will never be afforded them elsewhere?

Take again the teaching of our Saviour in the Sermon on the Mount. Some would say the compensations there pronounced refer solely and only to prior spiritual conditions, and that physical suffering forms no part of the allusion. We are inclined to believe that physical disadvantage does form a part, though not the chief part of the conditions of sorrow and trouble for which compensation in another world is promised. (See Luke vi. 21, 24, 25). And in this view we are supported by the parable of the rich man and Lazarus, and by sundry passages of Scripture. If, however, there be compensation to those who, in this life, have "received their evil things;" how much more reason have we to hope "good things" hereafter for those who have endured the worst of all privations,—the want of a Gospel probation. Compensation for want of physical privilege must carry with it and imply compensation for the far greater misfortune of the want of the knowledge of Christ.

And this same Sermon on the Mount, with its injunction to "love our enemies," supplies us with another argument; for,—How shall we be called upon to imitate our Father who is in heaven, if He also, set us not the example of loving His enemies? He shows forth that love unmistakably, to those to whom the Gospel is made known. Will He not then make it known to all.

But the Apostle again prays that the Thessalonians "may increase and abound in love towards each other and towards all men." If our love is to abound towards all—it must embrace many who are commonly supposed to be only of the goats who, as cursed, shall be bidden to depart for ever from the company of Christ's sheep.

The Apostle prays that we may learn to love, even as he loved, those whom we must finally see enduring everlasting torment. Could refinement in cruelty be greater?—*and to the winks themselves*—in proportion as they excelled!

The force of this will not be weakened, to candid minds, by the admission, already made, that in Scripture usage the word "all" is not coextensive with every child of man. The Apostle did not pray that love should be shown to rejecters of Christ, and those who had denied after tasting "the powers of the world to come." He obviously spoke of the neutral masses, whose hearts and minds are mysteriously veiled, and whose discipleship is deferred until the first-fruits are gathered, and the first-called folded.

Again, with what reiterated emphasis did not

the Saviour enforce the forgiveness of injuries—forgiveness seventy times seven—forgiveness from the heart, even as your Father in heaven forgiveth you. Shall not God then conspicuously manifest Himself as the great forgiver of injuries, making no difference whether it be on this side of the grave or the other (and in truth the doctrine of the forgiveness of sins in the world to come is clearly to be gathered from Scripture, as in another place we shall be prepared to show), but especially will He not so manifest Himself to such as have had no knowledge of Him here: since even on the cross His first intercessory prayer as Priest of all peoples arose on behalf of those who "knew not what they did?" And the little children whom the Saviour blessed—whose "angels do always behold the face of my Father in heaven," do they not plead for poor humanity which, all of it, as little children might enter into the kingdom, to learn if not to rule; but which being kept in life becomes the prey of that evil personality which "goeth about as a roaring lion, seeking whom he may devour?"

Tiberius, Marius, Borgia, Marot,—each great criminal of the world, as well as each mire-trodden, shipwrecked being of lesser size, did once lie softly on an infant's bed, with a holy light of innocence dwelling star-like in his eyes. Each might have once been placed by the Saviour in the circle of His chosen as a sample of the kingdom-life. I say, then, will not humanity be compensated for its overwhelming disadvantages here? Woful is the waste of scattered blossoms when one night's tempest robs the promise of the year. Woful is the desolation of the fields when mysterious blight has filled the ears of wheat and rye with a poisonous black flour. But what is all other waste compared to this,—the waste of children whose angels behold the face of their Father in heaven, but who, committed to the nurture of the godless, developing their senses where evil fills the very air, tacked to the great wage-earning machine while yet in infancy; driven, hustled, blinded, and conscious more of cuffs and cruelty than of anything Divine in life; absorbed as they grow older by the ever-pressing necessity yet difficulty of getting bread? What is all other waste compared to this,—of children upon whose "white stone" evil perpetually dropping wears away the name of God, and who die without a Gospel probation.

"But where is the distinct Scripture declaration that such probation will be given in another world?" We promise our readers that statements sufficiently clear are to be found in Holy Writ, and will in another place be pointed out. We

pass on now to notice just one objection that may to many appear fatal. We read, "It is appointed unto men once to die, and after death the judgment." Easily, indeed, can this be disposed of; for, in the first place, in the original it is not "the judgment" but simply "judgment," and it will most certainly be in the way of judgment after death that those who will be privileged with a Gospel probation in the world to come will receive that "good thing." Every probation must needs be succeeded by judgment, and is so; of necessity this life shall be succeeded by judgment—the saints themselves being judged, and being thereafter immediately put upon another probation in the government of "cities," according to their faithfulness in the trusts of this life. But the passage evidently does not complete the history of man, for nothing is said of the "second death," which is to be the final portion of some. It simply indicates a great fact that every probation implies judgment to follow, and points out the next stage—not the final one—of the human experience. For,—leaving Scripture for other considerations,—has the reader ever thought what is involved in the "education of the world?" In that undeniable but laggard process by which nation after nation, and generation after generation, appears, blossoms, and sinks beneath the sea of time, leaving contributions, however, towards the civilization of the future, so that on the wreck and salvage of what has gone before the nations climb upwards like a coral island to a future elevation, where, lifted above the waves of present trouble, humanity—sitting on a sleeping sea, beneath a constant sun—shall close the magic circle of its sweet content. Does the reader suppose that all that must precede the millennium age, must go for nothing—that the myriads of men and catalogues of nations have served but as coal beds, which once next to heaven, but now in the bowels of the earth, were suffered to be, and to be sunk, for the benefit simply of the centuries which should follow them; or does he not see that the education of the world, and of the race, implies the education and advancement of each individual in the race? Wherefore should the Divine Being plan such a complex, slowly unfolding scheme, for eliciting from the rough elements of human nature such marvellous results of godlike capability and of Christ-like virtue? Wherefore the slow procession of dispensations and probations for the world, if there were no interest for the Divine Being, no sacredness in the individuals of which the race is composed? The race we see to occupy the loving thought and care of God *through all time*; the in-

dividual we are told is brushed from the object of God's thought like dust from the wings of the moth, as a thing of nothing worth. Is this conceivable? Does not the preservation of the race, and the many probations for it, imply that the individual is precious, and will be the object of much proof and education before it is discarded as worthless to fill any niche in the universe of God?

And the observed absence of anticipation of any such destiny as orthodox Christians assign them, on the part of the vast numbers of people of mixed quality, furnishes an argument against the truth of the common opinion. Forecasts of coming good or ill most persons of spiritual sensibility experience while on earth. How much more, if true, would not the tremendous woe that was to succeed cast its shadow on all the later years, if not all the life! But it is not thus we find it. All that sobriety of will-making, that forethought, kindly remembrance, sound judgment and discretion, calm and wise setting of the house in order, displayed by persons who have never made a religious profession, bespeaks that the heart is not palsied or the mind unhinged by a terrific anticipation of immediate and endless tortures; neither will we allow that it indicates the fearful degree to which Satan blinds his victims; we rather hold to the belief that it testifies to truer facts both as regards God and eternity than Christians generally acknowledge.

And lastly, let the reader think of that vast portion of unprivileged humanity, which furnishes the indispensable human element in all those dangerous and health-impairing occupations, in the results of which are manifested the highest civilization of the period and the greatest triumphs of applied science. We are obliged to our savans. They conjure up mighty genii from the deep of natural forces, and bind them to the machinery which ministers to the arts of life. But who are they whom we bind with them? We take the ignorant and unsuspecting—children, women and men—link their tender flesh and blood to these blind and cruel giants, instruct them to dip their hands in liquids, and to wash them before meals, to put a flannel round their mouths before entering the chemical tank; but as for dust, whether of steel, or flint or coal—cough, asthma and consumption is left to tell them that. In time, the dropped hand, the deposit of lead around the gums, the lungs torn by acid fumes, or ulcerated by spicules of foreign matter, the mangled body, the crushed corpse mark the victims to the conveniences of the smaller and happier portion of mankind. In

truth, in the great Temple of the Arts there is scarcely an article of value which is not sprinkled with the blood of girls and boys, women and men. Ah! it is a rough hand by which the children of men are "basted" in this life! I do not say that the Father of all, beholding this blood, sees in it an atonement either by the sins of the victims, or of those for whom they daily die, but I do say, it must be that Jesus, who is the same to-day as He was yesterday in Palestine, beholds with sympathy and compassion, greater than our own, the multitudes who find no way to live but by daily hastening their death.

But reader! If thou thyself art one of the privileged elect,—if to thee "the lines have fallen in pleasant places," and having much of earthly good, and much of exemption from earthly ills,—thou hast in addition the infinite blessing of present redemption and a hope full of immortality, know that thyself art a pledge of the redemption of the world.

Never dost thou pass down a foul street, where the lost sheep, with plentiful lost lambs are herding,—thine own heart much fuller of pity than of condemnation,—but thou art in reality a living prophecy of the ingathering of the hapless ones about thee. "For other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." "And if any man hurt my words, and believe not, I judge him not; for I am come not to judge the world, but to save the world." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

HENRY DEACON.

## DOES GOD DELIGHT IN HUMAN MISERY?

BY ELDER JACOB BLAIN.

I have long thought on this question, but my special attention was called to it, a few days ago, by reading in a political paper the following startling account: "In the British possessions, in India, their statistics show that from 17,000 to 18,000 are yearly killed by wild beasts and serpents." They have possessed that vast empire about 100 years, if I mistake not; and so, while they have ruled there some 1,700,000 have suffered a horrible untimely death by various beasts.

But that country had been thickly settled many centuries before the English ruled it, and when they had no powder and guns to defend themselves, and so the slaughter must have been much greater than now.

But the British rule not half the regions in Asia and its islands where such venomous beasts exist, and where human beings live and have lived for thousands of years. But to see the amount of human misery from this one cause, we must remember that the continent of Africa is in a similar condition with Asia; and also South America, only that is not as thickly inhabited. We may then reasonably conclude that many millions have been thus tortured.—likely as many as now live in the United States, while a vastly greater number of their friends have bitterly wept over their loss of dear ones; and their sorrows being more lasting, amounts to vastly more than those of the slaughtered. Well does Paul call ours a "groaning creation." But we know the cause of woe I have named is but a small item in the long inventory of sorrows that afflict our race; even of those caused by the Providence of God, and so unavoidable.

By reading and thinking of this one source of human misery I was irresistibly led to inquire, Who made those beasts and formed their natures! and how came the poison in the serpent's teeth? Blind chance creates nothing; and our Father saw the results of giving such natures to the creatures he made. "Known unto God are all his works from the beginning of the world." "His will and pleasure is done." Admitting, as we must, that our Maker is infinite in *power and wisdom*, how are we to see and feel that He is *good and merciful*,—a God of "love," while causing such shocking scenes of woe to be experienced on earth for most 6,000 years?

The Bible reveals *one* way by which He may be seen to be just and good in ordering things as He has, and that is by making the miseries of this life work for our eternal good in a life to come. And as to a part of our race, those called the righteous, He has plainly told us that their affliction shall thus work for their good in the ages to come, or in a future life. His wisdom and power can fulfill his promise in an eternity to come. But if these suffering heathen and all the unconverted of every age are to be blotted out of existence when Christ comes to judge the world, I ask, How can we "justify the ways of God to man?" how convince the unbeliever, or any one else, that "God is Love?"

Yet this is the doctrine held by most of our Advent brethren, and advocated in their papers. They also expel from their fellowship any who boldly tell them there is a mistake in this matter, and endeavor to show them, from the Bible, how the mistake has originated. May God in mercy open their eyes—quicken their *moral sense*, as to God's character, so that they may see their system is but one removed from the old horrible delusion of eternal torments. "All that a man hath will he give for his LIFE."

I will notice briefly one other way by which the Scriptures may be harmonized and yet God not seem to be pleased with misery. Psa. lxxiii. tells of a class whom God permits to live in pleasure through this life,—“they have more than heart can wish,—have no bands in their death,—they increase in riches and pride.” Yet as “they set their mouth against the heavens,” they must be enlightened. Heb. vi. and x. may refer to the same class, with the addition that they are vile apostates, (which heathen cannot be). As such have much good in this life, they may lose a life to come, and yet our loving Father not seem to delight in misery. Like Lot's wife, they may be made an eternal monument of the evil of sin, and show it had existed under God's government. But in examining this point we should carefully inquire *how many* such apostates have lived on the earth, in comparison with the whole race.

Thinking, sympathizing minds will inquire, if it is not possible that the goodness, love, wisdom and power of our God and Redeemer will not overrule the untold and unavoidable miseries of earth to the final good of weak and ignorant mortals, as all the race are?—effect it by chastisement and bringing to repentance in “ages to come?” The study of God's *moral* attributes, as joined with his natural attributes, wisdom and power, has been neglected more sadly than any Bible truth which deeply affects the peace of God's children, and the race. And in reasoning on these attributes the most gross mistakes have been made. Good reason and the Bible, when really understood, will not clash. “Yea, and why even of yourselves judge ye not what is right?” (Luke xii. 57).

For some years my rule has been that when any text, or class of texts are explained so, that to good reason, they make God appear *cruel*, or as *delighting in misery*, such explanation *must* be wrong,—the true intent of such texts are not understood by such an expounder.

I throw out these few thoughts to awaken, if possible, more reflection on the government of God over our world, and his object in its creation.

If life and strength are continued, I hope to say more on these points, as I fear I have been too brief to be clear enough for some readers.

Buffalo, N. Y., Nov., 1875.

P. S.—Trying as it is to speak of my temporal affairs so often, yet circumstances make it a duty to do so. I have had but one dollar sent me by brethren, to live on in two months; and a long winter is before me. While I find much, and I think profitable work to do in God's vineyard, where I hope he has sent me, I dare not go into worldly business while yet believing brethren will aid me, as they have kindly done heretofore by learning my needs through our beloved EXAMINER. J. B.

## LETTERS AND EXTRACTS.

FROM WM. H. SPENCER.

BRO. STORNS: As there has been much inquiry concerning my health since the announcement of my prostration in the August EXAMINER. I crave a little space for a word of explanation.

My nervous prostration nearly five months ago partook of a paralytic nature, and proved more severe and prolonged than I had any expectation of when that announcement was made. A series of relapses, or sinking spells, occurring frequently during the first three months of my illness, seriously retarded my recovery, each one leaving me a little weaker, until I often despaired of recovery. With the coming of cool weather I began slowly but permanently to gain strength, and by the first week in November I had got so smart that I looked hopefully upon the prospect of being at work in time to make my family comfortable for the winter. A few weeks previous to this my little boy (nine years old) fractured his arm, and soon after was taken down with the measles, requiring constant attention. And just as we had got through with this tax and I was looking hopefully upon soon being at work, I was taken down myself with the measles, from which, at present writing, I have become convalescent. From this last malady I am recovering nicely. It has left me pretty weak, but I am steadily regaining my strength. Although it will be some time before I shall be able to resume work as formerly, yet the prospect of soon being able to do something towards making my family comfortable is very encouraging.

Depending upon my daily labor for the support of myself and family, with inexorable demands for rent, and being unable to earn any thing for so long a time, we have known the blessedness of asking, "Give us *this day* our daily bread." But the Lord's promises have not failed, and we have not lacked for daily bread. And upon this Thanksgiving morning I would render devout thanks to the Giver of all good that He has sustained us in the furnace of affliction through which we have just passed. Bless His name, His mercies endure for ever; and though we walk through the valley of the shadow of death, we need fear no harm. If we are truly members of the Christ-body nothing can work ill to us. Our severest trials, our darkest hours, are but as the darkness before morn, and when the day comes, ours will be "an eternal weight of glory." How sweet the words of Faber are to me:

"I worship thee, sweet will of God,  
And all thy ways adore.  
And every day I live I long  
To love thee more and more.  
He always wins who sides with God,  
To him no chance is lost,  
God's will is sweetest to him when  
It triumphs at his cost.  
Ill that God blesses is our good,  
And unblest good is ill.  
And all is right that seems most wrong,  
If it be Thy dear will.  
When obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to Thee.  
I have no cares, O blessed Will!  
For all my cares are thine;  
I live in triumph, Lord, for thou  
Hast made thy triumph mine;"

In conclusion I would heartily thank those dear friends who have comforted us in word and deed. They have been, gratefully appreciated.

I am pained to thus give publicity to my circumstances, but I have no better way to answer the inquiries of my friends, and to acknowledge the goodness and mercy of God during my long affliction.

*Rochester, N. Y., Nov. 25, 1875.*

NOTE.—I hope our friends will remember Bro. SPENCER financially after his long and expensive affliction; remembering the words of Jesus, "It is more blessed to give than to receive." His address is "Box 507." GEO. STORRS.

FROM WM. M. DARROW.

BRO. STORRS: I wish to say, my heart is often cheered while reading those glorious and God-

honoring truths which the EXAMINER comes laden with each month. I sometimes feel as if I would like to aid in throwing some light on the word of God. But when I see so many able writers engaged in the work, *self* sinks into insignificance. Yet, though I have a small talent if I do not improve that, I shall fail to have "authority" even "over one city" in "the ages to come." I have been preaching to the church at Miller's Station part of the time the past summer, and expounded the word concerning the ages to come. My first discourse there was founded on Titus ii. 11-14. I showed that the grace of God which hath appeared was the Bible Gospel, and that, to those who believe it, it teaches us that "we should live soberly, righteously, and godly in this present evil world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." I asked, What is this grace accomplishing in this present dispensation? I found the answer to be, It is "taking out of the Gentiles a people for His name" to fill up the kingdom of Priests promised to Israel Exo. xix. 5, 6; I then showed that all men are to be taught by that grace, according to marginal reading: and as this has not been done, in this nor past ages, it follows, as a necessity, that they must be saved, or raised from the dead that they may "come to the knowledge of the truth;" because God "hath raised us up together," to make us kings and priests, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. ii. 6, 7). This is to be done. "To make all men see what is the fellowship of the mystery, which from the beginning of the world" [Literally, "from the beginning of the ages"—Ed.] "hath been hid in God" (Eph. iii. 9). I then showed there would be a succession of ages, in which there would be progression. The time would come when the mystery, caused by the perversion of the truth by men, would be made to cease, and the true light so shine, that "the watchmen see eye to eye." Then the whole earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Praise the Lord: Amen.

*Blooming Valley, Pa.*

THOMAS J. HARRIS, Harrisburg, Pa., writes: I like the EXAMINER much, and believe it is the best periodical published, and I should be sorry to do without it. I believe pretty much all that it contains, and believe it is according to Scripture. I have believed in probation after Christ comes ever since 1843, and I do not see how any

person can read the Scriptures and not see it. The Scriptures tell us the twelve Apostles will, in the world to come, sit on twelve thrones judging the twelve tribes of Israel; and the saints will rule, some over ten cities, some over five, some over two, and some over one; and I suppose they will have something else to do than to rest, or sing Psalms, and eat the fatted calf: the world has to be converted, and the saints will help to do it. We are now governed by Cæsar and the politicians. The world, in the ages to come, will be governed by Christ, (sitting on David's throne), and the saints. "When the wicked rule, the people mourn; when the righteous rule the people rejoice."

The papers tell us, that a little girl, when told she would go to heaven, asked her mother if the good man would not let her go out and play sometimes? I am like the little girl; and think we shall have something to do more than just to rest. Paul tells us, Rom. viii. 18-23, the whole creation waits for the manifestation of the sons of God, to be delivered from corruption; and, as in Adam all die; and if in Christ all are to be made alive, if any are lost they will have to die the second death. I like the articles you get from England.

WM. S. DIBBLE, San Francisco, Cal., writes: Oh, how I do rejoice in the glorious truths opened up to my mind by the BIBLE EXAMINER. Surely "God is Love," and he will give all men an opportunity to hear of the great salvation provided for all mankind, either in this life or in the one to come. Well, I mean to be faithful and let the light shine which God has given me.

I gave some tracts, a while since, and explained our views to an aged Advent brother who knew you and was a '43 believer. He was much pleased with the probation doctrine and subscribed for the EXAMINER. He says he got the worth of his money out of the first number. I bless God that some are willing to examine for themselves. I called on a good earnest congregational brother, who has lately embraced Advent doctrines, and studied out the mortality of man himself by reading the Bible. I found him very willing to hear, and he is now studying up the probation question. He told me that in reading the Bible he had been led to inquire the meaning of Matt. xii. 32, and it seemed to him that Jesus must have meant that there might be forgiveness in the world to come for some sins, at least. So you see by patient working we can win some. I am only a young Christian, and have had a little more than seven years experience; but I can truly say that, God has led me;

and O, how I rejoice in Christ and in the blessed hope. I mean to be faithful till Jesus comes, and do all I can for Him here, that in "the ages to come" I may have the privilege of helping to carry the good news to those who have never heard of it. May God bless and keep you, is my prayer.

HENRY A. TROEER, Sandwich, Ill., writes: I am talking the evermore glorious hope of salvation of millions of our race, hitherto mercilessly consigned either to eternal torments or annihilation, as much as I can in private; as since I returned to this place, six months ago, I find the truth is slowly but surely making itself felt here. Go on, my brother; the Lord will never permit his truth really to suffer for want of support; and even though we sometimes feel like good Elijah, of old, when we, as far as we can see, seem to stand entirely alone, yet I have no doubt the Lord has "renewed seven thousand," also, amongst us, "who have not bowed the knee to Baal." Even though persecution awaits us, I rejoice in it; for I do not expect to be above my blessed Master; and suffering with him we shall also be glorified together. Within the last four months I have had a practical test of my faith in Jesus by being brought as near the dark valley as possible without entering it; but my confidence in Jesus was unshaken. Would we take worlds for such a peace as this? What would they be worth, in a few days, when Jesus comes? What are wealth, health, and life itself, when we consider that we shall be "called the sons of God?" What a glorious manifestation soon to burst on an unprepared, selfish and bigoted world! Oh Love—Love! how shall we ever be able to repay thee! Love that on Calvary was able to encompass the whole world in its fond embrace.

GEO. ATKINSON, N. Attleboro, Mass., writes: I would like much to step in and see you often; not for idle chat and waste time; but to speak on a thousand and one glorious points in our ever and all glorious truths that are so large: for example, Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together." "I don't believe it," say thousands. But hear what the Lord says: "For the mouth of the Lord hath spoken it." And so the word is full. Now, who is all this revealed too? It says, "All flesh." He says, in another place that He will make "A feast of fat things to all people." These will agree with the Lord himself. "Thou shalt bruise his heel, but He shall bruise thy head." All is great joy to me now.

Wm. H. CONLEY, Allegheny City, Pa., writes: To my own mind the truths advocated by the EXAMINER, touching the work to be done in "the ages to come," are as clearly scriptural as the fact that Christ has risen from the dead. Were there no other scripture than the memorable prayer of Christ to let the "Cup pass from Him, if possible," it would be sufficient for me. That cup did not pass, simply because it was impossible, in God's arrangement:—"Without shedding of blood there is no remission of sin." The lamb must be slain,—Christ must die. "No other name given" but the name of Christ "wherely we can be saved," shows me clearly that a knowledge of Christ is essential to salvation. The idea of eternal life being given on the merit of one's conscience, robs Christ of a great honor and glory, as the mass of creation never heard of Him, and yet in their ignorance are subjects of great blessings as He by suffering and death can possibly bestow upon any who have heard of and believed on Him. The position lacks sense. If God can save heathen and infants without a knowledge of Christ, He can save the race as well, and there would be no earthly use of Christ's death. Speak the truth fearlessly, and leave the result with God.

B. GIFFORD, Philadelphia, Pa., writes: I have been loaning the EXAMINER in hopes to get subscribers. It is surprising to see how reluctant people are even to read on the subject of the coming kingdom, and kindred topics. They seem, some of them, to treat it as a dangerous heresy. Some hold up their hands in horror at the idea of the millions of poor heathen having an opportunity of hearing the Gospel in the ages to come. O that God would open their eyes to see the love and goodness of our heavenly Father. I have been disabled from working for several months past, and have read the EXAMINER, over and over again, and always see a new beauty in them, and hope you may live and be sustained in spreading the glorious light that the Spirit of God has given you, and find there is still more light to be had in the Scriptures of truth: for, they are a light that shineth brighter and brighter unto the perfect day.

HUGH BAKER, Lowell, Mass., writes: I find myself fast getting what is called the "Jew on the brain." It must be Hebrew blood coursing in my veins, or it is the Spirit of the God of Israel pervading my entire being. I see them steadily returning to their own land, preparing it like the garden of Eden; and, as says the prophet, "Buying fields for money, and subscri-

ing evidences in the places about Jerusalem and in the cities of the mountains and in the cities of the valleys: for I will cause their captivity to return, saith the Lord." What is now transpiring in that land and among that people is the greatest evidence of the soon coming of our Lord that has taken place since the first Advent movement began. To me it is so transporting to be sure of soon seeing Him "whose visage was so marred more than any man, and his form more than the sons of men."

CORA M. CLEMENCE, New Britain, Conn., writes: From an honest heart I can say, I have gained more truth and light from the EXAMINER than any other periodical I have read. I shall endeavor to have it in my family as long as the Lord gives life and health to its Editor. I love to read the teachings of any of our Editors who manifest a charitable and Christian spirit. I love a free spirit, and a free Gospel plan; not one that narrows down the mind in some one sect. It is a blessed thought that our Lord and Saviour was not a sectarian, as so many are in these days: I fear not many would find eternal life if He was. I may never hear you expound those blessed truths, I love so well, in this life; but I anticipate a meeting and greeting with the ransomed of every nation, on this earth, and that very soon; which gives me great joy. There different sects will "divide" no more, but the Christ-like spirit will dwell richly in every heart.

W. T. TAYLOR, Foxburg, Pa., writes: Long live the EXAMINER, is my prayer; and may Heaven bless you for the comfort and instruction you have given me. I am trying to preach the glorious teachings of Jesus by example,—by leading a godly life, by the grace of God, independent of any church organization: free to think and act in in every good work. The EXAMINER has been and is my helper. I am all alone in my views in this part of the country. I have never had the pleasure of meeting any one of our faith. I should like very much to meet you and Bro. Blain: I cherish the hope of doing so sometime. I would like to tell you just how much of a blessing you have been to me through your works. May the great Father's blessing ever be with you.

ELD. J. A. SPAFFORD, Colborne, Ont. Canada, writes: I have been silent sometime, but I would not have you think it is because I have lost my interest in the teachings of the EXAMINER. I am still fully convinced of the truthfulness of

its positions, and would gladly help extend its circulation. I am still striving to live for that rest that remains for the people of God, which I believe is just at hand. I am poor in this world's goods, or I would not be behind in my account with you. I send you one new subscriber, a young man of more than common abilities, who has lately been led to search the Scriptures by reading books and papers I have lent him. I have not travelled much of late: indeed I have not the means to do so. I was much pleased with your article on the "ANGLO-SAXONS,"—or, "Our Israelitish Origin." Yours, truly, waiting.

WARREN SMITH, Cambria Mills, Mich., writes: I love the truth concerning the coming ages; for, I have not the least doubt concerning God's love for "the world;" therefore, He will leave none to perish without first proclaiming to them the great salvation which our Saviour has secured by giving himself a ransom for them. Glorious news! Praise the Lord, that, while your former associates would not permit you to use their organ to proclaim your advanced views, there is a medium in the BIBLE EXAMINER, which truly "brings glad tidings of great joy to all people," which they may hear, if they will. Go on in the Lord; and his strength will surely be imparted to you, and you will be sustained, and great will be your reward in the kingdom. Yours in the blessed hope.

EMMA CHANDLER, Landaff, N. H., writes: The more I read the EXAMINER the more highly I prize and appreciate it. I pray that you may be guided into all truth and assisted to proclaim it to the world. This truth, of a Gospel for all the world, seems to me like light in the midst of darkness. If you think best I would like your explanation of Gen. xxvii. 40, "And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." EDITOR'S RESPONSE.

Jacob had the rulership over Esau given him by their father's prophetic utterance; but the time would come when Esau's posterity was to occupy an independent position. See this fulfilled 2 Kings viii. 20, and 2 Chron. xxi. 8.

A. PENNELL, Honeoye, N. Y., writes: I have been reading *your* magazine for some time past, and I prefer to read *my own*; so I enclose \$—for myself and Bro. Beman. I cannot consent to have the EXAMINER discontinued: it reflects too much light to go out in darkness. Why will not those who read it, remit funds, or inform you they wish it discontinued, or that they cannot

pay for it, though they desire to? You made such a request in the last number of volume 19. God bless you and His truth, and all who are laboring to sustain it. Yours, in the hope of the glory that is to be revealed in "the ages to come."

### IN MEMORIAM.

On Wednesday, July 28, 1875, in this city, Margery E., wife of W. W. Colley, and only daughter of Margery and the late John Maclean, "fell asleep in Jesus," aged 27 years.

Such is the simple record of an event that has shrouded in darkness one home, and dimmed the brightness of many lives. Repeated and prolonged absence from home, and the pressure of unavoidable duties, have kept me hitherto from employing my pen in loving tribute on this mournful occasion—mournful, indeed; for she who sleeps was loved by all; and I, who have known her from her girlhood, know how justly she was beloved; and, as much as any one outside of her family, have cause to mourn her loss; "yet we sorrow not as those who have no hope."

Our dear young friend had long been ill; and when, more than three years ago, her malady was declared to be "Bright's disease," her friends feared she could be with us but a few months, possibly a year—the usual limit assigned to that sickness; yet she would not succumb to the weakness and languor that often oppressed her, and the devoted attention of her husband, the unceasing solicitude of her mother, and the unremitting exertions of her brother—himself a physician, who left no skill unsought, no means untried—prolonged beyond expectation a life so precious to them all; and her beloved mother came to hope that she would be spared to behold the unfolding of that "age to come" for which so many weary hearts earnestly long and wait.

But the enemy, though baffled, was not routed. Early last Summer she began to fail rapidly, and was advised by the physicians to try in the bracing air of the Jersey "pines" to regain her strength. She had been there but three weeks when unmistakable indications of the end approached, and our young sister was brought home to die. In the trying hour she could face death calmly, and say, "I love Jesus; and I know that he lovés me, and I shall wake in the morning of the resurrection."

A very pleasant trait in her character was her kind and considerate treatment of those in humbler stations in life. When she appeared, little children looked up gleefully, and the face of the weary toiler brightened. Only the last time I walked with her, she stopped on the street to



sp. ask to a colored woman, and ask her about the condition of some member of her family, who had been sick; and I could not help noticing the cordial sympathy apparent in her entire manner, and the grateful appreciation of it.

I was told by one who was at her funeral, that it was touching to witness the evident grief in the countenances of those who had learned to look for the pale face, and listen to the pleasant word of "Miss Margie," and were now gathered about the door and across the street to see her borne away to her rest in the cemetery.

Bro. Geo. A. Brown and Jacob Grim spake at the house on the occasion; Bro. Taylor and Ashman at the grave; bearing faithful witness of the hope of life through Christ in which our beloved sister "fell asleep." Oh, it is this hope which is the only solace of the young husband and the bereaved mother and brother. Ye who have access to the throne of grace, pray for them! pray for the stricken mother, who, in her lonely house, sees in everything around her but the tokens of the absence of the one who had been so long her companion and care; pray that she may receive strength to look up and forward to that time, so rapidly drawing near, which shall give to her at once her daughter and her King; and in this hope may she press onward, unflinching all the way, till He who is her life shall appear, and "them that sleep in Jesus shall God bring with him." E. C. M. BOYD.

*Philadelphia, Nov. 1, 1875.*

#### LINES ADDRESSED TO A SISTER AND FAMILY.

Normie's dead. One Autumn morn  
The cruel foe our home found;  
And the form of our loved one  
Now lies sleeping in the ground.

He, the pet of all our household,  
We no more shall see;  
But by faith divine we'll meet him;  
Then earth's sorrows all shall flee.

O! hasten, then, that glorious morning,  
Blessed Saviour. Come, O! come;  
Give to us then, our loved one,  
In that glorious Eden home.

Then we'll meet our little Normie,  
On that bright and happy shore;  
Then to fold him to our bosom  
To be parted never more.

*March, 1875.*

JENNIE R. SHAFER.

GEO. P. BLACKWELL, Salem, Me., writes: I have read the EXAMINER, since last Spring, with a clear and honest eye, and have compared its teachings with the Bible, and am compelled to believe that you are correct in the most, if not all, your views; and I feel to praise God greatly for the light I have received from it. I never could understand how God could save little children who died without being put on probation; or the heathen, who never heard the Gospel, and yet be an impartial God; neither could I see how He could condemn and destroy them forever and be an impartial God, or a just God, or a God of truth. I have thought and studied on these things much, and there has always been a dark spot before my eyes until I read your writings. Now I think I can say, that "Whereas I was blind I can see." Thank the Lord. I am still a pupil in the school of Christ. Yours, in Christ, and "looking for the blessed hope."

#### LOOK AT THIS! A NEW OFFER.

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with \$4, sent at your risk and expense, you shall receive *one* volume of the *bound* EXAMINER. For *three* new subscribers, with \$6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with \$2, I will send volume 18 or 19, *unbound*, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

"LIVE IN THE INVISIBLE" has just been received from England. Who is its Author is not stated: and from whom it came to me, I am not informed; but let the person accept my thanks for the same. I shall read it carefully; only desiring to know the truth.

## 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 labor earnestly to secure subscribers for volume xx. To any one person, advancing \$5, I will send him four copies of Volume xx.; for \$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.

## LETTERS RECEIVED TO NOV. 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.

Geo. P. Blackwell, Sarah Kent, Thos. Apthorpe, H. C. Harriman, Geo. Rice, J. L. Knapp, L. F. Arnold, Wm. S. Dibble (3), W. H. Cain, Geo. W. Frick, T. W. Wright, Nathan Teft, Jos. Barnhurst, Mrs. E. C. Boyd, Thos. J. Harris, Mrs. H. Littlefield, S. S. Call, J. A. Salin (4), David McBride (Sent you as directed), Wm. Valentine, Mrs. E. V. Bennett, J. M. Young, Mrs. Polly G. Pitts, Harriet D. Collins, Levi Boughton, Eliza A. B. Benton, Charles T. Russell, B. F. Land, D. B. Cutter, E. Wolcott, Eld. S. W. Bishop, N. Putnam, Eld. H. Rockwell, Wm. M. Darrow (Your Ex'r. is paid for to the close of this volume), Eliphaleet Nye, Warren Smith, Wm. H. Conley, Clarendon Kelly, Mrs. M. A. Battersby, A. Pennell, Henry A. Troeger (I have sent again to La Brant), Mrs. Jane Alderson, John R. Davidson, Alfred Annable.

## PARCELS SENT TO NOV. 25.

Geo. W. Frick, J. J. Ruddy (Bound Ex'r.), James Auten (I have none of "Christ and the Sects"), Joseph Barnhurst (Two Bound Ex'rs., by Express), Mrs. Harriet D. Collins, Mrs. Eliza A. B. Benton, J. L. Russell & Son, N. Putnam, J. A. Salin (2 parcels).

## 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.

## 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.

DEVIL—SATAN—DEMONS. An investigation showing what it else terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

## 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.—NO "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.

It will be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach in the funds of the EXAMINER. GEO. STORRS.

# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES, .....	98
"HOW OLD ART THOU?" Ed., .....	99
AN INQUIRY ON ROMANS V. Ed., .....	100
"HERE THE MATTER ENDS." Ed., .....	102
"I AM GOD, AND NOT MAN." Ed., .....	103
THE STANDARD OF APPEAL. Ed., .....	104
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. Henry Dunn.	105
THE FEASTS OF JEHOVAH. By General Goodwyn, .....	108
A VISION OF REDEMPTION. By H. H. Dobney, .....	112
AN INQUIRY. By Julia A. Pearce, .....	115
SKETCH of Some of the Scriptural Evidence for the Israelitish Origin of the English Nation. By J. Wilson, .....	116
THE NEW SONG (Poetry). By Julia A. Pearce, .....	119
WHAT IS FAITH? By S. W. Rogers, .....	119
SELF-EVIDENT TRUTHS. By T. L. Waugh, .....	121
LETTERS AND EXTRACTS, .....	121
LIFE IN THE INVISIBLE. Ed., .....	126

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, JANUARY, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

"THE GREAT PYRAMID."

I have been several times inquired of for more information about the Great Pyramid that I gave an account of in the EXAMINER of May, 1875. I have no further information to give. I published that article under the head of "A CHRONOLOGICAL CURIOSITY;" not by any means as endorsing the conclusion that there was anything reliable in the idea that it was proof of the second advent in "1881." I have not wavered for the last thirty years in my belief that the *exact time* of our Lord's return is not revealed in the Bible, and that all attempts to find the day or year is labor lost; but that we may know when it is *near* is our privilege; and that it becomes the duty of all Christians to live in expectation of that event and in constant readiness for it: realizing, that "In such an hour as ye think not, the Son of man cometh"—"for ye" (Christians) "know not when the time is." (Mark xiii. 33, and Matt. xxiv.)

Constant preparation for the event is both our duty and privilege; keeping ourselves unspotted from the world, on whom the event "will come as a snare."

The Pyramid is a curiosity; but as to its being any reliable evidence of the time of the return of our Lord, I do not believe, with any present light.

EDITOR.

LOOK AT THIS! A NEW OFFER.

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with \$4, sent at your risk and expense, you shall receive *one* volume of the bound EXAMINER. For *three* new subscribers, with \$6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with \$2, I will send volume 18 or 19, unbound, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these I have a large quantity, and will be glad to scatter them in any locality where they can do service. *Odd* Nos. of volumes 16, 17, 18, and 19 can be had by the persons sending for them, paying the postage, that being *one* cent per ounce, and must be *pre-paid*. Volumes 16 and 17 are in

newspaper form, and weigh about one ounce per copy. Volumes 18 and 19 are Magazines, and weigh *two* ounces per copy. *Perfect* sets of either of these four volumes, *not bound*, will be furnished for 75 cents; or, for \$1 including postage.

For the price of volumes 18 and 19 bound, see notice below.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 22 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco* and *gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

◆◆◆

"THE BOOK CALLED JOB: *from the HEBREW, with foot Notes.* BY OLIVER S. HALSTED, *Ex-Chancellor of the State of New Jersey.*"

A work of 165 pages has just come from the Press, with the above Title. Judge HALSTED will accept the thanks of the EDITOR of this Magazine for a copy received. The work seems to be an invaluable one; especially to all *students* of the Bible. My time has not permitted a careful and thorough examination of the work; but so far as examined, it appears to be of immense value. Scarcely any work is more needed than a new and independent translation of the Bible. *direct from the original*, without regard to any of the translations now in existence; all of which have been brought out under sectarian influences. But alas! where is there any hope of getting a pure translation? To my mind, Judge HALSTED has confirmed the fact that the Hebrew Scriptures give no countenance to the idea of a *soul* or *spirit*, in man, as a distinct entity, or surviving the present life in consciousness; and that *the man* is wholly dependent on a resurrection for a future life. Beyond all question with me, such is the teaching of the Bible.

ED.

P. S.—Those who wish to procure the work should address the author thus: HON. O. S. HALSTED, Lyon's Farms, New Jersey.—Enclose him one dollar.

◆◆◆

Reserved seats are kept in heaven for many who wear rags and tatters, while many adorned with broadcloth and satin will not get even standing room.

# 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. XX.

NEW YORK, JANUARY, 1876.

No. 4.

## "HOW OLD ART THOU?"

THESE words were addressed to Jacob by Pharaoh when he first appeared before him, after his arrival in Egypt. The reply was, "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. xlvii. 9).

Jacob lived seventeen years after this, and died at the age of one hundred and forty-seven. His father Isaac died at the age of one hundred and eighty, and his grand-father, Abraham, at one hundred and seventy-five.

On looking at the words of Jacob to Pharaoh, on this my *seventy-ninth* birth day, I was led to reflect upon the *past* "days of my life" and "pilgrimage;" and concluded they differed in various particulars from his. In the first place; though I have not attained to the age of Jacob, yet my life has exceeded not only that of my father's, but of all my ancestors of our name, so far as I know.

Secondly: I cannot say with Jacob, "Few and evil have the days of the years of my life been." My days have been *many*, for the period in which I have lived. And although I have had many seasons of trial from various causes and different sources, yet all these have been as a drop to the river of mercies that have flowed in my pathway though life unto this hour: and I feel to adopt the language of Paul, when he said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; *while* we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal" [of short continuance]; "but the things which are not seen are eternal" (2 Cor. iv. 17, 18).

Here is expressed, in few words, the secret of esteeming all our light afflictions as *light*; yes,

and as *few*. It is looking beyond them to the "far more exceeding and eternal weight of glory" which affliction is to "work out for us" if our faith looks beyond "the things that are seen" to those which are unseen and eternal. By dwelling upon our trials, and magnifying them, we suffer loss. But by looking beyond them to the glory of the future, we rise above the severest trials, and rejoice even 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 unto us" (Rom. v. 3-5).

Faith,—a reliance upon God that all his promises of support in our pilgrimage, and of an eternal weight of glory hereafter, will make all our afflictions seem light to us. Especially by "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). Let us "Set our affection on things above; not on things on earth; for," saith Paul, "ye are dead, and your life is hid *with* Christ in God." O, blessed thought! Christ sits at the right hand of God;" hidden at present from mortal view, and our life is hid there in Him! What shall we fear? In due time, if we hold fast to the end of our pilgrimage, we also shall "appear with Christ in glory." Let us, then, not look at our "evil days" here, but at the eternal weight of glory they are to "work out for us."

My pilgrimage is almost ended, and I praise the Lord for the way in which he has led me, and for that abounding grace which has borne with my errors, follies, and sins, and, as I trust, has "blotted out my transgressions for His name's sake;" and has led me to see, in my old age, the glories of His character and government, and, in a light beyond all my previous thoughts, His

love for *the world*.—the entire human race: so that none shall ultimately perish except such as “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 and then fall away:” or; who sin *wilfully* after that they have received the knowledge of the truth; or, have committed the sin of “Blasphemy against the Holy Spirit” (Matt. xii. 31, 32; Heb. vi. 4, 5; and x. 26). For such, indeed, there is no hope: because they have sinned *wilfully* against all saving knowledge and grace: they have, with all knowledge of the only means of a final redemption, wilfully rejected the love and mercy of God, and shall “utterly perish in their own corruption.” We may hope that the number of such will be few; but that there will be some of that class, I see no reason to doubt, and see no way to escape that conclusion.

In conclusion, my answer to the question, “How old art thou?” is SEVENTY AND NINE years: many and full of mercies; with few afflictions: which seem already to be forgotten in view of blessings in the past, and in the hope of that inexhaustible store of consolation which is “eternal,” and in the contemplation of a redeemed world, where the REDEEMER will reign over all the earth, and open to the “kings and priests,” of those “ages to come,” with the happy *subjects*, the “unsearchable riches” which are in the store-house of His love; while “every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father.” Happy and glorious consummation. Let the blessed thought inspire us all to do and suffer, “if need be,” all the days of our pilgrimage, in the cause of our God and REDEEMER, till the glory shall be revealed, “And 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,” shall 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).

December 13, 1875. My 70th *birth-day* offering to the readers of the BIBLE EXAMINER, with many thanks for their aid and sympathy. Grace, mercy, peace, and love be with you all; and may each of you be so happy as to have “An en-

trance’ ministered unto you, ABUNDANTLY, into the everlasting kingdom of our Lord and Saviour Jesus Christ” (3 Pet. i. 11).

‘GEO. STORRS.

### AN INQUIRY ON ROMANS V.

“BRO. STORRS: There seems to be a declaration of doctrine in Rom. v. of the general salvation of all men, and which seems to appear in verse 19. Can’t the *last many* be equal to the *first*? Please take up this chapter in the EXAMINER and examine it.” G. A.

If I had not often dwelt on the subject of Rom. v., I might feel more disposed to go largely into it now. But that may not be necessary to meet my friend’s difficulty, as he has presented it. The answer to his inquiry, “Can’t the *last many* be equal to the *first*?” is easily answered. Certainly, they are “equal.” It is “the many,” in the original, in both cases. The only question that needs to be settled in the two verses (18 and 19) is, In what sense were “the many made sinners?” for, that will determine in what sense *the same* “many shall be made righteous.”

I will first give the two verses together. “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” in like manner “[by the obedience of one shall the many be made righteous.”

It will be seen, at a glance, the Apostle is not speaking of *actual* “sinners,” but only of the treatment of *the many* in consequence of one man’s (Adam’s) disobedience. So neither is he speaking of the *actually* “righteous:” but only of the consequence to the race, or *the many*, of the one man’s (Christ’s) obedience. Now, what was the condemnation that came upon all men by one man’s sin? It was to *die*, or to be “made subject to vanity, not willingly” (i. e., it was not by the action of their own will; or, they were not *personally* sinners) “but by reason of Him who hath subjected the same in hope” (Rom. viii. 20). Now, what is *the hope* for all men? Is it not that by the one man’s (Christ’s) obedience *the same many*, through the gift of God, should be justified unto life, or live again from that death which was not for any sins of their own, or for their own acts? The act of giving all life from the dead, while it is a “free gift,” is, also, an act of impartial justice towards those who had been subjected to it without any fault of their

own. They had been treated as sinners,—said to be “made sinners,” while not really such: so now, they are treated as righteous,—said to be “made righteous,” while not really such. But this does not prove the final salvation into an endless life of any man. It does prove that the evil brought on the race by Adam’s sin, or the one man’s disobedience, shall be destroyed as to a final result, and shall not be the cause of any man’s final condemnation: that is to be determined by their reception or rejection of the “abundance of grace and of the gift of righteousness,” such, and such only as accept that, “shall reign in life by Jesus Christ” (verse 17).

We must never forget, there are various degrees of salvation. The term “saved,” in general, signifies to *deliver*.

What the nature of the deliverance is must be determined by the circumstances. It may be from dangers of any kind; it may be from enemies temporal or spiritual; from sin; from temptation; from death, temporal, spiritual, or eternal: it may be from ignorance, or a helpless state that prevents our attainment of good that our CREATOR has prepared for His creatures. In this case it is the removal of these disabilities, etc. These uses of the terms save, saved, and salvation, it is presumed, will not be questioned by any one.

The whole tenor of the Apostle’s reasoning in the chapter before us shows there is a general salvation for “*the many*,” and that it is deliverance from the death brought on them by the one man’s disobedience; the deliverance from which is made sure to all men by the obedience of the Second Adam; so *the many*, in this respect, will as surely be delivered from the bondage of “*corruption*” (Rom. viii. 21) by the Second Adam, as they were brought under it by the first Adam. Their final deliverance from the second death, or the possession of an endless life depending on their personal reception or rejection of Jesus Christ as their Redeemer and Lord, after He has been revealed, or made known to them. Till then men may pass through various degrees of salvation or condemnation even to literal death, but none of these fix their final or external state: that remains undecided till they come to the knowledge of “The only true God and Jesus Christ,” whom “God sent, not to condemn the world; but that the world through Him might be saved” (John iii. 17, and xvii. 3).

Certainly no man can experience a final condemnation nor a final or eternal salvation, till he

has first “received the knowledge of the truth” (Heb. x. 26). Then, and not till then, is his final state determined for life or death, as a fixed condition. The present life is one of discipline; or a school, in which men are put in a state of training for a purpose in the ages to come. “Few” *graduate*, under the present course of their training, prepared for that of an advanced position in the future that God designed some portion of the race to occupy. “Many are called, but few are chosen” to fill those higher departments in the future ages which God has designed to bless those whose attainments are too imperfect to fit them for rulers or teachers; or, in other words, to be, “Heirs of God, and joint heirs with Christ” as “kings and priests” in the ages to come. But those whose education or discipline in this life has been too imperfect to fit them for this “high calling of God in Christ Jesus” (Phil. iii. 14) are not, therefore, excluded from a final deliverance, but may not only be saved from a final, or “second death,” but may rise to a holiness and happiness far surpassing anything ever enjoyed by the “kings and priests” while they were in their state of preparation in this life.

The idea that because “Many are called and few are chosen” that those not chosen in this life and in this company are hopelessly lost, is a human and not a Divine idea. Men are all in a state of training to become partakers in the knowledge, love, and glory of the Divine nature: or to be brought up to “the image and likeness of God” (Gen. i. 26). But this could not be done by a single act of *creation*; creation only lays a foundation for education, and education is the result of experience; and experience is the result of trial in some form, and trial is longer or shorter according to circumstances and the improvement made in those circumstances. Because a man has not attained to the highest grade in the school of trial, in this life, men are ready to conclude all further efforts to bring them up into “the image and likeness of God” are useless or impossible. Such an idea represents the Creator’s purpose in their creation as defeated, and that He could not accomplish what He undertook. Yet, it must not be forgotten that the creature God made, to attain His “image and likeness” must have a will, which could never be overborne so as to make his action a forced one; for such an idea would contradict the view of his ever attaining to “the image and likeness of” his Creator.

In the school of discipline, before man's education has reached its utmost bounds, much that would be and is perverse would be discovered, and must be eradicated. This would require time and patience; and "God is long-suffering to us ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9); though the time will come when those who abuse this long-suffering and "will not have Christ to reign over them" will go into "perdition;" or will be *utterly exterminated*: such is the meaning of the original term used in Acts iii. 23, rendered in our translation *destroyed*. But who shall say that such a result will be reached by any man who has never had the knowledge of "the only true God and Jesus Christ?" The thing is impossible under the government of "A JUST GOD and a SAVIOUR" (Isa. lv. 21).  
Ed.

### "HERE THE MATTER ENDS."

"*The Restitution*" of Dec. 8, comes to its correspondents with the following *editorial*:

"Some of our brethren have now had a free and fair opportunity to express their views upon certain questions bearing upon the destiny of the ancients. Enough is as good as a feast. Here the matter ends. It is a matter to be regretted that we should be so much concerned about the destiny of the ancients, of the heathen, when the fields all around us are ripe for the harvest. Men are perishing to-day. All we can say or do, will not effect the dead. Our mission is to help men now. We sincerely hope that our brethren will give us articles upon living truths. Let dead men and dead subjects alone. Christ said: "Let the dead bury their dead; but go thou and preach the kingdom of God." Untaught questions and speculations which lie beyond the plain, "thus saith the Lord," should be let alone. This is especially true as regards those subjects which do not concern men who are now dying for want of the Gospel of life. Give us God's truth in the love and fear of Christ, and let hobbies alone."

I regret that our fellow-laborers should feel under a necessity to close their columns against a subject of such importance as the one which has had a partial examination in its previous issues. The editorial above entirely misapprehends the question in discussion. It is not "The destiny of the ancients;" but, What is the character of the Divine Government? Has our MAKER "So loved the world" as to "give His Son that whosoever believeth in Him should not perish?" and has He sworn by Himself that He has "no pleasure in the death of the wicked, and yet

suffers millions on millions, of the same world that He so loved, to *perish* without ever giving them an opportunity to *believe* in the Son of God, because they never heard of Him? Shall we let "men around us" who "are perishing to-day," perish because they are filled with false notions of their Creator's character and government? Who does not know that infidelity is the offspring of these false ideas of God's character and government? Infidels have all the weapons they need to convince thinking and reflective minds that a God who deals with men as the general teachers of religion teach, is unworthy of the homage of any but a cringing slave. According to the ideas inculcated by theologians of almost every class, God professes love for *the world*, and gave His Son that they might live, through Him an everlasting life; and yet, never lets the vast majority of the race know that He had made any provision for them, and has made this present life to be the only time that the knowledge of the truth should ever be within their reach. Yea, more; "Christ gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6); and yet, God has so ordered, in his providence, that to an innumerable multitude of men that testimony never comes in this life, and never is to come, if we believe the assertions of most religious teachers.

No wonder "the father of lies" has begotten in some minds the idea that there is a large portion of the race for whom the CREATOR never designed any salvation,—they are a mere "surplus seed," which God *added* to his plan as a *curse* to the others, on account of mother Eve's sin! With such God-dishonoring sentiments afloat, do we not need to defend and vindicate His character and government, and wipe out the foul stain, by showing that His provision is for all men, everywhere, and in all time? if not in this life made known to them, that it will be in "the ages to come," and an opportunity to secure an endless life be granted to all? Surely, that God, who "will have all men to come to the knowledge of the truth," is not to be defeated because men have lived and died in unavoidable ignorance; for, He has said, "My counsel shall stand, and I will do all my pleasure" (Isa. xvi. 10). His counsel and pleasure He has declared to be, that "all men should come to the knowledge of the truth." Who dare "make God a liar" by affirming that some men (whether they be few or many) shall utterly perish without ever having come to the knowledge of the truth!



"The Restitution" says, "Our mission is to help men now." True: and how can we better help them than to vindicate the character and government of our Father in heaven, so that they can see the loveliness of His administration towards our entire race, and so lead them to love, adore, and obey Him now? Dear fellow-laborers of "The Restitution," let me beseech you to reconsider your resolution to have the "matter end here." I am persuaded you love the character and government of God too well to suffer it to lie under the imputations so long hanging, like millstones, upon it, to drive those you so earnestly desire to save, down into the flood of infidelity, so awfully setting in on community by the false representations of the Divine administration over the human race. Who can tell but you have come into the office of Editor or Editors "for such a time as this?" Let your final decision be what it may, God's counsel will stand, and His character will be vindicated. Will you not have part in the glorious work? If not, God will raise up others to do the work, and to them will the reward be given. With the Divine aid, I trust to hold on my way in the work while my life is continued.

If the columns of "The Restitution" are to remain closed, those whose hearts are moved to speak for God, in defence of His administration, will find a welcome in this Magazine; but I greatly prefer that those who have used that paper should still occupy it: but, beware that you put not your "light under a bushel," lest "the light that is in you become darkness;" then, "how great" will be "that darkness!" Let no cry of "hobbies" deter you from your calling of standing up for God and His administration over the children of men. A "hobby" is simply that of "Any favorite object: that which a person pursues with zeal or delight." If any paper or Magazine has not a "hobby" it might as well be dead as alive.

EDITH.

### "I AM GOD, AND NOT MAN."

"I am the LORD, I change not; therefore ye sons of Jacob are not consumed." (Malachi iii. 6.)

Some persons admit that God will subdue all His enemies, and the enemies of His people; but because it is said that all things shall be subdued unto Christ (1 Cor. xv. 28), therefore all those enemies will be eternally tormented or everlastingly annihilated. That the perseveringly wicked who obstinately refuse to be reconciled to God,

through the *medium* which God has appointed, viz., Christ Jesus, will be finally exterminated, I have no doubt; for, "It shall come to pass that every soul which will not hear that Prophet, shall be utterly exterminated from among the people" (Acts iii. 23). Such is the literal sense of the original.

But that any one will be thus exterminated till infinite wisdom and love has fully proved them with ample means and opportunities to know God and Jesus Christ, is a doctrine that Scripture and reason repudiates, and all true sense of justice condemns. The *spirit* of the whole Bible is against such a conclusion. Let us look at a case in 2 Kings vi. The king of Syria was baffled in his attempted conquest of Israel; all his plans were defeated by the prophet Elisha keeping the king of Israel informed as to the movements and plans of the king of Syria.

This coming to the knowledge of the latter king, he determined to take the prophet prisoner, and sent an army, who "came by night and compassed the city about," where Elisha dwelt. The prophet's servant was greatly terrified when, in the morning, he discovered this "great host with their horses and chariots," and he cried out, "Alas, my master! how shall we do?" Saith Elisha, "Fear not: for they that be with us are more than they that be with them." Then Elisha prayed that his servant's eyes might be opened: "And the Lord opened the eyes of the young man; and he saw: and behold the mountains were full of horses and chariots of fire round about Elisha." The prophet prayed again, and the Syrian host was smitten with blindness. Then Elisha led this host into Samaria, and presented them to the king of Israel, and prayed the Lord to open their eyes to see their situation: their eyes were opened to find themselves in the hands of Israel's king. Said the king to Elisha, "My father, shall I smite them?" Elisha answered, "Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them that they may eat and drink, and go to their master. And he prepared a great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master," the king of Syria. "So the bands of Syria came no more into the land of Israel."

The *spirit* of this transaction is the *spirit* of the Bible. God may, in righteous judgment, punish men with blindness for a time; but even this is in mercy, to show them their folly and wickedness: but before He will finally reject them, he will open their eyes to see their wrong doings and the greatness of his mercy; and will

set the "great provision for them," before them; and if they partake thereof—as they will be invited to do—they will become peaceable, and no more fight against "The King of Israel." Some men—even professed Christians—are exceeding anxious to "smite them:" but God says, "No: set the great provision before them, that they may eat and live." "Amen," says the enlightened and sanctified heart. Glorious truth, God "will-eth not the death of a sinner," but his subjection; a willing service to his Son. That is the *subduing* Christ seeks among the families of the earth; and as He has "tasted death for every man," and "gave himself a ransom for all" (Heb. ii. 9, and 1 Tim. ii. 6), He will see that these facts shall "be testified" to every man "in due time." Then will their final destiny be decided, and not before. "Praise ye the LORD."

The smiting Christians, who are in an apparent hurry to have all men destroyed who have not been as highly favored as themselves in this life, may yet find that God's mercy is not to be measured by their theories, nor their haste for a consummation. The *spirit* of the Scriptures is against them. The disciples once were indignant at the Samaritans because they did not allow them to "make ready" for their company on their way to Jerusalem, and "They said, Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" What reply did Jesus make? Let all the earth, and especially all Christians, hear it, and learn that God's mercy is greater than man's: "Jesus turned and rebuked them, and said, Ye know not what manner of *spirit* ye are of: for the Son of man is not come to destroy men's lives, but to save them" (Luke ix. 52-56).

The two examples I have given—one from the Old and the other from the New Testament—may serve to show what the heart of God is towards the children of men. Add to these, Jesus' testimony—"The bread of God is he which cometh down from heaven, and giveth life unto the world" (John vi. 33), and "our eyes may be opened," as the eyes of Elisha's young man was, to see the multitudes of heavenly hosts are all engaged in promoting God's plan in the salvation of the world; and they are not to be outwitted nor defeated by the "devil and his messengers," nor by any other *evil* invented by men. One thing, and only one thing, will ever cause the final destruction of any one of the race of Adam; and that is *unbelief* of God's love and mercy, after it has been clearly "testified" to them, in God's "due time." "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 it will be.

Ed.

## THE STANDARD OF APPEAL.

THERE are those who cannot receive the views advocated in this Magazine, because, say they, "Eminent men, and 'the Fathers' in early times held and practiced differently." I have long since learned that the Bible is the standard of appeal, and is to settle all controversies about "faith and practice." That which cannot be clearly proved by this standard, may be tolerated, but it is no authority, nor a test of Christian faith or character. It is beyond all doubt, that all the heresies and false practices that have scourged the church from its earliest history, have grown out of a disposition to follow men instead of adhering to the unadulterated word of God. In this matter I feel a perfect agreement with Dr. Adam Clarke, in his commentary on Prov. viii. He says:

But of these ("the Fathers,") we may safely state there is not a *truth* in the orthodox creed that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish church that may not challenge them as its abettors. In points of *doctrine* their authority is nothing to me. The word of God *alone* contains my creed. H.

So long as I have the Bible as a standard of appeal, it gives me no sort of uneasiness what can be produced from "the fathers," or any other great or good men opposing our views. They are but men, and as liable to err as myself. Let us have Bible testimony, and let its construction be regulated by the general tenor thereof and the known or revealed perfections of God. "God is love," and any construction of his word that contradicts this testimony must be erroneous, however plausible it may appear.

Such is exactly the position I have occupied for thirty years past; and shall endeavor to maintain to the end of my Christian course.

Ed.

A QUESTION.—"Do you think all who are saved in this dispensation will compose the Bride?"

That is one of the questions to which I know of no answer, and can only reply in the language of Jesus: "Strive to enter in at the *narrow gate*: for many, I say unto you, will seek to enter in, and shall not be able." To be of the Bride a *Christ-likeness* must be matured; and it is to be feared that "many" will come short of this by contenting themselves with barely being "saved." But I prefer to leave this subject to Him who searcheth all hearts. Christ's Bride must be in perfect harmony with himself. Let that be the object and aim of all who look for Him.

Ed.

## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

### CHAPTER V.

#### PURPOSES OF SCRIPTURE.

Q.—For what purpose has Holy Scripture been created and preserved through the ages, if not in order that, by means of its revelations, mankind might be brought to the knowledge and love of the true God, and be made obedient to the faith that is in Christ Jesus?

I am obliged to reply that nothing whatever can be found in Scripture itself to show the sacred volume was ever intended to act as a converting agent on the world at large. I have already quoted what the Apostle Paul says on this head, and shown how he confines its purpose to the perfecting of the Man of God. And this is, without doubt, its great end, the grand object for which it has been created and preserved.

The Bible, as a great fact, is, almost without exception, addressed only to believers. It has much to say about other classes of persons, but not a word, except it be in an historical connection, is addressed to them. Much that the book contains—its facts, its narratives, its history of the past, its account of the birth and early progress of this world of ours, its plain and practical statements generally, may, if believed, be informing to ungodly men, and may, in many other respects, be useful to them. But it is not God's instrument for their conversion. The use of it for that purpose has, more than anything else, tended to lower its character, and to lessen its power over the believer.

All experience goes to prove that the Bible is not intended to convert the world, and the records of all missionary societies confirm this view.\* It matters not whether we bear the Bible to a savage or to a civilized community; everywhere,

\* The mission to Madagascar certainly seems, at first sight to contradict the statement. But it does not really do this. The Bible there, as everywhere else, has proved the great educator of those who have, through the testimony and sufferings of their brethren been brought to believe on Christ. But there is nothing to shew that the book alone has accomplished the work. The Spirit of God has been the great missionary in Madagascar, since he has been there unhindered by the help of man, and been allowed to act "without let or hindrance" directly on the minds and hearts of these poor and suffering aborigines. The result has been a success unparalleled in the history of missions. The characters of these men as Christians, have been formed by the study of Scripture.

and at all times, the truth that is diffused touches the many, but triumphs only over the few. To the one it becomes the parent of a new life; to the other it is merely an enlightener—modifying it may be, laws, customs and institutions, but having little vital effect on the general conduct of the masses.

Confusions innumerable have resulted from the denial of this. The Christian religion has been presented as if it were a narrow system of favoritism, blessing the few, but infinitely adding to the miseries of the many; the eternal condition of every man has been made to hang on his belief or unbelief of truths he may never have understood, and certainly never deliberately rejected; the Bible has been treated as if it were magical in character; regeneration has been regarded as a change that could be wrought by human agencies and outward ordinances; Christianity has been called a failure, because it has not done what it never professed to do; while the teaching of the Saviour, reduced to what has been considered a practicable level, has, to a great extent, lost its power over those for whom it was specially intended, without, in return, acquiring any hold on the multitude, for the sake of gaining whom it has been lowered in tone, and limited in range. Take the following as proof.

In a volume of sermons recently published by an eminent clergyman the precept, "If a man smite thee on the one cheek, turn to him the other also," is thus dealt with—"Tell," says the preacher, "the man who has a tendency to fear, that he is to take literally the command regarding non-resistance, and he becomes a coward on principle. Tell the same to another who has military traditions of honor, and he says that Christ's teaching is not fit for practical life." And then the preacher speaks of the words of Christ as being addressed "to the emotions rather than to the understanding," and likens them to "an air of Mozart's, which means one thing to me and another to you, yet leaves on both an indefinite but similar impression—a sense of exquisite melody which soothes life, and inspires an affection for the man who gave us so delicate an emotion."

Another clergyman, a dignitary of the Church of England, is still more explicit. In what is, in many respects an admirable series of discourses, he ventures to say, when commenting on the state of Christian society amongst us,—“Here is the New Testament, the confessed source of Christian morality, with its facts and language about which there is no dispute, and with its spirit and tone equally distinct and marked.

And, on the other hand, here is the ordinary

life of Christian society, with its accepted principles, its familiar habits, its long sanctioned traditions; the life of Christian society, not particularly in this or that age, but as, on the whole, it has been from the time when Christianity won its place definitely in the world. When we put the two side by side, the mind must be dull indeed which is not conscious of a strong sense of difference and contrast. The change is not only one of fact, but in the general sense of what is right and lawful in the general view of the conduct of life." On the whole, however, the preacher justifies society, observing, "In all directions we see instances of the necessities of things enforcing an enlarged interpretation of language, and we believe (in relation to the Sermon on the Mount) that the common sense and instinct of Christians have, on the whole, caught its true meaning."

The laws of Christ are thus lowered, only because it is supposed they were addressed to all men. But this is not the case. These distinguishing precepts of the Lord were addressed *not* to men generally, but to a particular class of men; they apply not to those who willingly have their portion in this life, but to those only who elect to live for another; they were never intended to be carried out by nations; for society, as at present constituted, could not exist if the doctrines inculcated in the Sermon on the Mount were acted upon; they appeal exclusively to those who are seeking to lay up treasure in heaven, and whose ambitions lie beyond the present state of existence.

I do not for a moment dispute,—I have indeed asserted,—that much that the Bible contains is, without doubt, common property, and fitted alike for young and old, poor and rich, educated and uneducated; for no other book contains so many facts with which it is important mankind should be acquainted, and, when devoutly read, no other book is so well adapted to purify the taste, to enlarge the mind, or to improve the heart.

But it is a two-edged sword. Its perusal may be as mischievous to some, as it is advantageous to others; and in its distribution the exhortation of the Lord must be ever kept in mind, "Be ye wise as serpents, but harmless as doves."

The very structure of the book indicates this need. It consists of, and embodies, first, the literature of a Divinely chosen and miraculously governed nation; then, inspired records involving at every step supernatural interferences on behalf of given men and given teaching; and finally letters, which from their very nature must sometimes be as incomprehensible to the irreligious

as the mystic prophecy with which the whole concludes. What can such a production have to say to a man who disbelieves in the supernatural altogether, and who criticises it chapter by chapter, just as he would any other ancient document?

He may admit much that it contains. He may regard it as largely historical. He may be charmed by its poetry, or fascinated by its simplicity. He may, both intellectually and morally, be the better for such of its teachings as seem to him useful and instructive. Beyond this it can have no value, or rather, only be of value to the extent that the man is morally and spiritually prepared for its examination; yet Christians generally regard the sacred volume as intended to be the chief means of the world's conversion, and they scatter it broadcast with that view.

I fear that in our desire for extension, in our admiration of magnificent plans and gigantic combinations, we have in this matter sadly neglected the Saviour's wise teaching; that we have been far too mechanical and indiscriminate in our circulation of the Scriptures; far too ready to imagine that the mere multiplication of copies by the printing press must of necessity advance the Redeemer's kingdom; that the most thoughtless or unwilling perusal of a Bible is likely to be accompanied by a Divine blessing; perhaps more than half disposed to believe that because the word of God is to the Christian "the sword of the Spirit," searching the very thoughts and intents of the heart, therefore it must be to every man "the candle of the Lord."

But is it so? Have we not evidence to the contrary? Have we not but too much reason to believe that casting, as we have so largely done, this pearl of great price before men quite unprepared to estimate its value, the result has been precisely what the Lord has led us to expect—the rising up of a school, numbering among its disciples not only the great majority of the active and cultivated intellects of the age, but nearly the whole body of skilled artisans—the masses of modern society,—which only turns again and "rends us; rends us by criticism, appropriate enough from the unbelieving standpoint of those who issue it, but only a thorn in the side of those who see by another light; rends us by contrasting our so-called Christian nations, and their conventional morality, with the sermon on the mount; rends us by insinuating doubts which, apart from supernatural influence, can never be dispelled; rends us by separating the morality of the Bible from its Divinity; rends us by lowering its entire tone and teaching to the standard of what is called practical life; rends us by mak-

ing the revelation a thing of earth rather than of heaven,—a record which may be improved or expurgated, accepted or rejected in whole or in part, according as it may be found to agree with human intuitions, or accord with human aims and ends.

As in the days when Jesus was on earth, so now, and for the same reasons, hidden though they be in great measure from us, the Lord of light and love sees it best to say, regarding the many, "Unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand." The word withheld, because it would be abused, is doubtless kept back in love; and the mere fact that Divine Truth always has been—in every age as now—placed absolutely beyond the reach of the far greater part of the inhabitants of the earth, might alone help us to understand the many intimations of Scripture which point to a great future restoration, and encourage us to hope that in other worlds, and under happier auspices, apparently lost myriads will eventually be brought home on the shoulders of the Good Shepherd. At present the law is, "To him that hath shall be given; and he that hath not, from him shall be taken even that which he hath."

If we accept this view of the Divine dealings we shall cease to wonder, as we so often do with half-disguised dissatisfaction, that a written revelation has for so many ages been given to some and practically withheld from others; that even to those who in common possess it externally, it should be by no means the same book: that to one it seems full of light, and to another dark and explicable; that to one it should be "profitable for reproof and correction in righteousness, and to another but a stumblingblock; that by it "the man of God" should be made "perfect to every good word and work," and that by it also the scorners should be hardened in his scorning, and the profane stimulated to increased profanity. So true is it that the Bible, like everything else, is to each of us what we are to it; that to the flippant, the sceptical, and the prejudiced, the Divine oracle is dumb; that "to the froward it shows itself froward."

Should these observations appear to be, as to many they probably will, very strange, that circumstance must be attributed to prevailing disregard of Scriptural thought. Christians generally, I fear, have come to believe that work and not meditation is their duty. Perverting the text, "He that watereth others shall be watered also himself;" and omitting to notice that it really means that he who liberally helps others in

the day of their calamity shall be helped by them when trouble falls upon himself, the most intelligent Christians habitually apply it to spiritual things, and conclude from it that if they appropriate their spare time to active service in the work of the Church, they will reap therefrom more advantage than they could expect to gain from solitary thought, or from the careful and independent study of the Bible. The consequence is, they almost all act without much reflection, work in teams, and adopt both readily and willingly the opinions of the particular religious body with which they may happen to be connected.

#### CHAPTER VI.

##### SCRIPTURE PROMISES.

Q.—"What mean the promises, scattered through the inspired writings, of the coming of a glorious time when the desert shall rejoice and blossom as the rose, if that day will never come?"

The answer to this question may be brief, but it must be decided. No believer in Scripture doubts for a moment that the day of triumph will come, or that every promise of God will be in the largest sense fulfilled. The only question is, *When and how*, will that fulfilment be brought about?

The passages referred to must not be separated from their context. They can only be rightly explained in connection therewith. By the pious Jew it is clear they must have been understood as referring to the time of Messiah's triumph, the great theme of all Hebrew prophecy. And surely it is needless to say that this great event is more than once associated with the resurrection of the dead and the restoration of fallen humanity. (Isa. xix. 21-25; xxv. 8, comp. 1 Cor. xv. 54; Ezek. xvi. 53.) Why such passages should ever have received the interpretations which applies them to the Christian dispensation would be inexplicable, were it not so constantly seen that Divines who, from whatever circumstance have committed themselves to a given explanation of Scripture, are seldom scrupulous as to the means by which they support their interpretations. And this is especially true when the Interpreter happens to be a man of popular influence or of high reputation.

Having first proclaimed to the world that the living God is pledged to the fulfilment of their expectations, they naturally say the thing *must be*, whatever difficulties it may seem to involve, since the Omnipotent knows nothing of obstacles, and is perfectly able at any moment to bring all

mankind into obedience to His Son. As if any one doubted the power of God, or as if the admission of that power altered the fact, that although it were true that from the foundation of the world God might at any moment have converted the world to righteousness, He has for wise and good reasons never exercised that power, and, from all that we know of his moral government, never will.

May we not have gone too far in allowing that God *could*, if such were his pleasure, convert the world at once by the exercise of power? The supposition that He could do this without a violation either of His own moral attributes, or of the freedom and responsibility of man, has led to a kind of vague expectation that some day He will pour out his Holy Spirit upon the world in such abundance (a form of Divine power), that all at once, or nearly so, the moral and spiritual condition of men will be changed and that thus will be brought about the fulfilment of prophecy, the moral desert rejoicing and blossoming as the rose.

I do not think we are right in admitting the possibility of this. For in so doing we seem to call in question the wisdom of God in allowing, as He has done for ages, the same result to be produced only by processes so painful as are those that have hitherto been deemed necessary to form a holy character. Will not reflection lead us to conclude that, as has been already observed, from its very nature, character must to some extent be self-formed?—that the great object of God in the creation and discipline of man is to bring about the free and voluntary choice by the creature of all that is good and God-like? Has not the apostle Paul indicated this when he calls upon us to work out our own "salvation," that is—our deliverance from evil—"with fear and trembling, for it is God that worketh in us both to will and to do of his good pleasure?" The apparently absolute control of God over both inclination and action, instead of being made, as one might have expected, a reason for our being passive in the matter, is urged upon us as the motive for co-operation in the accomplishment of the object to be attained.\*

\* I reject "Universalism" simply because it assumes that in some cases, and in the last resort, God will destroy the freedom of the human will. I reject the notion that any great outpouring of the Spirit in the latter day will overcome evil, for the very same reason. Any one thus acted upon would lose the grand distinction of humanity, and be cut off from manhood. No such work will, therefore, be accomplished, either in this or in any other world. Human responsibility implies freedom, as certainly as regeneration implies su-

Why, then, should we allow ourselves to imagine that it will ever be otherwise? and if will not, why should we suppose that in the latter day anything will take place essentially different from what is now taking place, or that the great principles on which God has hitherto proceeded will be changed?

The "pouring out of the Spirit upon all flesh" does not imply this; the reference of Peter to the prophecy of Joel evidently shows that the gift there spoken of was one of endowment, investing those who should partake of it with gifts similar to that of tongues. Let us, then, learn to be Scriptural in our expectations, in which case we may rest assured not only that every promise of God will be fulfilled, but that the fulfilment whenever it comes, will be "far more abundant than we can either ask or think."

## THE FEASTS OF JEHOVAH.

BY GENERAL GOODWYN.

READ LEVITICUS XXIII.

THERE is a happy and holy privilege that the children of God may enjoy—"Fellowship with the Father, and with his Son Jesus Christ." It is possible, nay, it is the desire of the Father, that his children should, even now, have acquaintance with the intrinsic constitution and peculiarities of the principles of that life which they derive from the risen Son of God, as also of the glorious inheritance from which that life is inseparable. I say "even now," for the promise is, that the Spirit of Truth shall show to the children their participation in the inestimable riches of the Father and the Son, guiding them into an appreciation of their excellence while as yet toiling through their pilgrimage of patient endurance. It remains for the resurrection in order to be fully acquainted with what the life of Christ really means, with all its divine characteristics, royal appendages, sublime faculties and powers. Our privilege now, having the principle of that life breathed into us, and the One Spirit, is to know in measure the Father as revealed in the Son. To this end the Son himself must be known, and by revealing the Son through the Word, the Father has given to us to take our delight in that person in whom is his delight. Hence, as the apostle says, our joy should be full, for what more can we possess

supernatural interference. The problem involved in the inquiry, "How can these statements be reconciled?" God only can solve; but it is neither greater nor different from many others that meet us every day in life.

than the Father and the Son? fellowship with each in their reciprocal joy, and with both in "the riches of the glory of the inheritance of the saints of God."

What, I repeat, an inestimable privilege for the children, citizens of the heavenly inheritance, during the period of their sojourn in the world as in a foreign country, where their days are "a time of trouble," to be able to rise by faith, having access to this grace, and to hide themselves in "the pavilion" of their Father "in his secret tabernacle;" where, apart from the strife, the confusion, and the evil of the world, they can inquire within the precincts of the Sanctuary for the living God, and find him in "the God and Father of our Lord Jesus Christ, the Father of glory!" It is the Father's purpose that, "in the fulness of time, in him shall be gathered all things which are in heaven and in earth," that in him and by him shall be consummated the promise of ages, "the restitution of all things."

This "restitution," declared "by the mouth of all the holy prophets since the world began," points to the divine predetermination to exercise a privilege of bringing good out of evil; for the latter must have been fore-ordained assuredly with the view of the restitution of that which once was "very good." God has, in his omniscience and omnipotence, given to himself to look beyond the dispensations of necessary evil, and probationary periods of failure, accounting them as but dissolving views; and has told us of his Feasts, his anticipatory delights in events and scenes that his wisdom foreknew, and his power would fulfil. In giving us the record of such Feasts of Divine pleasure, he lovingly invites his children to enter within the light of the sanctuary, and gaze upon a panorama of spiritual splendors, and to have fellowship with him in those things which he purposed in eternity, to be realized through the activity, and for the everlasting glory of his Son Jesus Christ the Lord.

To glorify himself in and through his Son, "whom he hath appointed heir of all things, who is the brightness of his glory, and the express image of his person," has ever been the contemplated object of God, "the Father of glory." All that is perfect and admirable in his judgment are the works and character of his Son; all that is immaculate, excellent, and altogether lovely in his sight, is the person of his Son. It is then no matter of wonder that those things upon which Jehovah of old could "feast," should be found only in the prospective manifestation of the Godhead through the various perfected works of the second person thereof. Works, primarily of humiliation and suffering

(Heb. ii. 10, *passim*) in the vicarious offering of atonement; secondly, of mediation and the high-priestly advocacy on the throne of grace in the heavens; maintaining the everlasting salvation of his body the Church, and guaranteeing the restoration of Israel in resurrection and national completeness: and lastly, in the coming administration of the government of his kingdom.

This range of revealed action on the part of the Son of God and man, will be found worthy of consideration, inasmuch as it instructively marks the right division of the Word of Truth, and classifies the varied dispensational ways of the Most High. We are specially informed that it was the Son of God, the eternal Word, who created the entire systems of the universe, and fore-arranged the courses of the several ages, ordaining their respective peculiarities according to the distinctive nature of the events above referred to, in which he was to be the principal actor in pursuance of his purpose of revealing the Godhead to the understanding of regenerated human beings, and the powers and principalities of heaven. Deliberation within the council chamber of the Heavenly Sanctuary, upon events of such transcendent import, appear to have given delight to the divine mind which resulted in the institution of certain ceremonies connected with the organized life of his chosen people, of whom the Messiah should be born, to be perpetual memorials of him, of whom when he came into the world it was said, "This is my beloved Son, in whom I am well pleased." Such pictorially typical scenes have been "written for our instruction, upon whom the ends of the ages are come" (1 Cor. x. 11). The "FEASTS," therefore, that I am now about to describe, give practical expression to this good pleasure of God, who in them could "call things that were not, as though they were."

These Feasts, seven in number, mark the several periods into which Israel's year was divided; annual commemorations of events, commencing with the night of their deliverance from Egypt, to their occupation of the land under Joshua. But: whilst these periodical solemnities were thus ordained as visible Feasts, amidst a people whose national characteristic was a life by sight; they had, as already remarked, a typical meaning, to which their existence was subservient, tending to keep alive on earth a testimony to the divine purposes in the future, that can only be read by the light of the prophets and apostles. They prophetically revealed the entirety of the vast and wondrous scheme of redemption, embracing all the salient phenomena between the first advent of the Son, as the Lamb of God, to his second

advent in millennial glory as the royal Melchizedek priest of the Most High God.

Before passing to a detailed description of these delights of Jehovah, I draw attention to a lesson on the invariable tendency of human nature to corrupt the way of God on the earth, (Gen. vi. 3, 5, 12), through the sorrowful aspect that these "Feasts" presented to the view of the Son of God, when on earth about to fulfil the first one and the most solemn, and to establish the ground upon which all the others could have their accomplishment. In Levit. xxiii. 2, 4, 44, these solemnities are called "Feasts of Jehovah," but when we turn to a maturer experience of man in Israel, even with a brighter light on his path, his propensities towards degeneracy, and pollution of the divine "way," are painfully apparent. In John ii. 13; vi. 4; vii. 2, 3, the convocations have changed both their name and character; they are termed by the Spirit "Feasts of the Jews," plainly confirming the prophecy of Isaiah i. 2-5, who afterwards states the judgment of him whom they had rejected, as they had desecrated his Feasts. "Bring no more vain oblations; incense is an abomination unto me; new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and appointed Feasts my soul hateth. . . . When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. i. 13-15). They fulfilled these Scriptures once more, in rejecting their God by the crucifixion of his Son. Alas! "what communion hath light with darkness, or what concord hath Christ with Belial?" Nevertheless, according to the boundless resources of Divine wisdom and power, that act of crucifixion laid the foundation for the antitypical observance of the last ordinance, wherein Israel, awakened from the slumber of infidelity; shall be found mourning at the feet of their God-Redeemer, and thence proceeding to commemorate in fulness of joy, "The Feast of Tabernacles," as a veritable "FEAST OF JEHOVAH." But of this anon.

The mystic seven is divided into two groups of four and three, with a significantly intervening link referring to both. Levit. xxiii. 3 introduces the Sabbath, but there are seven exclusive of that; and it is in ver. 4 that the announcement is made concerning the following "holy convocations," that they are the special Feasts to be proclaimed "in their season." In fact, the Sabbath rest was that period of time to which the several Feasts served as steps towards the summit to be gained. Before setting forth the typi-

cal action of God's dealings in grace, we are presented with a primary expression of that "Rest that remaineth for the people of God." Jesus, Son of God, both Lord and Christ, is alone, in the completion of his work of the manifestation of the Godhead in salvation, the true rest of God and his redeemed family.

(1.) THE PASSOVER.—Eternal memorial of the death of the Paschal Lamb, under the shelter of whose blood Israel was saved from the death of the first born of Egypt. Those solemn words, "When I see the blood, I will pass over you," were all availing to arrest the destruction of the people of Jehovah, when those of Pharaoh perished. The blood, and *the blood only*, marked the "difference" (Ex. xi. 7) between Israelites and Egyptians. An ever memorable type of the death of Christ, and the Almighty efficacy of his blood, presented through the Eternal Spirit to God for the redemption of his people, the preaching of which is "Unto God a sweet savor of Christ" (2 Cor. i. 15), in them that are saved, and in them that perish." O such a feast then, with such an object in view, the heart of God could certainly rest in anticipated pleasure (Isa. liii. 11).

The Jews keep this feast, but it is "a vain show," the Lamb, the very sanctifying power of the feast, is wanting. They believe not that "The Light of the Gentiles" is also "The glory of Israel;" but Christians know that he who is their Redeemer and Lord, had his birth in Israel. It is "Christ our Passover who is sacrificed for us" (1 Cor. v. 7, 8).

(2.) "THEREFORE let us keep the Feast," the second Feast in order, that of "unleavened bread." The manner in which the apostle Paul has joined the Passover with "the unleavened bread of sincerity and truth," is so similar to their nearness in Levit. xxiii. 5, 6, that though distinct, they are shown to have a close relationship. The latter is, in fact, a practical result of the former, for holiness of life, prefigured in the second Feast, can arise from no other source than faith in accomplished Redemption, or the first Feast. If Israel was separated from Egyptian bondage, it was to Jehovah, to walk with him in freedom and newness of condition towards the Land of Promise. Leaven is the scriptural symbol of evil, and bread is the sustenance of life; unleavened bread, therefore, represents separation from this present evil world, in practical *newness of life*, as having died with Christ, and made judicially free from sin (Rom. vi).

This Feast is further explained by the believer's faith in his identification with a spotless and holy Christ, accepted in the heavens, "an offering made by fire" resulting in the "purging



of the conscience from dead works to serve the living God" (Heb. ix. 11-14). "Servile work" was forbidden (Lev. xxiii. 7, 8), a legal and compulsory service is incompatible with the requirements of this Feast, which calls for a "labor of love" in conscious freedom from "the law of sin and death," and in possession of the principle of the risen life of Christ (Rom. viii. 1, 2). Believers are new men, created in righteousness and true holiness, after the image of Christ, the federal head of the new creation, "unto," or in order to "good works, which God hath before ordained that we should walk in them." This is true unleavened bread, expressive of a life, the moral excellence of which will give value and well-pleasing estimation to those "good works" that will shine forth in the kingdom of the Father.

(3.) FEAST OF FIRST-FRUITS.—The words "On the morning after the Sabbath," being the special day on which one single "sheaf of the first-fruits of the harvest" was to be waved for acceptance before Jehovah, give a clear indication of the event foreshadowed by, and the momentous results connected with, this feast. In the first verse of Matthew xxviii. is given the antitypical history of the main event that we are to learn from the type. "In the end of the Sabbath, as it began to dawn towards the first day of the week," came women "to see the sepulchre," and as they supposed, the body of their beloved Lord: instead of which they were astonished at the words of a heavenly messenger, who said, "Ye seek Jesus who was crucified. He is not here, HE is RISEN." To this event then, "On the morrow after the Jewish Sabbath," the words of the apostle Paul were applied when he said, "Now is Christ risen from the dead, and become the FIRST-FRUITS of them that slept" (1 Cor. xv. 20). The work for the redemption of the entire family of God was finished.

Christ, the first unblemished sheaf of the harvest, rose "from among the dead," an earnest of the resurrection of the whole of the other sheaves, that may be called "fruits." This was not merely a resurrection of the dead (*anastasis nekroon*), that is here stated, and which every intelligent Israelite believed; but *anastasis ek nekroon*, resurrection from among the dead, a matter that even the disciples of the Lord were unable to understand (Mark ix. 9, 10); and it is the right rendering of these original words that gives force to the meaning of "First-fruits."

This first sheaf was to be "waved before Jehovah, to be accepted for his people." The signification of which is shown in John xx. On his rising from the tomb, the Lord Jesus informed

Mary that he was then about to "ascend to my Father, and your Father, and to my God and your God;" to him, who should become the Father and God of whosoever might "believe in God who raised up Jesus our Lord from the dead." This ascension of the first sheaf in immediate connection with the resurrection—as the act of waving before Jehovah proves—was necessary as one transaction, in order to the acceptance of the Surety before the Majesty of Heaven, who had been appointed to death under the assumed responsibilities of those whom he represented. That he did then ascend, and that he was accepted a spotless, all-sufficient, vicarious offering, we know from his own words to his disciples, to whom he returned that same evening, proclaiming "PEACE," or reconciliation, rendered possible by his acceptance of God. This fact, moreover, gives efficacy to the doctrine that Christ "was delivered for our offences" to God, who righteously demanded death as the judicial award for sin; "but was raised again for our justification," full satisfaction having been rendered by his death. (Rom. iv. 25)

Fuller typical details of this ascension and acceptance of the Lord Jesus will be found in Levit. xvi., which represents the entrance of Aaron, the high priest, in garments symbolical of human righteousness (Rev. xix. 8), into the most holy place, the Shekinah presence, with the blood of the goat that was "Jehovah's lot" in one hand, and a censer of fragrant incense in the other (symbols of the perfect life of Christ offered in death). Only under shelter of such "gifts and sacrifice," could he, as a fellow man acting on behalf of Israel, be accepted for them. Having been accepted, Aaron came out from the Presence and pronounced the forgiveness of sins of those whom he represented there, over the living goat, or scape-goat (Christ in Resurrection). Just so Christ Jesus returned from heaven from God, as above stated, and commissioned disciples to go forth in the power of effected reconciliation, and proclaim remission or retention of sins, according as men should believe or reject the glad tidings of a risen and accepted Saviour.

I have been particular in these details, because the first ascension of Christ is not generally recognized; and yet it involves the whole question as to the "peace" of a sinner's conscience, as well as his joy in being "accepted in the Beloved One."

It will not fail to be observed, that this Feast conveys an earnest of the entirety of the first resurrection according to 1 Cor. xv. 23. "Christ the first-fruits," with whom is identified the men-

bers of his body, quickened and raised together in Christ (Ephes. ii. 5, 6); first-fruits also, as the next Feast will show. "Afterward they that are Christ's at his coming (*parousia*, presence) to gather Israel "the second time" into the land of their inheritance, "a holy nation and kingdom of priests." For mark the words which commanded this Feast to be observed, "when ye be come into the land," the order having issued from "the tabernacle of the congregation" at Mount Sinai. This is the only Feast to which these words are appended, though we know that all the Feasts were to be kept in the land. There is then a peculiar significance in the use of these words here, conveying a fuller meaning to the type that will have its fulfilment "afterward, at his coming."

(4.) THE FEAST OF THE FIFTIETH DAY, OR Pentecost, closely allied to, and, as we know from the New Testament, arising out of the former, being one of "First-fruits" also. (Levit. xxiii. 17.) If the Feast of First-fruits symbolizes the resurrection of Christ, then the result of the ascension of Christ to the right hand of God, the gift of the Holy Spirit according to his promise, and the manifested object for which he was sent, viz., "to gather out from the Gentiles a people for his name," must be symbolized in this Feast. "When the day of Pentecost was fully come," says the Scripture, the Holy Spirit was perceptibly realized as "The power from on high," making known the glad tidings of the resurrection, and acceptance in heaven, of Jesus who was crucified. On and after the day of Pentecost, redemption "by grace through faith" was preached to both Jew and Gentile; but a special revelation was made to the apostle Paul in regard to this gathering from among the Gentiles, that they "should be fellow-heirs and of the same body," with Jews, and partakers of Messianic promises "by the Gospel," which declared the possibility of both being "reconciled unto God in one body by the cross." The Gospel proclaimed that Christ had "abolished in his flesh the enmity . . . to make" (Ephes. ii. 11-17; iii. 1-6) "in himself of twain one new man; so making peace."

This is the new meat-offering that was commanded to be presented at the Feast of Pentecost; "two wave loaves" forming one offering. That the loaves were "baken with leaven" only makes the type more perfect; for both Jew and Gentile, as gathered into this one body, are still in the flesh (1 John. i. 8, *passim*). But inasmuch as they are in spiritual union with the risen Head of the body, and are those who "first trusted in Christ" since his resurrection, they are "a kind

of first-fruits of his creatures" (James i. 18)—new creation.

The burnt-offering was first presented to show acceptance in him whom that offering typified, whilst the sin-offering was necessary to cover the "leaven" of the two loaves, or evil Adam nature still in believers. On this day of Pentecost the work of the formation of the peculiar body of Christ had its commencement, founded on the "rock," or resurrection of "The Christ, the Son of the living God; (Matt. xvi. 15-18;) and when finished, about to be "the completeness of him that filleth all in all." Now, although in actual manifestation on earth, this body had its birth on the fiftieth day after the resurrection of Christ, the language of the Feast presents it at once in its perfection to the mind of God, "who calleth things that be not as though they were," and who could have his anticipatory delight in the members of his Son, because clothed in the typical garments of his own divine workmanship. The 20th verse of Levit. xxiii. describes the two loaves waved for the holy scrutiny of Jehovah, "holy to him for the Priest." This is significant. This Pentecostal body is, in fact, shown in the Feast, as it is presented to faith in Ephes. i. 3, 4, and ii. 6; still on earth as a witness in the flesh, yet before God in Christ, "holy, blameless, and in love;" "raised together, and enthroned together in the heavens in Christ Jesus," adorned with all the moral loveliness of the well-beloved Son of the Father.

May it not be said here, "Truly our fellowship is with the Father, and with the Son Jesus Christ;" and have not the children of God abounding reason to praise "the glory of his grace" that these things are revealed to us by the Spirit of truth, that "The joy of our Lord may abide in us, and that our joy may be full?"

## A VISION OF REDEMPTION.

BY H. H. DOBNEY.

### PREFACE.

HAVING been urged to allow the "Vision of Redemption," which appeared in the Sunday Magazine for October, 1870, to be reprinted, I avail myself of the opportunity for making a remark by way of explanation.

Of course it is not intended as a full exhibition of the mystery of the Cross, but only as an attempt to present one aspect under which it may be regarded; especially by those whose cry "out of the depths" may find an answer in the voice

of one who, "not being ashamed to call us brethren," invites us to see how he identifies himself with us, in order that we also may become one with him.

Perhaps it has not always been sufficiently considered that, if the Bible, or Bible truth, is indeed intended for the whole world, for all nations, for all classes, and for "every creature," it was a necessity that the truth should be put in many ways; in lower ways and higher ways, in ruder ways and ways more permanently happy. One form was suited to a Jew of old, another to an ancient Greek, as the great apostle to the Gentiles teaches, who, in his mode of presentation, "became all things to all men." The whole book is not equally suited to every single individual of the human race, and that at every stage of his development: If it is to find universal acceptance and welcome, we shall expect to see truth in various aspects, and loving regard had to the fact that, while one way of putting suits this man best, another way of putting the same truth (substantially) better suits that man. God is Love. That is the heart and core of the Gospel. But ignorance, error, and sin come as clouds of darkness and gloom between the heart of man and the heart of God; clouds however of varying density. Sometimes there is the "horror of thick darkness." And Truth needs to adapt itself to all the moral shades of individual life. One man can grasp the Eternal Love in the forgiveness of sins, and rest on it with all the simplicity of a child; another can only receive the blessing if it come in a particular way. Ought we not to be thankful that the great doctrine is capable of being presented, now in forms adapted to the coarsest soul, and then again in forms suited to a very different nature? The former class of forms will, in time, be outgrown, it is hoped, by the very man to whom, at first, they were especially adapted. The thing to guard against is—the habit of confounding a truth with the mere form in which it appears, and then forcing that one form alone on all consciences, understandings, and hearts alike. But are substance and phenomenon the same thing?

As in the present day the sense of the heinousness of sin appears in many quarters to be somewhat attenuated,—so that the deeper experiences of the more earnest souls in past days are in danger of being regarded as the result probably of a morbid condition, and as a very real sense of the evil of sin underlies the following Vision, I may be permitted here to suggest that

slight and superficial views of moral evil will necessarily keep a man on a low level of thought as regards all other truths of religion. To any one who does not know the evil of sin, the Cross will be—not a mystery, that awes while it attracts,—but, either, one of the every-day facts of common human history in an earlier time, or, a mere discomfiting perplexity which it is better to refrain from dwelling on. I may therefore avail myself here of a remark made by Miss Cobbe in a very admirable article on Darwinism in *Morals*, in the April number of the *Theological Review*: "Hitherto good men have looked on Repentance as the most sacred of all sentiments, and have measured the nearness of the soul to God by the depths of its sense of the shame and heinousness of sin."

I hope it will be understood, then, that all that is humbly attempted by this "Vision of Redemption" is, not an exhaustive treatment of the doctrine of the Cross, but only the intimation of one single aspect of it. As the physical object might have been looked at from many different points, so the Truth set forth by it may be as variously regarded. But it is hoped that that aspect here exhibited may be recognized as one that some tender conscience may perhaps be thankful for, and some weary heart find rest in.

*Maidstone, Eng., 1871.*

#### A VISION OF REDEMPTION.

I had been pondering, for more than the thousandth time, with all my heart, the great mystery of our redemption, and recalling the various theories men have devised through the Christian centuries in explanation of "the Atonement." And as constantly as one theory after another came before my mind, so constantly did the various objections to them occur; objections, many of them at all events, growing out of that in one's moral nature which every man is bound to give earnest heed to and to reverence. Again, for more than the thousandth time, I felt the unspeakable difference between a divinely communicated fact, and any humanly attempted rationale of it. And I recognized the, perhaps, utter impossibility of ever adequately presenting profound spiritual truth in any best contrived formulas whatever.

The spiritual refuses to acknowledge words as a co-equal power. They cannot contain it. They can only indicate it. At the best they are but an index,—a sign-post thoughtfully and kindly raised to point the direction in which thought

and feeling and conscience, the reasonably-inquiring traveler, should proceed. And thus, in part, the beautiful wisdom of the Scripture teaching became apparent, in availing itself of a large and varied phraseology, a beautiful cornucopia of figure, parable, and other illustration. For by the mutual incongruity of some of these, if unduly pressed, it is obvious that none of them is meant to be taken as an exact philosophical statement. But each is helpful and precious, when each is allowed to be but one mode of endeavor to impress some spiritual and transcendental truth on the spirit in man, to which the understanding is but as a portal, or at the best a door keeper; and when each is but as one voice in a choir sufficiently remote for no one to be unduly prominent, but so as that the effect of the whole shall be alone felt. Thus mutually counteractive and supplemental, all are good, way indispensable and the result is harmony; at least in the mind of the Mighty Harmonist, who has used the best means to be obtained. But as the best of men are but men at the best, so the most inspired men are but men inspired. They are not God and Truth, nor can they be perfect conductors of all truth in its symmetrical proportions and fulness.

Christ spoke of himself under a great variety of figure. He is a *Physician*, and true healer; a *Shepherd*, vigilant and tender and brave; a *Teacher*, who can teach as none other; an *Almoner*, bestowing choicest gifts on the poor and needy; a *Sower* of seed; a *Prophet*, speaking out of truest insight, and under the influence of the spirit of all truth and righteousness; a *Priest*, having right of access into the holiest and ultimate penetralia, able to introduce the worshipper, and satisfying the most timid and guilt-oppressed that He has an offering to present which can adequately meet any righteous demand, so that the most conscious-stricken and trembling, holding to Him, and hold by Him, may go on and in with full assurance; a *Patronus* and *Advocate*, willing to receive any into the number of his *clientes*, whom He will never desert, or abandon, or disown: a *King*, able to govern his subjects to perfection, and so heroic and magnanimous as ever to place Himself in the front in all time of danger, and ready even to die in their defence; a *Witness*, faithful and true, so identifying Himself with all truth as to receive every blow that is aimed at it, and prepared to seal his testimony with his blood.

These are some of the chief characters that

the Lord of all Christians (rightfully, too, the Lord of all men) adopts for their sakes, not for his own, except as perfect love identifies itself with its objects. And the apostles of Christ even added many others to these, greatly enriching the householder, who is therefore better able to bring forth out of his treasure things new and old,—the householder, I say, or scribe instructed in the kingdom of heaven. And sometimes the helper of others may find one image most suitable, and sometimes another. And so with the individual disciple; to-day the idea of the *priest*, to-morrow that of the full and delightful *rabbi* and *friend*, and then the *shepherd*, folding the lambs in his bosom, and ready to die even as he faces "the wolf" for their safety. And so on. But to shut ourselves up to one or two of them, or to a class, and to take these with their angles not smoothed by contact with those that are somewhat dissimilar, is this the true orthodoxy? or, if it be orthodoxy, is it wisdom?

Or we may illustrate in another way. When our Lord was visibly here amongst us, He healed one man of the leprosy, another of palsy, a third of blindness, a fourth of deafness, a fifth of madness, and so on. And the leper might love him for healing him of his leprosy, and the restored paralytic might love him for healing him of his paralysis, and so on. But what should we think if the recovered leper quarrelled with the recovered blind man because the latter did not need or value Christ as a healer from leprosy, but chiefly as the restorer of sight to the blind? Have we not heard that "in Him dwelleth all the fulness of the Godhead"? Well, can any man take in *all* that fulness, or only some of it? to-day receiving out of it one kind of blessing, and to-morrow another, each according to his need. Shall we then look askance at each other because we get from him varying blessings according to our varying deed? Surely the leper, and the blind, and the deaf, and the dumb, and all the rest, may all call him Healer and Saviour, though each in his own way.

Let this be an axiom: that all Christ was, and all he suffered, was for us, on our behalf, for our sakes; and that necessary because of our sins, and, therefore, literally "for our sins." This is the truth of Scripture; this is fact, therefore,—fact for man, with all his heart and soul, to embrace. And in the truth is the life. But all explanations of the fact are quite another thing altogether; and the two things—the fact and the rationale—are never to be confounded. Yet the

chief controversy among men (among Christian men, that is) is rather over their own attempted explanations, than the facts they are seeking, each in his own way, to explain. That Christ Jesus "died for our sins," that He "gave himself a ransom for us," that "He by Himself purged our sins," that his "blood" was "shed for many; for the remission of sins," and so forth, no Christian man can ever call in question, or so much as wish even to call in question.

But when we ask how, in what way, all this is so, the question at once opens the door to an almost endless variety of opinion; every man who attempts to answer it being unconsciously affected by a thousand subtle influences that have been at work on him and in him from his earliest years. And every disciple of Christ will deem that aspect of the Master, Redeemer, Saviour, most precious, which most impresses himself, and helps and suits altogether his own sense of need, or fitness at the time. And there is blessed room and scope, and warrant, and invitation, for all these various needs. The banquet is so abundantly furnished that every one can find that which best suits him at the time. The oxen and fatlings are killed, and no guest is un courteously forced to take the one if he find the other preferable. The bread and the wine are plentiful; and there is water pure as crystal. There is even milk for babes, and strong meat for them that are of full age, and who have great demands made on their strength and energy; and the hospitable word is spoken in frankest tone, "Eat, O friends! Drink, yea, drink abundantly, O beloved!" And shall we, like ill-bred guests, wrangle with one another, not merely over our own preferences (which the Master of the feast has so considerably cared for), but against the equally justifiable preferences of our fellow guests? One eateth herbs and another flesh, one drinketh water and another wine; shall not each enjoy the food that suits him best at the time? enjoy it, and give thanks? And presently, having satisfied the soul with one thing, he may feel an impulse to another.

[Concluded in the next No.]

### AN INQUIRY.

BRO. STONKS: Will Isaiah xxvi. 19 bear to be read thus: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs causing the earth to cast out the

dead"? Reading it thus, we understand that, as dew and rain causeth the earth to send up herbs and grass, so the heavenly, spiritual efficacy of the resurrected church, endowed by Christ with the same powers which He received from his Father, shall, in some manner, cause the earth to cast out its dead. "He shall come down like rain upon the mown grass and as showers that water the earth," producing the same spiritual effect upon the sleeping dead as showers produce upon the natural world.

The word *dew* is also used in Psa. cx. 3, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Addressed to the Messiah in the times of restitution, as shown by the context.)

Very many hitherto obscure passages blossom out with a beautiful significance as advancing knowledge throws light on the understanding. We all know that the blessed Redeemer gave himself a ransom for all mankind, and *not* for the brutes. Still, some wise commentators, in reading that "the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God," find it easier to apply the term *creature* to the brute creation, rather than to unconverted man.

May the Lord give us wisdom and understanding, as well as increased holiness; and may we hold fast our confidence in His soon coming, steadfast unto the end.

JULIA A. PEARCE.

Pauling, N. Y.

### RESPONSE BY THE EDITOR.

I am of the opinion that my friend's suggestion on the text under consideration is the correct idea: especially, as the Saviour has said, "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). This assurance is not confined to the apostles nor to the apostolic age: it is of universal application to "believers" in the Saviour; and, as it has never yet had a fulfilment it remains to be fulfilled in "the ages to come:" hence, in those ages the "Church of the First-born" will raise the dead, and "do greater works than Christ did while on earth 1800 years ago. Glorious thought.

In view of such a result, there is a fulness of meaning in the Apostle's expression, "eternal weight of glory;" and a propriety in his exhortation, "Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame," etc.

Surely if such honor is to be conferred on the redeemed Church, after our Lord's return from heaven, all the trials of this life are hardly worth a thought or a sigh. The glories of *this* age, such as men generally seek, far lighter than vanity, and all the wealth and honor implied in them are childish toys, or a shadow that soon fades away.

Let true "believers" look away from earth's vanities to the glory that shall be revealed in them and their work in "*the ages to come.*"

SKETCH OF SOME OF THE SCRIPTURAL EVIDENCE FOR THE ISRAELITISH ORIGIN OF THE ENGLISH NATION.

"But the birthright was Joseph's."—1 Chron. v. 2.

*Extracted from a Report, by Miss. A. M. B., of Three Lectures,*

By J. WILSON.

Delivered in the Guildhall, Bath.

FIRST LECTURE.

If we except Israel, and the modern nations of Europe, and their descendants in other parts of the globe, we shall find that, civilized or uncivilized, mankind are remarkably possessed of a stationary character. Unless acted upon from without, they have rather a tendency to retrograde than advance, and this even as being entrusted with the enriching treasure of Christian truth. Of the descendants of Shem, the Hindoos; of those of Japhet, the Chinese; and of the children of Ham, the Egyptians, seem barely to have retained what was handed down from their remote ancestors. And the barbarized portions of these three grand families remain as they were, unless acted upon by a fourth race, possessing the excellencies of the other three, and a highly progressive character peculiarly their own. They have the observing power and strong domestic affections of the African race: the vigor and the operating tendency of the north-eastern world, along with the deeply reflective and high religious development of the central portion of the human race. Their physical constitution is the best, both as to beauty and as fitting for universality in regard to climate and employment. All arts and sciences that can be turned to good account come alike to them. They are the most curious in ransacking the records of the past; at the same time, they are ever rejoicing in new discoveries and inventions. They delight to trace up the ancestry of other nations, and they

take a deep interest in the destiny of other states. Have they considered that they themselves are fatherless, unless they are the children of the people who were lost in the countries out of which they have come? Have they considered that their continual increase, supplanting power, and means of blessing all nations, are according to the oath which God condescended to make unto Abraham? Have they considered that the superior characteristics they possess are the natural result, in old age, of that peculiar training given in their childhood unto Israel? Their birth, character, and circumstances can, in short, only be accounted for by a reference to the Word of Him, in whom the fatherless have found mercy.

Here we find a people ever on the move—ever multiplying, increasing, spreading. See them, from their home here in the north-west, stretching along the shores of Africa, spreading their power over the kings of the east. Of Australia in the east, and America in the west, they have taken possession. At the same time we are given the means of blessing the nations: Would that we equally used them! To us is committed the privilege of preaching the gospel in all nations—of proclaiming the glad tidings of great joy to all people. But it may be said, that it is our holy religion that has made us what we are—that has ennobled, and exalted us. And, truly, Christianity does enoble, and exalt, and purify the very heart and affections; but that *alone* was not sufficient to make us what we are. Has it done for other nations what it has done for us? Christianity among other races has ever become deteriorated: only among, or through this race, has it shone more and more brightly. The gospel came to us impure from Rome; but, ever since the glorious dawning of the Reformation, has been shining brighter and brighter: and so far from being dimmed or extinguished by those adulterations of God's ordinances and word that are creeping in among us, it shall come out purer "unto the perfect day."—And yet this is, so to speak a fatherless race. If we look at the origin of the other civilized nations, we shall find they can trace their descent for many ages back. But this superior race are but as of yesterday, and know almost nothing of their original; and it has ever been a question with historians, whence that people can have sprung, who, at the breaking up of the Roman empire, came in such numbers into Europe, and ultimately overspread it, from the neighborhood of the Caspian sea, to which they can be now distinctly traced back. It was to this neighborhood that Israel was carried captive. Here they were lost: not so lost as not again to be found; but this was to be their

hiding-place, from whence they were to spread and increase into the promised "multitude of nations;" who should "possess the gate of their enemies," and become the means of blessing all nations. Here was the seed sown, to be lost for a time to man's eye, but afterwards to spring up, "first the blade, then the ear, then the full corn in the ear." May they indeed bring forth fruit an hundred fold!

#### SECOND LECTURE.

##### *The Training, Casting away, and Discovery of Israel.*

In all God's dealings with his people Israel, He seems to have been gradually training and strengthening them for the service in which they were afterwards to be engaged. He brought them into every variety of situation; qualified them for all climes, and for meeting with every condition of life; for laying hold upon all instrumentality, and for the seizing upon every medium through which blessing might be conveyed unto the whole family of Adam.

In Canaan we see them, as herdsmen, being given a strong physical constitution in that healthy and invigorating employment. They were then taken into Egypt, to be taught there those arts which it was necessary for them to possess in a more settled way of life—such as making bricks, building of cities, &c. In the wilderness we find another course of training commenced, connected with their future destination. They are instructed in their religious, social, and personal duties in the most minute particulars. They are habituated to military discipline; given a body of political institutions, calculated to teach them order, train them for independence, and for the enjoyment and preservation of their public and individual rights. The people are divided into thousands, whence the elders representing them came to be denominated the thousands of Israel. Their subdivision of the people into hundreds and tens, is the same as that existing among the Saxons from the earliest period; and although the substance of the thing has been greatly lost, the terms *hundred* and *tything* still exist, with regard to the civil divisions of the people in England.

In the quiet and seclusion of the Desert, Israel were taught those great truths, which otherwise they were too carnal, too much in childhood, to learn, and which it was important should be impressed upon all them with all the solemnity, brightness, and power which there accompanied them. After being thus prepared in the wilderness, they are brought into the land of Canaan,

and given a form of government eminently suited for them. It was now, more especially, that God was as it were training them to go alone. Each individual was made more to think and act for himself. A more powerful or more consolidated form of government might have been chosen for them than that of the Judges; but scarcely one better fitted to form their individual character, and to make them that nation of kings and priests unto God, for which he had delivered them from their Egyptian taskmasters. But again they desire change—they required a king like the nations around them. God "gave them a king in his anger, and took him away in His wrath." At length, David, the beloved of the Lord, was raised up unto them—David in whom every faculty of the human mind seems so remarkably manifested; and Solomon, the wisest of mortals, the peaceful prince: both seem to have been given to perfect, if we may so speak, the training they had previously been given. The military talents of David were eminently exercised; and his genius, with regard to music and poetry, was especially remarkable. To the beautiful appointments in the service of God addressed to the eye, and chiefly ministered by Moses, he added those not less necessary and instructive, addressed to the ear. And, as if to finish what David commenced, Solomon's peaceful reign was given them—to give the widest range to the observing, and the deepest tone to the reflective faculties. But God's purposes were not here consummated with regard to Israel. The religious state of the people was greatly degenerated before the death of Solomon; and when that was the case, their political happiness could not long endure. Immediately the kingdom divided;—the house of whom the One promised Seed, Christ, was to come, remained attached to the family of David; whilst the house of Joseph—that of which the multitudinous seed was to come—erected a new kingdom for themselves under Jeroboam. A full account of this we find in the eleventh and twelfth chapters of 1st Kings.—About three times as long as they had been united under the house of David, Israel and Judah remained together in the land, separated as to government, and much as to religion. During this time, about the space of two hundred and thirty years, many changes took place in the house of Ephraim, and they seem to have been in continual movement.

But the time having arrived for Israel's removal, God's first instrument for the punishment of their many and grievous transgressions, and for the fulfilment of His purposes towards them, was the king of Assyria. In 2 Kings xv. 20, we read

that, "In the days of Pekah, King of Israel, came Tiglath-pileser, King of Assyria, and took Ijon, and Abel-bethmacheh, and Janoah, and Kedesh, and Hazor, and Gilend, and Galilee, all the land of Naphthali, and carried them captive to Assyria." Assyria lies northward of the Holy Land, and approaching the Caspian and Euxine Seas. This captivity of the most north-east portion of Israel is supposed to have happened before the Christian era about seven hundred and forty years, about the same length of time as had elapsed since their coming out of Egypt. The first captivity is also adverted to in 1 Chron. v. 26. About nineteen years after this partial captivity, another and more complete removal of Israel took place, of which we read in 2 Kings xvii. 6.—This is said to have occurred about the year B. C. 731, and about 120 years before the captivity of Judah, under Nebuchadnezzar. And now the *whole* of Israel was taken away; indeed, so complete was the captivity that it is said Judah *only* remained. And so utterly desolate was the land left that the wild beasts multiplied in the land, and much plagued the people whom the King of Assyria had placed there. Thus the captivity of Israel was *complete*, but was it not also continued? In the book of Kings, which brings the history of the Jews to the year B. C. 562 (about 160 years after the breaking up of the Assyrian empire), it is expressly said that the captivity of Israel had not been restored. And at Judah's release from Babylon, we have no evidence that Israel returned with them; Israel was not restored; they became a lost or hidden people. But if lost to *our* view, has *God* so utterly cast them off and forgotten them? Does He no more mention or remember them?

In Jer. iii. 11—19, we find the word of prophecy directed to the north country, after *backsliding Israel*, as distinguished from *treacherous Judah*; and promising Israel the gospel dispensation. And ultimately, it is there promised, Judah will be joined to Israel, and they shall come together out of the land of the north into their own land, and that they and Judah should again become one. In chap. xvi. 14—18, they are again spoken of as being brought from the land of the north. Also xxiii. 5—8; xxxi. 8, 9. And in Ezekiel xi. 15—21, we find the Jews, or inhabitants of Jerusalem, saying to Israel, all the house of Israel *wholly*, "Get you far from the Lord; unto us is this land given in possession;" but what says the answer of God? "Although I *have* cast them far off among the heathen; and although I *have* scattered them among the countries, yet will I be unto them as a little sanctuary in the countries where they shall

come." And in chap. xx. 32—44, is a remarkable prophecy concerning them. See also chap. xxxvii. So Isaiah xlii., xliiii., lviii., lxi.; Hosea i., ii., xiv.; Zec. x. 5—9, &c.

Let us now look at the places to which *captives* Israel was carried; by tracing out which we may the more certainly discover the route they afterwards took, and be led towards their present abode; to the places in which they were to take root and bring forth the multitude of nations promised unto the fathers, and through whom the One Seed, Christ, was to minister blessing to all the nations of the earth. Assyria and Media are among those we can most easily identify. Assyria, as was before mentioned, lay to the north-east of the Holy Land; and Media still further in the same direction. In maps, Media is usually made to include the southern border of the Caspian as far west as the Araxes. Without any apparent regard to our present view, it is to this neighborhood that the Saxons have been traced by one of our eminent historians (Sharon Turner) in his history of this people. Where Israel was lost, there the Saxons were found. These are two matters which have long puzzled historians. Whither went Israel, the most important people as to the promises and purposes of Jehovah? Whence sprung the Anglo-Saxons the most distinguished of all the families of mankind in the providence of God; and specially as to the benefits He hath bestowed upon them to bestow upon others? Why should we needlessly create difficulties, and make the Most High work contradictively, and produce miracles without a cause? Why cut off the people to whom the promises were made, and in the same place raise up another people from an origin wholly unknown, answering in every respect to the character He had so long been giving to the other race; and having, in the most minute particulars, the destiny of Israel fulfilled in them? We have nothing in or out of Scripture to lead us to suppose that such a course would be consistent with the wisdom, truth, or faithfulness of God. The prophecies so clearly pointing to the *place* of Israel's hiding, as well as God's continued care of them, need not be repeated. And if, through the Old Testament prophecies we can trace them, we shall be equally able to do so through the New Testament.

(Concluded in next No.)

"Watch ye and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 36.



## THE NEW SONG.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. xv. 4.

Now strike the golden lyre,  
Higher the notes and higher;  
For myriad harps in chorus are ringing loud and clear.  
The thrilling strains prolong,  
For now is sung the song  
Foretold in early ages by many a holy seer.

Lo the "due time" is come.  
Israel is gathered home,  
And Abraham's seed exultant, the angelic work begins.  
The "dimness" rolls away,  
And the clear blaze of day  
Pours full upon the nations, revealing their past sins.

And how the Holy One,  
Through His anointed Son,  
Has reigned o'er death triumphant, and ransomed from the grave  
The last of Adam's race.  
And lo! His richest grace  
Is fully now "made manifest;" His wondrous power  
to save.

The veil is rent away,  
Which in the sinful day  
Was spread o'er all the nations, a "covering" for the  
joy  
"All people" soon should feel,  
When the great Conqueror's heel  
Should crush the serpent's head, and all his evil work  
destroy.

"The creature" (man) shall be  
From all corruption free,  
From bondage "be delivered into glorious liberty."  
But more exalted be,  
His own elect shall be  
With Him, and sit on princely thrones in immortality.

"Over ten cities" one,  
Whose work is noblest done;  
While others reign o'er five, and two, as differeth star  
from star.

"From Zion" goes the law  
Of love, which soon shall draw  
"All nations" into Christ our King. No battles more,  
nor war.

"The islands of the sea,"  
And every far country,  
"Who hath not seen His glory" yet, nor heard His  
wondrous fame,  
Shall see that glory now;  
And "every knee shall bow,"  
"Of things in Heaven, and things in earth," to the  
great conqueror's name.

If stars can numbered be,  
Or sands upon the sea,  
Then number those whom Abraham's seed has ransomed  
from the grave.  
All who in Adam died,  
Just and unjustified,  
Prove that his mercy still endures. His readiness to  
save.

Hail holy, holy day.  
For this we ever pray,  
"Thy kingdom come, thy will be done on earth" as  
now above.

No doleful sermons more  
Disturb Christ's lowly poor:  
The watchmen all see eye to eye, and know that "God  
is love."

JULIA A. PEARCE.

## WHAT IS FAITH?

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. ii. 1). Then faith has a substance. Yes, faith must have something to rest upon. What does faith rest upon? The thing promised. What is promised? The Seed of the woman shall bruise the serpent's head (Gen. iii. 15). It is also something that is hoped for. What is the hope and desire of all nations? "Oh, that the salvation of God were come out of Zion, when God shall bring again Israel." "All the Old Testament saints looked forward by faith to this substance, and hoped for him (Jesus Christ) the Son of God made flesh." "For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it" (Rom. viii. 24, 25). "It," here, should be translated Him. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

As unbelief was the cause of sin and death, so faith and obedience are required unto life again. "For, as in Adam all die even so, in Christ shall all be made alive" (1 Cor. xv. 22). "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned" (Rom. v. 12). "For since by man came death, by man came also the resurrection of the dead." Here we see the union of the Godhead and manhood in one person. The Son of God becomes man. "For without the shedding of blood there is no remission." Here begins the mystery of godliness: "God manifested in the flesh." "For it pleased the Father that in Him all fulness should dwell." "In him

dwelt the fulness of the Godhead bodily" (Col. i. 11; ii. 7). Here we see the corn of wheat fall into the ground (Mary's womb), John xii. 24. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. x. 5). "Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God." "For I came down from heaven not to do mine own will, but the will of him that sent me." "And this is the Father's will which hath sent me that of all he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day" (John vi. 38-40).

Here are two classes mentioned: First, all that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out (v. 37). "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day" (v. 44). Second, "All flesh" (John xvii. 2). "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 (the object of) life eternal, that they might know Thee, the only true God and Jesus Christ whom thou hast sent." (See 1 Cor. ii. 11, 12.) "For what man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." "Now we have received not the spirit of the world, but the spirit which is of God that we might know the things that are freely given to us of God." "I have glorified Thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"It is finished," He cried on the cross. Now, if he finished the work of salvation and redemption, what is left for us to do but to accept it by faith. If he has put away sin by the sacrifice of himself there is no more offering for sin. If he "died for all, then were all dead." "Behold the Lamb of God which taketh away the sin of the world" (John. i. 29). "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. i. 15). "Who will have all men to be saved, and come to the knowledge of the truth." "Who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 1-7). "For as in Adam all die, even so in Christ shall all be made alive. But every one in his own order. Christ the first-fruits." This does not mean Christ as an individual (singular), but as plural,

a multiplied Christ. (See Rev. xiv. 4; Jno. xvii. 20-26.) "Go tell that fox, I do cures to-day, and to-morrow, and the third day I shall be perfected."

Second class: The nation of Abraham gathered out from all nations when the Deliverer comes out of Zion (Rom. xi. 26). Third class: The nations absorbed into the nation of Abraham, fulfilling the promise, "A father of many nations have I made thee. And in thee shall all nations be blessed." "In that day many nations shall be joined to the Lord, and be his people" (Zech. ii. 11).

S. W. ROGERS.

Rochester, N. Y., Nov. 22, 1875.

### GOOD FOR EVIL.

A COLLEGE Professor once related the following fact to his class, in order to show the power of kindness in effecting a change in disposition and conduct of our enemies toward us:

There were two farmers who lived near neighbors, and whose farms laid side by side. One of these farmers was a pious, good man, of gentle, inoffensive character. The character of the other was just the reverse. His temper was like a tinder, taking fire at every spark that came in his way. He hated his pious neighbor: but more, probably, on account of his piety than anything else. He was always vexing and tormenting the good man, quarreling about mere trifles, as much as one can quarrel who has no one to quarrel with him.

One summer he had mowed down a good deal of grass; and he had gone away from home, leaving it out in the field to dry. But while he was absent there came up a storm of rain. While the clouds were gathering the pious man saw the condition of his neighbor's hay, and it struck him that there was now a fine chance to show a good man's revenge—that is, to return good for evil. So he took with him his men, and got his neighbor's hay all safely into the barn. What was the result? When the quarrelsome neighbor came home, expecting to see his hay all soaked by the rain, and found it had been taken care of by the man he had so much injured, his heart was touched. From that hour the evil spirit was cast out of him. No more abuse did he give that good man after that; but he became as obliging and kind to his pious neighbor as the latter had been to him.—Selected

The closest walk with God is the sweetest heaven that can be enjoyed on earth.

## SELF-EVIDENT TRUTHS.

It is evident to every candid and reflective mind that salvation was designed to be put within the reach of every man; and by this is implied the certainty of a knowledge of the way of salvation brought to light through the Gospel, which must eventually be preached to every creature. God is not willing that any should perish; therefore, He will not withhold the knowledge of those truths which are necessary to salvation. If any perish, they are those who assuredly knew the way, but refused to walk in it. How great must be the condemnation of such!

But, on the other hand, those who have lived and died in utter ignorance of the true God and of Jesus Christ, who came to light every man that cometh into the world, will "in due time" receive the light as sure as God is just and impartial in His dealings with mankind.

To suppose that multitudes of the human race will be deprived of eternal life, which is so important should be obtained, simply because they were so unfortunate as to have lived in a benighted condition, seems to me wrong; nay, cruel. Men are to be "saved by grace through faith." And "faith cometh by hearing, and hearing by the word of God." The saints are called "a chosen people, a royal priesthood." They are to reign *with* Christ. There are to be not only kings and priests but *subjects*; obedient, to be sure; but nevertheless ruled over by those in authority. And here in this state of probation we are to make our calling and election sure.

May God help us to realize the greatness of our calling. We are called unto holiness. It is not enough that we hold a certain theory. Our lives must tell to the world of the superiority of the Christian's hope. And, while we believe certain truths which are important, we must show by our way of living and by our godly conversation that there is a winning power in the religion we profess, to lead men to see their lost condition and flee from the wrath to come.

The signs of the times show us that our Lord will speedily appear, and when He comes He brings His reward with Him. There is no safety out of Christ. Unless we have His spirit we are none of His. "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

I have never advocated a second chance for the wicked. This is their day of grace, and I cannot understand that they will have another. But I have become of the opinion, of late, that

God will give to a certain portion of the race, who never received it here, a knowledge of the truth, that all may be without an excuse. I cannot believe otherwise.

I am much interested in the EXAMINER, several copies of which, through the kindness of friends, have been sent me. I intend to subscribe for it.

T. L. WAUGH.

West Morris, Conn., 1875.

## LETTERS AND EXTRACTS.

FROM ELD. S. W. BISHOP.

BRO. STORRS: The last EXAMINER is received; and, as usual, I have perused its pages with interest. I love its freedom from bigotry and sectarianism, coupled as it is with an ardent love for the great principles of truth revealed in the holy Scriptures, those principles which combined make up the plan of God through Jesus Christ. How stupendous is that plan! How vastly beyond human conception the great love, and the infinite wisdom that devised that plan which will result at last in filling the earth with a knowledge of the Lord, as the waters fill the sea. How it enlarges the heart of the poor weary pilgrim to get even a faint view,—the mere outlines of this vastly glorious plan. How it has helped me in the midst of deep trials, when the sympathies of friends that I have dearly loved have been withdrawn, and I have been left to battle, almost alone, in distresses and sickness. I can see that all that a loving Father suffers to come upon me is disciplinary in its character, and I have occasion to thank God for the course of education he has given me, though I have received it amid sorrow and tears.

I do believe that this course of training is almost ended. God's kings and priests will very soon be perfected, and the number fully completed, and all prepared for their great mission,—the blessing of "all the nations of the earth." If we may be among that chosen company, though the work of preparation may take us through deep trials, and great suffering, the privilege of reigning with Christ, and of witnessing the development of the purpose of God in the "endless succession of ages," is sufficient to stimulate us to endurance, even to the end of the work of purification and preparation, while our eyes are constantly fixed on the great hereafter of which holy men of God have written and spoken, in ancient days. We see just before us the crown, the kingdom, the associations of immortality, the companionship of Christ and of his redeemed church, and the work of love in

which we shall all be employed, from the day of the inauguration of God's Kingdom of priests on, and enduring endless years. I do most fully believe that the glorious future is very soon to be ushered in by the appearing of our Elder Brother, Israel's King, our Lord Jesus Christ. All things that we understand in the prophecies of God already fulfilled, together with the present condition of the nations of the earth, give unmistakable evidence that the coming of our long absent Lord, and the ushering in of the day of gladness of the elect of God is very near.

Labor on then, dear Brother Storrs, in patient hope, and in love, for the seed you are now sowing in tears and sighing, will ere long yield an abundant harvest, and will bring joys in immortality to your own heart. It has been a long road that we have all travelled in getting away from the traditions that have heretofore bound us; and it has sometimes brought us into trial, and weeping when, for the sake of truth, we have been compelled to break up old association, and leave the company of brethren we love; but the light ahead has always cheered us on in our pilgrim journey. We will still put on courage, battle a little longer, and then an "eternal weight of glory," a crown of everlasting life, and a home with all the elect of God in the everlasting Kingdom of our Lord and Saviour Jesus Christ.

*West Meriden, Conn., Nov., 1875.*

FROM WM. S. DIBBLE.

SAN FRANCISCO, Cal., Oct., 1875.

BRO. STORRS: An article on the second coming of Christ, written by Rev. C. R. Burdick, appeared in "The New York Evangelist," (Presbyterian), Aug. 19, 1875, in which I was greatly interested: an extract of which I send you:

"It is well known that there is quite a large class of religionists with whom the premillennial advent and personal reign of Christ is a special tenet. With them His speedy coming and the resurrection of the just is urged as a very strong motive to a watchful religious life. It is also well known that an influential portion of our ministry, and probably membership, too, hold these views. It is also true that many, perhaps a majority, of our most successful evangelists, hold to the premillennial advent, and make the speedy coming of Christ a prominent motive to lead men to repentance. Assuming, without argument here, what I believe to be true and most of our ripest scholars teach, viz.: that the reign of Christ during the millennial period is to be spiritual, and his personal advent post-millennial, I wish to address a few earnest words to this

class of teachers regarding the tendency of their teachings. I am afraid that the constant urging that Christ must certainly come very soon, will be detrimental to the interests of religion so far as it has any influence. I will give several reasons. The theory that Christ is soon coming to destroy the wicked and give the earth to his saints, who are to be raised from the dead, or changed, implies that at least 800,000,000, of the human race are to be swept out of existence at one fell swoop; a majority of whom have never heard the name of Jesus, and many of whom have been misled by the poor recommendation which his professed followers have given him in their daily lives. I believe this to be contrary to the whole drift of the Bible regarding the evangelization of the world. It is supposing that Christ can 'see of the travail of his soul and be satisfied' with a very small minority of the human race, in the aggregate, saved by his death. I do not believe that I have such a Saviour. Such teachings have a tendency to lead churches to lax their zeal in missionary work, which at the best is, and always has been, cold enough. 'Why,' they will urge, 'so little can be done to reach the heathen in a few months or years, that it is hardly worth while to attempt to do anything for them: the case is about hopeless.'" The motive with such men to preach Christ as a witness to all men may be a strong one, but add to it, the strong faith that the blood of Jesus is going to save these perishing millions, and the motive is infinitely stronger to preach the Gospel and to urge the church on to the great mission. It does not appear to me that if the church of Christ should inscribe on her banner, belief in the premillennial advent and speedy coming of Christ, she would carry it successfully into the strongholds of false religions. I am convinced that with such a faith the conclusions regarding a vast majority of unconverted men and women that they are reprobate, they must perish, their case is hopeless, would be quite readily reached, and this because I see such tendency among those that adhere to such views."

I was much pleased with the above article from the pen of Bro. Burdick on the second coming of Christ, for several reasons. It appears to be written in a good Christian spirit, and to my mind he has handled the subject very ably from his stand-point. I am glad to learn that so many of our Presbyterian brethren have got hold of the great fact that Jesus is soon coming to set up his kingdom on this planet, and that man is wholly dependent on him for immortality. Our brother says, that the theory that Christ will destroy all the wicked at his

coming, involves the destruction of eight hundred millions of human beings, a majority of whom have never heard the name of Jesus, etc. I do not wonder that our brother regards this as contrary to the teachings of the Bible; for, the fact that Jesus came to seek and save that which was lost, certainly involves the conversion of the world at some time; and not necessarily before his second advent, as our brother supposes; and could he be led to see that the "little flock," converted before the coming of the Saviour, are to be heirs, and joint heirs with Christ, and co-workers with him, and help to carry the Gospel message to those who have never heard of the precious name of Jesus, I think he would be willing that Christ should come speedily in order to bring about the conversion of the world, which he so much desires.

I have believed for several years in the speedy coming of Christ, and until within a short time have supposed that the Bible taught that he would destroy all but the little flock, at his coming; but that doctrine of wholesale destruction has been almost as abhorrent to my mind as that of eternal torment, and I could not harmonize it with the fact that "God is love;" but, bless God, it is all cleared up now, and I am glad to know that God will give every one an opportunity to hear of salvation, and accept of Jesus as their Saviour, before consigning them to destruction. "Who will have all men to be saved, and to come unto the knowledge of the truth. 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. 4, 6). Now, if it is God's will that all men should come unto the knowledge of the truth, will He not provide some plan by which the testimony will be given "in due time" to all mankind that Jesus is the Christ, and the Saviour of the world? The apostles were commanded to "Go into all the world, and preach the gospel to every creature" (Mark xvi. 15). This command was imperative and involved the preaching of the Gospel to every human being, which certainly has never been accomplished; and, therefore, must be after the resurrection of the dead.

I have noticed, too, as our brother says, that those who believe in destruction at the coming of Christ, have less of the missionary spirit than those who believe in the conversion of the world; for, what is the use of laying plans for missionary work when the time is so short?

Oh how it rejoices my heart to know that Jesus is soon coming, and that He will gather all the faithful ones, and that we who love and serve him here in this life, will have the glorious priv-

ilege, in "the ages to come," of telling the old story of Jesus and his love to all who have never heard of it in this life; and that if they will accept it, they will still share the privilege. Bless God for his great love, and for the light which he has given me. The Bible is almost a new Book. "Oh the depth of riches both of the wisdom and knowledge of God" (Romans xi. 33).

And now, my dear brother, may God bless you and fill you with his Holy Spirit, and spare your life till Jesus comes that you may battle manfully for him who is able to save to the uttermost, all who come unto him by faith, is the prayer of  
Your brother in Christ.

FROM DAMON NICHOLS.

BRO. STORRS: Allow me to address a few thoughts to the readers of the BIBLE EXAMINER. I have been much interested of late in the views which it advocates, and many articles throw much light upon past mysteries. I have observed in your writings, from the first, that you are a most candid reasoner, and have more thoroughly divested yourself of sectarianism than any one whose writings I have read upon the various doctrines of Christian theology.

I love the Adventists for the light I have received through them and the truths they entertain; but I feel that they have barred themselves from further knowledge by *refusing* to investigate inconsistencies of belief, and some truths taught in the Scriptures; especially those of *unfulfilled prophecy* directly opposed to their *theory* of the judgment and the coming dispensation.

The idea of an eternal destruction of all but a few, in a moment after being raised from the dead, has been a constant obstacle in my way when meeting with Unitarians and many other good people. I remember the remark of one was this: "If God is going to raise the Sodomites and Antediluvians and burn them up; I know nothing of his love, or justice, and could not believe in Him, and do not desire to entertain such a belief." This, like all former errors of belief, I could not harmonize; I could not smother the dictates of conscience to think it of God, who is infinite in wisdom and ruleth all things according to the good pleasure of his will.

I have heard much of the Adventists preaching for the past six years, and have labored some among them; but I find they are given to sectarianism, and are afraid of new light and *refuse* to consider present truths which conflict with some doctrines received from the leading Adventists of the past. I have read some very inconsistent things; and have also been much as-

tonished to hear some of their leading speakers advocate the superstitious idea that the *air is full of spirit demons*, with the *infinite power of omnipresence*; (and, I might add, about the *size of an immortal soul!*)

When one urges the inconsistency of such an opinion, (to say nothing of its superstition), you are met with the plea that "you will unsettle faith and distract the church." Has not the church *power* to stand and cast aside such superstition of the past, which is fit only for a heathen age, and cannot be allowed by thinking minds, when conscientiously considered in the light of love, justice, and reason?

Did Adventists arrive at infalibility thirty years ago? Have we no more truths to learn? Shall we say they got it all right? Does not revelation, reason, and consistency, demand that a change should be made in regard to some enormous errors yet entertained? Shall we (like Catholics) call the salvation of children and the heathen a *mystery*, and not revealed, and say we do not know any thing about it unless they are saved upon general principles? Shall we call the perplexing portions of our Christian belief, a "MYSTERY?" and thus become the children of her upon whom it is written? NEVER, since God has spoken by the mouths of his holy prophets since the world began.

I resolved when I first embraced these truths to step outside the hounds of everything which savors of sectarianism; and at present I find cause to renew that determination which gives me liberty to rejoice in new light from God's revealed word, which forever *removes* the jarring discord of a deluded world, and the mystery of the divine allowance of sin, and justifies our God in the *exercise* of his creative and legislative power; and for whatever he has permitted we have a *consistent* reason for its existence.

Well, let us praise God that his plan so greatly surpasses our past meagre conceptions of his love, knowing he, in his unlimited wisdom, will demonstrate that all things allowed were necessary, and shall work out a far *more exceeding* and eternal weight of glory.

Let us glorify him by believing that the time is coming when "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, shall be heard saying, *Blessing and honor, and glory and power*, be unto Him that sitteth on the throne and unto the Lamb, forever and ever." Let us say with a loud voice, *Amen: Hallelujah*, "The whole earth is at rest; they break forth into singing." May God hasten the glad chorus and we be of the number.

Most sincerely your brother in the adoption and defence of the truth.

*San Francisco, Cal., October, 1875.*

FROM ELIZA S. WESTCOTT.

Bro. STORRS: I thought I would write you a little of my experience; I feel as though I was in duty bound to do it. When you gave up being Editor of the "Herald of Life," you sent me one of your first EXAMINERS in newspaper form. I read some of it and laid it aside; for, my mind was so full of the coming of my Dear Saviour, there was no room for any thing else; and I could not see any thing else. I do love his coming now, and am longing, expecting, and waiting for it. Glory to his blessed name that I ever saw it. O, how every thing speaks forth his coming right here: it must be so.

Last spring I thought I would get the EXAMINER and see what it did say. Well, I did not like it, but sent to have it come six months, and then if I did not like it would have it discontinued; but somehow I never could get about it; so, the EXAMINER kept coming, and I began to like it better and better: some things were removed from my mind,—such as "conditional prophecy;" all must have the Spirit of Christ or they could not be raised; and immortal and mortal living together on the earth, and so on; and somewhere about two months ago, Brother and Sister Bishop came to visit us; it was good to see them once more. He preached one evening, at Bro. Thompson's house, from the word, "Thy Kingdom come;" and it put new life into me; you know his way of preaching, laying the matter right down, and making everything so plain; and then Sister Bishop would talk, and read the blessed truth from the Bible. O how good it looked, and it works just like truth. When it is sent home to the mind by the Holy Spirit, what a sanctifying effect! It brings all the fruits of the Spirit with it; love, joy and peace (Gal. v. 22, 23). I wish I had looked into it before. One good thing, I am not alone in Providence; for I know a number that are seeking for the truth in this direction; and it is working like leaven in meal; and I will say by this, as Brother George W. Brown said about other things, "Let it work;" and the good Lord help it work in every honest mind, is my prayer. Only let prejudice give way and people will see it. I think that was the case with me, is why I thus judge.

Don't be discouraged, dear brother; for, if you live, I think you will see and hear great things yet. I said to a good brother, (one that is looking into it), last Sunday, if I knew where I could go to hear "the *ages* to come" preached,

I would go. He said, "So would I." I saw a good Sister last week: she is all engaged. "O," she says, "it does look so good I love to think of it; but I never did like "the age to come." I said, "No, nor I either: it makes God a partial God."

Your Sister in Christ, hoping to meet you in the kingdom to help make up the Bride of Christ.

*Providence, R. I.*

FROM LEVI BOURTON.

BRO. STORRS: I have too long neglected writing to you and forwarding something to assist in publishing the best paper in the world, as far as I am informed in the correct interpretation of the glorious Gospel of Life to be made to all mankind for the "obedience of faith;" not only to the now living, but to millions who are dead and who will be raised, "in due time," and be instructed by the kings and priests who are to reign on the earth, when they "shall see eye to eye," because they shall receive the law from Zion and the word of the Lord from Jerusalem, and shall go forth and teach all nations the *one* doctrine; not the multitudinous and conflicting doctrines now taught by the professed expounders of the word of God, but are indeed blind leaders of the blind, who are both to fall in the ditch.

Some are teaching that the dead, who are to compose the kings and priests to reign on the earth, have already been raised from the dead; as they believe a space of time will elapse before the living will be changed. But if Paul is to be believed, in Thess. iv. 17, all the dead in Christ, when raised, together with the living (who are to be changed in a moment in the twinkling of an eye, as he says in 1 Cor. xv. 52) are caught up together to meet the Lord in the air; and so are to be forever with the Lord.

May not "resurrection past" be the effort to to prop up a false theory of time-setting, so as to appear to be wise above other brethren who are taking the word, as spoken by our Saviour, in its plain meaning. "Of that day and hour knoweth no man, no, not the angels in heaven: neither the Son, but the Father" only?

It appears to me, if the chosen ones are raised the living ones are also changed, and have been taken away, and we are left behind, and have no hope of being of that glorious chosen number. Will it not be known when one is taken from the bed and the mill? Will not the left be apprised the other is gone? and will it not awaken anxious thoughts in the left ones? May God lead us into all truth.

*Victor, N. Y., Nov, 1875.*

DR. R. WILLARD, SR., Haddonfield, N. J., writes: I suppose it is due the fraternity that the brethren, especially the aged, to report occasionally their health and the health of the cause they have espoused, which is yet feeble among us. I am inclined to think that "the ages to come" views meet with favor whenever set before the people. To my own mind it is meet in due season, especially if we are in the closing up of this current dispensation. The coming of the Lord must bring radical changes to the waiting ones, and His promise is sure. "If I go away I will come again and receive you to myself," is the promise now pending, and His word cannot be broken. Upon it hangs all our hopes. I rejoice that light is spreading everywhere. Missionaries in India and Europe are making life in Christ the basis of their teaching: also, destruction instead of eternal torment. I am pleased with the EXAMINER for November. Some able pens are coming to your aid. The "Rainbow" furnishes some rich and valuable gems, also Bro. Dunn's profound productions. Hope you all may be spared to fill your posts and give light to thousands who are yet in darkness. The Lord work by whom He will preparatory to the coming kingdom, is my prayer.

December 2nd, 1875.

W. T. PIERCE, Yorkshire, N. Y., sends a remittance, and writes: God grant that it may help you to continue publishing the EXAMINER; which I believe is instrumental in God's hands in bringing many blessed truths before the people which have been almost or wholly covered up in the rubbish called "Orthodoxy" and the creeds of men. We know God's word is not "yea and nay," but "*yea and amen*;" and that the oath and promise to Abraham, reiterated to Isaac and Jacob, will be fulfilled in his own good time. Although, like the Patriarchs, you and I may go down to the grave, not having seen the promise made good, we shall, through rich grace in Jesus, yet live, and with our own eyes, and not another's, see every  *jot and tittle* of the promises fulfilled. May God bless you and spare you yet many years to show forth his love to the people: even, if so be his will, keep you unto the coming and kingdom of Jesus.

E. D. T. T. JENKS, Westfield, Mass., writes: The BIBLE EXAMINER continues to make me its monthly visits, richly laden with treasures of untold value to me, and to the race; dug from the rich mine of truth found in the Scriptures. O how glad I am that such goodly pearls are being exhumed from amongst the theological rubbish.

which has hid them for centuries past. Yet how slow men are to receive them! Were Jesus to come in contact, personally, with the theologians of our day, Adventists not excepted, I think he would exclaim, as he did to his disciples of old, "O fools and slow of heart to believe all that the prophets have spoken." May God speed you in the work of bringing to light the hidden truths of his word, and men be convinced that "God is Love."

ELD. J. LEWIS, Illinois, writes: I am well and happy in the Lord. Praise his holy name that I have been brought into the glorious light. May the Lord help those brethren and sisters who are halting, to see the blessed truths now being made known to us. I have a strong conviction they will ere long, and proclaim "The unsearchable riches of Christ." I am doing all that in me lies to promote the blessed cause of Christ." And I am happy to say, that sectarian walls are fast crumbling down. There never was a time since I have been trying to preach the gospel of the kingdom that the people were so anxious to hear as now. I love the BIBLE EXAMINER and wait with deep anxiety for every arrival of it.

ELIZA A. B. BENTON, Vergennes, Vt., writes: we still prize the BIBLE EXAMINER, and would be very sorry to have it discontinued; and most heartily join Sister Pitts and others of your correspondents in their praise and good will for the spread and continuance of the EXAMINER. We fully agree with your view concerning the "Two Seeds" doctrine, or the doctrine of a "Surplus Seed." Surprise and sorrow fill our hearts to see such persistent indifference in Christians to such glorious and God-like truths. I still believe when a vigorous effort is made many will be found as willing to subscribe for as to read the BIBLE EXAMINER. I propose to see soon as my health will permit. We circulate and give away, as we have opportunity, each number, soon as we get through with them, and we shall want them all again, in a bound volume at its close. It is my prayer that the blessing of God be on all your labors in every place; and that you be sustained in them till Jesus comes. Yours in the blessed hope.

J. L. KNAPP, Santa Clara, California, sends three new subscribers and writes: The BIBLE EXAMINER is the best publication I have ever seen; it contains the most able articles on Bible truth. I cannot do without it. The best argument that can be brought against it here is the assertion that, "It is not true." I have met with

some of the most shameful treatment since I came to this State on account of my faith. Some here feel that they are set for the defence of their truth, or what they preach. I have always tried to be prudent in speaking in their meetings not to intrude these differences. Yet I have been attacked publicly in a shameful manner. This, however, has been the work of one or two. No. 1, of the present volume of the EXAMINER, will be read with great interest. The kind spirit it carries with it causes me to weep with gratitude to God that these great truths have come out, and that good and strong men stand out boldly in their defence with the Bible in their hands. I hope God will continue his light and grace to shine on your pathway. Let the winds blow and waves roll, God will take care of his truth.

"LIFE IN THE INVISIBLE."—I gave notice in the December EXAMINER, of the reception of this work, from some friend in England. I have read it carefully with a desire only to know the truth. The writer's name does not appear in his "Thoughts on the State of the Blessed Dead." He writes with candor and modesty; but I am compelled to say, he fails to convince my mind of the correctness of his position; nor does he seem to be quite sure that it is correct. But if it is, he proves the consciousness of the wicked dead as much as that of "the blessed dead." The idea of the loss of time, if the dead are not conscious, can have no weight in the argument: for, in that view we have all lost time by not being born when Cain and Abel were, or six thousand years ago. We might as well talk of the loss of time in the present life when we sleep, which amounts to a third part of our life or more. But what is time when compared with a life in the future never to end? Besides the sleep of six or seven thousand years is only six or seven days with Him with whom "a thousand years is as one day." So far as I can see, the Scriptures teach only of two conscious states for any of our race, viz., the present and the resurrection one. If there is an intermediate state of consciousness there is no clear statement of its existence; and the inferences are far stronger against it than for it; and, to my mind, a subject of far greater importance is before us for our consideration, viz., The character of God's government of our race, as a whole. If I am not mistaken, the writer of the above named pamphlet is a believer in a probation for each of the human family, but thinks it will be in the intermediate state, if deprived of it in this life. But how can this be when in-



piration declares, "There is *no work*... nor knowledge... in the grave" (Heb. *sheol*) "whither thou goest."—"The dead praise not the Lord." "For *sheol* cannot praise thee... they that go down into the pit cannot hope for thy truth!" (Eccl. ix. 10, Psa. xv. 17, Isa. xxxviii. 18). Here is the testimony of three of the wisest kings of Israel against the idea of the intermediate state being a place where any work can be performed. The attempt 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 the New Testament tells us, "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* from the New Testament can set aside the *plain* testimony of the Old: and hence, there is no consciousness in the death state; and any work to be done for those who died in unavoidable ignorance of God and Jesus Christ must be *after* the resurrection, and in "the ages to come." So I believe and teach.

EDITOR.

THE TRUE TEACHINGS OF THE HOLY SCRIPTURES; being a *Summary of their most essential Doctrines*. By WM. SHEPHERD, *Minister of the Gospel*. A pamphlet of 50 pages. Price, 10 cents single copy; 5 copies for 40 cents; 75 cts. per dozen. Address the author, 128 Central Ave., Newark, N. J.

I have not had time to read it so as to express an opinion of its value. The author says of himself:

"We have no sect, denomination, party, or church to benefit or build, in the publication of this little work, as we are in no way connected with any visible institution or popular church organization now existing. We believe but in *one* church, and that church is only and solely made up of all *true believers* from the beginning of creation down to the end of time; hence, this may be regarded as a humble attempt on our part to "stand up for the defence of the gospel."

So far the author stands on the same ground as the EDITOR of the BIBLE EXAMINER: but how far we may be agreed on the "Essential Doctrines" of the Bible, I am not prepared to say at this time.

UNDEVELOPED RESOURCES.—Shall the world never fail? Shall the world of thought be exhausted? Shall men be found for all emergencies of their race? and, yet, shall divine truth be contained in a nut-shell? Must the soul lack food—fresh food—because a generation long gone has decided that only certain food is fit for

the human soul? I believe that the Bible is a revelation of divine truth to men; and, believing this I believe that its most precious deposits have hardly been touched. I believe that in it, there is a special food prepared for all the wide variety of human souls; and that, as generation after generation passes away, new deposits will be struck, so rich in illuminating power that their discoverer's will wonder that they had never seen them before. I know that just before me, or somewhere before me, there is a generation of men who will think less of being saved, and more of being worth saving; less of dogma, and more of duty; less of law, and more of love; whose worship will be less formal and more truthful and spiritual; and whose God will be a more tender and considerate father, and less a law-giver and judge. For such a generation, there exists a deposit of Divine truth almost unknown by Christendom. Only here and there have men gathered it, floating upon the surface. The great deposit waits the touch of another age.—*Extract from Holland's Essay.*

#### AN ANNOUNCEMENT.

JERUSALEM IN GLOOM AND GLORY: being a Concise Exposition of Prophecy exhibiting the Past, Present and Future of Jerusalem and the Hebrew Nation. By WM. H. SPENCER.

Such is the title of a manuscript work nearly ready for press. Its preparation was commenced two years ago, and has cost much patient historical and scriptural research and labor. Those who have examined the work have pronounced it of more than ordinary interest and profit. It is perhaps the author's masterpiece. Many passages of scripture are noticed and their harmony shown. Every reader of the Examiner will want it.

We are desirous of publishing this work at an early day. But having been disabled by sickness so long, we cannot do it unless friends of truth and investigation will help somewhat. All we ask is that they order a sufficient number to meet the expense of paper and presswork for 1000 copies. The work when printed will be neatly done up in paper covers, and cannot retail for less than 15 cts. per copy, or two for 25 cts., postpaid. If our friends will send in their orders, the work will be printed as soon as 300 copies are ordered. Let the friends of truth help in this matter at once, and they will not only secure the speedy publication of a work they will all be interested in and get the worth of their money, but will also aid an afflicted brother. Address,

WM. H. SPENCER,  
Box 507,  
Rochester, 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 labor earnestly to secure subscribers for volume xx. To any one person, advancing \$5, I will send him four copies of Volume xx.; for \$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.

## LETTERS RECEIVED TO DEC. 17.

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.

Stephen Benton, Martha C. Lee, S. Hunter, W. K. Everson, John Foore, J. A. Salin, Ed. Perkins, B. Gifford, T. L. Waugh, H. S. Duval, L. Von Eschen, John O'Conner, D. B. Salter, Eld. J. Lewis (3), E. A. Hughes, Thomas Scott, C. E. Caldwell, Chauncey Cushing (2), J. Beeching, Geo. Rice, Dr. R. Willard, Mrs. M. A. Cook, Collins Gillett, H. A. Hoyt, John Marsh, Eld. T. T. Jenks, W. H. Barnes, James H. Jacobs, Eld. J. Chapman, J. Blain, James A. Barney, Dr. Lewis Watson, Wm. E. Arnold, Thos. K. Allen, Johnson Whaley, Warren Putnam, Rufus Wendell, Martha C. Lee, C. W. Low, Laura Clough, Ira Bradley, Geo. W. Pearson, N. M. Catlin, D. Cogswell, Eld. H. Rockwell, Mrs. M. A. Butman, Eld. J. Lewis for Chas. Ryan, Joseph Lakeman, D. H. Hawks for D. Hawks, Charles Angle.

## PARCELS SENT TO DEC. 17.

Margaret Baxter, Geo. Rice, E. A. Hughes, Mrs. M. A. Cook, D. Cogswell, Phebe Goodwin, P. S. Hartough, B. Eldridge, Joseph Pidington, J. A. Barney, Mrs. J. G. Malthy, James Austin, Dr. J. McClean.

## 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.

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.

## 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

## 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.—NO "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.

IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach in the funds of the EXAMINER. GEO. STORRS.

# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES.....	130
FREE-WILL AND FATALISM. <i>Ed.</i> .....	131
AN INQUIRY CONCERNING ISRAEL. <i>Ed.</i> .....	132
FROM JAMES H. JACOBS. <i>RESPONSE</i> By EDITOR.....	134
DR. WHEEDON ON DESTRUCTION.....	136
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. <i>Henry Dunn.</i>	105
SKETCH of Some of the Scriptural Evidences for the Israelitish Origin of the <i>English Nation.</i> By J. Wilson.....	141
"AGE TO COME." BY ELD. S. W. BISHOP.....	143
A VISION OF REDEMPTION. By H. H. Dooney.....	145
INFALLIBILITY. By T. W.....	148
THE COMING KINGDOM.....	150
PREACHING TERROR.....	151
O GOD, REMEMBER THY COVENANT WITH ABRAHAM ( <i>Poetry</i> ).....	152
THE LAW OF LOVE.....	152
REPENTANCE IN A FUTURE STATE.....	152
UNION EFFORT IN ENGLAND.....	154
LETTERS AND EXTRACTS.....	154
ORITUARY.....	159

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, FEBRUARY, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

**LOOK AT THIS! A NEW OFFER.**

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with \$4, sent at your risk and expense, you shall receive *one* volume of the bound EXAMINER. For *three* new subscribers, with \$6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with \$2, I will send volume 18 or 19, *unbound*, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these I have a large quantity, and will be glad to scatter them in any locality where they can do service. *Odd* Nos. of volumes 16, 17, 18, and 19 can be had by the persons sending for them, paying the postage, that being *one* cent per ounce, and must be *pre-paid*. Volumes 16 and 17 are in newspaper form, and weigh about one ounce per copy. Volumes 18 and 19 are Magazines, and weigh two ounces per copy. *Perfect* sets of either of these four volumes, *not bound*, will be furnished for 75 cents; or, for \$1 including postage.

For the price of volumes 18 and 19 bound, see notice below.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

H. V. REED will accept my thanks for a copy of a little work entitled, "LIGHT SOWING: OR CONVERSATIONS ON IMPORTANT BIBLE TOPICS. By JOHN WILSON. I understand the author of the work resides at 101 Northgate, Halifax. The price is not stated. As yet, I have only partially examined it. So far, I see much to approve, but some things of "doubtful disputations," though to the author important.

I am indebted to my friend, HENRY BRITAIN,

Birmingham, England, for a copy of an 18 mo. work of 300 pages entitled, "THE HOPE OF ISRAEL: OR, *the testimony of Scripture to the National Restoration and Conversion of the Jews; with incidental notice of cotemporaneous events; and an interesting essay on the principles of prophetic interpretations.* By JOHN CONYNGHAM M'CAUSLAND, M. A., Rector of Clonmore."

At present, I am unable to speak of the value of this work, not having had time to examine it.

I am also indebted to my friend, Eld. Spafford Colborne, Ont., Canada, for several pamphlets on the Israelitish Origin of the English people. These I have read only in part, but am much interested in them, because I have fully and unwaveringly believed, for twenty-five years past, that the "Anglo Saxons" are the literal descendants of Joseph, of the tribe of Ephraim, and are of what have been called, the "The ten lost tribes of Israel." Those who read this magazine have not forgotten my article on the "ANGLO SAXONS" in the June number of 1875. I preached and published the same views more than twenty years since.

The author of the pamphlets just received, is EDWARD HINE, England. He seems, in some places, to confine his ideas too exclusively to the "English nation." It is true that the Anglo-Saxons were developed into a prominent nationality in England, and therefore England is entitled to the first place in identifying the honor to which that people are called, as the messengers of God in the regeneration of the world. But the vast majority of the Anglo-Saxons are found in other lands, and under different governments from that of England. I have not, however, read Mr. Hines' works thoroughly, and may see reason for feeling more in harmony with him on the subject than I now do. It is a subject of intense interest in my mind.

DR. E. PERKINS, Albany, N. Y., writes: I have been re-considering Rev. xvii. I think it clearly reveals the AntiChrist and his long pedigree in retrospect; and something to be done before his development as Paul's depicted character. It is not the Papacy, but *that* will be his assistant; and instead of the Papacy being at the point of destruction, we shall see her increase until it becomes a rampant monster. I often think on a Sunday, when the bells call for Sabbath worship, it is worship in silver slippers to what it will be when the angel of the bottomless pit shall have full sway in his persecutions. Adventists consider it all in the past. I pity them for indulging such a thought.

# 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. XX.

NEW YORK, FEBRUARY, 1876.

No. 5

## FREE-WILL AND FATALISM.

It will be remembered that in this Magazine for December was an article on "MAN A FREE AGENT." This gave offence to a nameless individual who thought his theory of the "Predestination of all things, whatsoever comes to pass or will in the future come to pass was attacked." He, or she, for the sex of the individual is not known, though suspected to be masculine, was greatly excited, as if something had "come to pass" not "predestinated." Forthwith FATALIST (for that is the name best fitting the hero or heroine of fatalism) transferred my entire article to a paper which he or she seem to control (though if masculine his name, so far as I have seen, never appears: the ostensible publisher is feminine). FATALIST then commences his fight; for F. says, "We are in for the fight."

F. opens his battery on my article with four statements, "First, it is a wonderful production." How could it have been otherwise than "wonderful," seeing it was one of the "things predestinated?" "Second, it is a misrepresentation." Well, who is to blame for that? Was it He who "predestinated" it? or, he who had "no free-will" in writing it, but was acted upon wholly by the Predestinator? "Third, it is inconsistent with itself." So the Predestinator predestinates things, that are not harmonious. "Fourth, it is opposed to the truth of God." So God, the Predestinator, works in opposition to His truth! because, if he predestinates "whatsoever comes to pass" then He predestinates that the EDITOR of the BIBLE EXAMINER should write and publish just what he did, and left the EDITOR no alternative, because He gave him no free-will in the matter. What in the world is FATALIST finding fault with the EDITOR for? If F. is "in for the fight," as he says, let him not fight a "windmill;" go in against the wind that drives it. F. says, "The will is in us" [him] "to demolish this free-agency nonsense." But what is his will good for? He tells us there is no free-will in man. Can he prove the will, that he says, "is in him" is God's will?

I have no idea of following the medley of ab-

surdities in which he is involved and is laboring to involve others. FATALIST says, "These charges, which Mr. Storrs makes against the predestination of all things, are UNCHRISTIAN, COWARDLY, THIRSTS!" There is not a great amount of *grace* in this statement; especially, coming from F. who keeps hid under a feminine "Publisher," and does not let his own name appear in its columns, even with his articles; but from his hiding place pours out the most destructive errors on unsuspecting victims. Do you say, he writes some excellent things—some noble truths? True, and so did the serpent speak a "noble truth" when he said to the simple hearted woman, "God doth know, that in the day ye eat thereof (the forbidden fruit)" then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." But for this truth, the lie, "ye shall not surely die," would not have been received. The wisdom of the serpent hides his lies among truth, and assumes to be "an angel of light," while the deadly poison is contaminating the whole moral nature and fitting the individual for death.

I shall have no controversy with "FATALIST," whose blasphemous positions have called out so much. He chooses to fight in a hidden position. So, orthodoxy says, their devil did, and hid himself in a serpent. God condemns sin whosoever it is found. This serpent, F., says, God "predestinated all things, whatsoever comes to pass." Thus: God predestinated the act of murder; yet prohibits it. He predestinated adultery; yet prohibits it: the same of every form of sin; all of it is prohibited; yet, God has "predestinated" that it shall "come to pass;" and He has withheld from man the power even to will to walk in obedience! Sin he must, and sin he shall, be the consequences what they may.

Any opprobrious names FATALIST may call me, or fix on me, give me no other feelings towards him than those of pity: but when he charges,—as he does *virtually* by his positions,—God with commanding things to be done, or left undone, and yet, just the opposite is the only way the creature can act, because he has no freedom of choice,—"no free-will," but only acts as al-

mighty power acts upon him to fulfil its "predestination," then my whole being rises up to wipe out the reproach cast upon the character and government of my CREATOR and REDEEMER. The theory really, or in fact, charges both God and Christ with practicing all manner of deception and double dealings; so that no reliance can be placed upon their utterances, and all foundation for faith is removed. The old proverb used against the Predestinarians, near a century ago, is about their reprobates, appropriate to be used against these modern Fatalists. It runs thus:

"You can, and you can't,  
 "You will, and you won't,  
 "You will be damn'd if you do,  
 "And you will be damn'd if you don't."

The meaning is: your fate for eternity is irrevocably fixed by God's predestination before you came into being, and is unalterable.

One more quotation from "F.," and I part with him. He says of me.

"You quote John v. 40, 'Ye will not come unto me that ye might have life.' You remark upon this—'Here is freedom of will.' This," says F., "shows that all your ideas are superficial, and have no depth. There was just as much a cause in their natures why they would not come to him as there was in the natures of the others why they did come to him. The cause was in their creation, and the circumstances connected with them."

Here the blame of rejecting Christ is directly thrown back on God in their "creation." The "two seeds," or "Surplus Seed" theory here bud out. A seed which God made no provision for; never designed their salvation; Christ did not die for them, and had no love for them: they were created without any capacity to become reconciled to God in Christ. From such blasphemous representations of the Divine character and government may we all be delivered. Say what you please against me,—call me "Belzebub;" but do not call Him so, "who gave himself a ransom for all."

I am glad that FATALIST has put my article in his medium paper. I do not thank him for its insertion, because he was compelled to do it, if there was any truth in his theory. The article on "Man a Free Agent" is, per force, along side of his denial, and will keep some souls from the poison of his theory.

FATALIST says, my "ideas have no depth." He was doubtless "predestinated" to say that, and so could not help saying it. Very good:

the church of Thyatira had some members who had "not known the depths of Satan, as they teach" who followed "that woman, Jezebel;" who, of course, was "predestinated to commit adultery," etc.

Happy the man that is kept from the "depths of Satan" as held by FATALIST. I desire no such "depths;" and as it is "predestinated" that I am to be kept out of them, I feel to "thank God and take courage." as Paul did at a certain time. If I am "predestinated" to say more of FATALIST's theory, of course, "all things" that I speak will be of God's "predestination," and how can I speak otherwise? Happy thought!

EDITOR.

### AN INQUIRY CONCERNING ISRAEL.

BRO. STORRS: I have read with a great deal of interest your articles in the EXAMINER on the subject of the "Anglo-Saxons," as being Israel, or the ten tribes. They, to my mind, seem to be the only people that answers to the prophecies, and we find them spreading over the whole earth, and pushing the nations before them, as predicted.

But there is a difficulty arising in my mind, that I would like to have your views or solution of, if I am not taxing your time too much. I ask it honestly, for the sake of information, not merely for curiosity. The difficulty is this. If the Anglo-Saxons are the lost or ten tribes, and as they are the leading, and I might say, the only people who profess and believe in Jesus Christ and accept the great salvation, who then are the Gentiles? and as "blindness in part has happened to Israel until the fulness of the Gentiles be come in," then it seems to me that some other people must be the lost Israel.

And as there is a distinction in the Bible between Judah and Israel, can Israel as the lost tribes be accepted as the Gentiles spoken of in the Scriptures? or, is it only Judah to whom blindness has happened?

We read also that Judah and Israel are to be again united into one; and as wild olive branches have been grafted into the good olive tree, can Israel be the wild branches?

I understand those Gentiles who accept Jesus as the Christ and Saviour, as being the wild branches spoken of as being grafted into the good olive tree.

Your Brother in Christ, hoping and looking for the kingdom of God.

B. GIFFORD.

Philadelphia, Pa., Nov., 1875.

### RESPONSE BY THE EDITOR.

The first thing to be settled is, To whom does the term *Gentile* apply? The word in Hebrew is *Goyim*. Prof. Pick says, "*Nations* in all passages." But it appears in Scripture to mean na-

tions not in covenant with God. Only one nation, as such, ever was in covenant with Him, viz., Israel or the posterity of Jacob. (see Ezek. xvi. 8.) All the nations outside of this one nation were *Goyim*, or Gentiles.

This one nation at length became two, viz., Judah and Israel. After the division, Judah came to be called Jews. The kingdom of Israel never were called Jews at any period of their history. Both nations corrupted themselves by idolatry, and at length the nation of Israel was carried away captive into Assyria, and nationally never returned. God began to cut them short by the hand of their enemies about 880 years B. C. (see 2 Kings x. 32.) 100 years later another cutting off took place; (see 2 Kings xv. 29). Sixty years later still the final carrying of Israel into captivity occurred: (see 2 Kings xvii. 6, 18). This final carrying away took place about 720 B. C.

Now turn to the prophecy of Hosea, about 780 B. C. In chapter i., God says, "I will cause to cease the kingdom of the house of Israel" (verse 4). "I will utterly take them away" (verse 6). "For ye are not my people, and I will not be your God" (verse 9). Then the ten tribes are cut off nationally, from being in covenant with God, because of their idolatry. In other words; they were an uncovenanted nation, or Gentiles: they were known only as such ever after. Yet when thus divorced, their case was not left hopeless: for God said, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall "(somewhere in the future)" come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them.. Ye are the sons of the living God" (Hosea i. 10).

Thus, though the ten tribes were sent out of their land, and placed outside, as Gentiles,—for such they then became,—yet God's purpose was that they should, at some future period, become "the sons of God." They had no part with the Jews in the rejection and crucifixion of Christ: and Jesus, foreseeing his rejection by the Jews, nationally, said to them, "The kingdom of God" (i. e., the heirship, as kings and priests) "shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). That nation is the nation of Israel, though then known only as Gentiles, or heathen, because out of the original covenant made with "the whole house of Israel." They became Gen-

tiles when God "gave her a bill of divorce" and "put her away" (Jer. iii. 8): that is, God no longer regarded the kingdom of Israel as standing with Him in the original covenant, but were *Goyim*, Gentiles. They were thereafter, for an indefinite period, to be numbered among the nations who went under that general name.

Now as to the "blindness in part" that "happened to Israel" (Rom. xi. 25), my opinion is, that this relates to "the whole house of Israel," or "all Israel;" viz., both Judah and Israel. Judah was blinded as to the knowledge of the true Messiah when through unbelief they rejected Him; or is that blindness yet removed. Israel was blinded when in their idolatry they rejected the warnings given them of God by his prophets, so that He sent them out of the land of Palestine, with a "Bill of Divorce," and they wandered away till their blindness became so great that they knew not their own origin, or from whence they came, except that it was somewhere from the North or Northwestern part of Asia: they were so blinded that the knowledge of the true God had been entirely lost by them, and they became real heathen, or Gentiles. In this condition the Gospel found them after long centuries of absence from Samaria; and it is not likely the Apostles distinguished them from other Gentiles; and such was their blindness that they knew themselves in no other light when individuals of them accepted the Gospel proclamation. That blindness was to continue for an undefined period, or "until the fulness of the Gentiles be come in" (Rom. xi. 25).

This expression may be understood of the treading down of Jerusalem (Lk. xxi. 24); or, until the "Sons of God" (Hosea i. 10) should be made up from among this divorced nation; till God should complete the number of His chosen "kings and priests," when the fulness thereof "be come in;" or, as Paul expresses it, "The manifestation of the Sons of God" (Rom. viii. 19); for which "the earnest expectation of the creature" (or, *creation*) "waiteth:"—And so all Israel shall be saved: as it is written, There shall out of Sion come the DELIVERER, and shall turn away ungodliness from Jacob" (Rom. xi. 26). "And in this mountain shall the LORD of hosts make unto all people a feast of fat things:" . . . "And He will destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. xxv. 6, 7). Then the blindness of Israel and Judah will be no more; and "Then shall the children of Ju-

tion from the dead is by Christ's obedience, not for our personal obedience. Thus speaks the Apostle, "As by the offence of one (Adam) judgment came upon all men to condemnation" (to death); "even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life." (Rom. v. 18.) To all men a resurrection out of death, in some of "the ages to come," is just as certain as that death was appointed to all men without regard to their personal sins.

(11.) They were "sent into death untimely" in the sense of *prematurely*, i. e., before they would have died had it not been for their personal sins, as in the case of a murderer who is hanged, who is "worthy of death." So were all those of whom my friend speaks.

(12.) This comes under the same reply as the previous,—“they were worthy of death.” But it does not prove they were not included in “the free gift,” which is to come “upon all men unto justification of life.” A resurrection is a free gift of God to all men without regard to whether they are good or bad, just or unjust: but to be beyond the reach of a second death does depend on character.

(13.) True: but no man can believe on the Son of God who has never heard of Him; and no man can “perish by dying” till he has “rejected” the Redeemer.

(14.) True again: “If we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.” (Heb. x. 26, 27.)

(15.) Here my friend comes very near my position, if not into it. The mass of men, even in Christendom, have been kept in unavoidable ignorance of the true God and Jesus Christ, and therefore have not sinned *wilfully* against the truth concerning them. Shall they not have the truth given them before being condemned to a final death? Certainly they will; for “God will have all men to come to the knowledge of the truth.” (1 Tim. ii. 4.)

(16.) It does not follow that such teachers shall have “no resurrection;” but there shall be no place found for their teaching any more: that office will not be used by them again; they have forfeited all claims to such a position.

(17.) If God has said, he will destroy the *works* of the devil, then death (of which the devil had power,—Heb. ii. 14) must be destroyed. Can it be destroyed without a universal resurrection? I think not; and Paul in Rom. v., shows that the death by Adam will be followed by life just as extensive by Christ; but the continuance of that life is another matter. As to the destruction of those who have worked for the devil, if all such are to be destroyed, *universal* destruction is inevitable; for Paul says, “We all had our conversation in times past in the lust of our flesh. . . and were *truly* the children of wrath, even as

others.” (Eph. ii. 2, 3.) But, happy for us, “Christ hath abolished (annulled—abrogated) death.” It has no power to hold one of our race in its dominion: all are to be delivered from “the bondage of corruption” (the *d'evils'* death), and those only who knowingly and wilfully reject Christ utterly perish in the end.

## DR. WHEEDON ON DESTRUCTION.

RUFUS WENDELL writes me: “Dr. Wheedon's IVth Vol. of N. T. Commentary (1 Cor. 2 Tim.) has been issued within a few weeks. I give you the whole of his note on “*everlasting destruction*” of 2 Thess. i. 9.—

“Destruction is not annihilation, that is, of the ultimate particles, or essence of an object. Its normal meaning, however, is such a separation of the parts or constituents of the individual, as to result in the cessation of his organic, individual existence.”

“If that is not an abandonment of the *eternal suffering* penal theory, I confess I can see no possible sense in the words.”

REMARKS BY ED. OF EXR.—So Dr. Wheedon, at last, has come to the very sense I have always given of the word destruction, when applied to the final state of the wicked. But why may he not go a step further and say: It is a literal annihilation of the matter of the individual? Does he not hold that “God created all things out of *nothing*?” If so, can He not reduce the “constituents of the individual” back to the same *nothing*? He may reply, “He can if He will.” Very well. Then how does Dr. Wheedon know but what “annihilation” is the real sense of the text? “Great men are not always wise;” saith the proverb. It takes some of them a great while to learn a little. But, perhaps, before thirty five years more shall pass, some of them will learn that the destruction of 2 Thess. i. 9. is not an endless one, but an *age* or *ages lasting*, and does not fix the final state of the sinners spoken of. If Dr. Wheedon has reached the position I took thirty-five years ago, there may be hope that in another thirty-five years he may reach my present conclusion, viz. that no destruction is final till a man has first been brought to the knowledge of “the only true God, and Jesus Christ,” and has had an opportunity to submit himself to their government, as a willing subject. Then, if he *wilfully* sins against such grace, and mercy, there remaineth nothing for him except a “fiery indignation which shall *devour* the adversaries.” (Heb. x. 26, 27.) Such, it now appears to me, is a final destruction of those who “*will not* have Christ to reign over them.” (1 K. xix. 27.)



## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

### CHAPTER VII.

#### THE TEACHING OF CHRIST AND HIS APOSTLES.

Q.—“Why, if Christians are not absolutely responsible for the souls of others, did our Lord and his apostles teach as they did?”

I had here better say at once that, to my mind, no portion of the Bible has been more misconceived or perverted than our Lord's teaching when on earth has been. I have already said much on the lowering process to which the Sermon on the Mount has been subjected, and on the causes which have led to so lamentable a process. I must now refer to some other portions of the Saviour's not unfrequent discourse.

And here I may observe that we have just been told that “if we have any conception of our work, or any communion with our Master, we shall feel that we poorly represent it, and wholly fail in resemblance to Him, unless we *plead* with men. The voice tremulous with earnestness, *persistent in entreaty*, is at its softest and most winning cadences but a poor echo of his.”

I am obliged to confess my inability to find in the discourses of Christ anything corresponding to these words. He does not seem to me to be anywhere pleading with the unconverted, or ever to be “persistent in entreaty,” with or for them. His words are,—whatever they may imply,—“I pray not for the world;” and again, “I have manifested Thy name unto the men which thou gavest me out of the world.” “I will that they also whom thou hast given me be with me where I am.”

Speaking generally, it may be said, the Lord for the most part addressed himself only to his disciples; nor does He commonly act otherwise, even when the multitude gather round him before He has finished his discourse to his immediate followers. The crowds that so frequently followed Christ were, as He himself tells us, moved not by his teaching, but by his miracles; whether they consisted of the healing of the sick or the feeding of the hungry.

That He sympathized deeply with the great masses of his countrymen no one can doubt. He mourned over Jerusalem with a bitter sorrow; that He did so in contemplating not the spiritual condition of the people but the miseries that were about to fall on the nation, is evident from what He said to the Jewish women when on the way to crucifixion.

He conversed with the woman of Samaria, but it is impossible to connect that calm discourse with either pleading or persistent entreaty. He frequently preached in the synagogues, but always very calmly; the subject being on all occasions essentially the same, “Repent: for the kingdom of heaven is at hand.” He went through all Galilee, “teaching in their synagogues, and preaching the Gospel of the Kingdom.” He calls the Jews “the children of the kingdom.”

The Pharisees He scarcely ever addressed, except in the language of denunciation. Both to them and to the multitude He ordinarily spoke only in parables, expounding his sayings to the disciples alone; the exceptions to this course are rare. The reason given for veiling the truth from those who were not prepared to receive it is, “that they should not see with their eyes, nor understand with their heart, and be converted, at that time. And yet “the common people heard him gladly.” Love evidently was underlying all his proceedings, although they were not marked by emotion, nor did they always indicate what He felt. Wherever his word was received it was received readily, for such we are told were ordained (or set in order) to eternal life.\* Wherever it was rejected no further pains were taken. The hardened were left in the hands of God.

A “plenteous harvest” of souls is promised, and “laborers” are called for, but the reason given is, *not* that the harvest may be secured, but that the laborers may be benefited (John iv. 36). The people to be thus finally gathered in are persons to whom it is *not given* to know the mysteries of the kingdom of heaven. The laborers are enlightened, and are supposed to understand the true position of all parties.

When the Lord says, “I came not to call the righteous, but sinners to repentance.” He is speaking of a particular order of persons—of a class in Judea who were scorned by the self-righteous, but were not below the Saviour's notice. He came but to “the lost sheep of the house of Israel.” He was anointed to preach the Gospel to the poor and broken-hearted, to the captives and to the blind; that is to all such who might be found among the chosen people; but nowhere, either for them or for any others, does He use the language of persistent entreaty, or plead with men in relation to their eternal interests.

\* Paul, on this account, I think, not unfrequently addresses all his converts as “Elect” (see 2 Thess. ii. 13; 2 Tim. i. 9; Eph. i. 4-6).

It must not, moreover, be unnoticed that the word "sinners" was used in Judea in a very different sense from that which it has among ourselves. The sinner among the Jews was a person out of harmony with the Mosaic economy; one who was living an immoral life, or who had in some other way violated the national sense of right. The division then existing was between those who accepted and those who rejected Christ as Messiah. The Pharisees generally, and many other prominent religious professors belonged to the rejected party: but no one would therefore have spoken of them as "sinners." Our Lord seems to have thought better of the outcasts than He did of the Pharisaical party; for his sympathies were always with the despised of the people. He speaks of such as being nearer the Kingdom of Heaven than were the leaders of the religious world of that day. But it is remarkable that He never classes either the one or the other with those whom He says God had given him out of the world; nor does He ever exhibit that sort of anxiety regarding the spiritual condition of any person which commonly finds expression either in emotion or in entreaty. He sharply rebukes the prevailing hypocrisy of the day, but He leaves the hypocrites themselves, like all others, in the hands of God.

When he says to the Jews, "Ye will not come to me that ye might have life," the words imply rather a declaration of their state of mind than an entreaty to come. His mournful utterance over Jerusalem (Matt. xxiii. 37—39) is, in like manner, but a melancholy denunciation of folly and impotence.

The condemnation incurred by those who willfully neglected or despised the Saviour, was then what it is now—the loss forever of all the blessings belief would have secured; the loss of whatever may be included in the terms "glory and honor," with exclusion from "the kingdom of heaven."

In dealing with the question, What, according to the New Testament, was the leading character of our Lord's teaching? I am obliged to reply, The one and exclusive subject of the Lord's discourse, if regarded in its essence and spirit, was that which for eighteen hundred years has been, and still is, systematically ignored, evaded, or denied by the Christian Church, viz:—His second advent and his everlasting kingdom.

Nothing can be clearer than that the only Gospel taught by our Lord himself when on earth, is the good news of "the Kingdom." The sole object of his public ministry among the Jews was to enlighten the minds of the chosen people regarding that Divine kingdom for which they

were so eagerly looking; to point out to them its true nature; to exhibit and illustrate the moral and spiritual characteristics of those who were to share its glory. This was the beginning and end of Christ's teaching to the Jews. Nor was the case otherwise when He was privately instructing his disciples. The Sermon on the Mount, the strait gate, the narrow way, the marriage supper, the closed door, the new birth,—everything, in short, taught to them points in this direction.

The conversation of our Lord with Nicodemus confirms this view of things. He tells him that except a man be born again, he cannot see the kingdom of God; and when the ruler stumbles at the doctrine, He adds, "Art thou a master of Israel, and knowest not these things?" implying that He spoke of things which were already revealed.

And what were the things Nicodemus ought to have known? What were the truths he was thus expected to be acquainted with? Not, as we are constantly told, that "except a man be born again," he cannot escape eternal ruin: for Nicodemus could not know that, since, if true, it had never been revealed. Ezekiel had indeed said to the Jews, "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" but a careful examination of the context will show that the prophet is speaking of something different from what we understand by the new birth, since the death to which he refers is temporal death, incurred by infractions of the ceremonial law. What our Lord really taught, and what Nicodemus ought to have understood, was neither more nor less than what had been previously made known by Ezekiel, Jeremiah, Isaiah and Micah, viz., that when Jehovah should gather Israel in the day of restoration, God would "take away the stony heart out of their flesh, and would give them a heart of flesh" (Jer. xxxi. 93); that then all their children should be taught of God; and that with this great event should be associated the removal of "the face of the covering cast over all people, and the veil that is spread over all nations;" that then shall "death be swallowed up in victory" (Isa. xxv. 8). It is needless to say that Paul connects this text with the resurrection. Further, the Lord would never have told Nicodemus that the doctrine in question was one with which he ought to have been acquainted, had He not meant by it precisely what the prophets meant when they spoke regarding it.

The message to those whom Christ, by the apos-

ties, subsequently called out of the Gentile world, was not essentially different from that delivered to the Jews. The Gentiles were to be told they were no longer outcasts and aliens,—“strangers to the covenants of promise;” that God now bade them come to him as children; that He placed them spiritually on the same level as the Jews; that He invited them to share “the Kingdom” without passing through Judaism, or being burdened in any way by the rites of the Mosaic economy. This is evident from what Paul says to the Ephesians. He tells them that the mystery of Christ made known to him “by revelation”—a mystery till then “hid in God from the beginning of the world,” was not merely that the Gentiles might be saved, or brought within the Christian dispensation, but that they “should be fellow heirs (with the Jews), and of the same body, and partakers of God’s promise in Christ by the Gospel” (Eph. iii. 6). This was to the Gentile “the unsearchable riches of Christ,”—the kingdom was thrown open to them.

That this announcement further involved the good tidings of redemption for the heathen world, a redemption actually effected and completed by the Lord himself, and therefore not dependent for its efficacy on its reception or rejection by mortals, is certain. It was a declaration of deliverance for all men from the sway of Satan; a deliverance actually effected for the whole world; it was a deliverance openly proclaimed, and altogether irrevocable; it carried with it life after death, but a life the character of which, like that of the present, would necessarily be dependent on conduct; a life that could only be a blessed one if spent in conformity with the will of God, in penitence on account of past sin, and in faith on the Redeemer.

Such was the general message to the Gentile nations. Beyond and behind this was “a high calling” to “glory and honor;” a call to present salvation from evil, and to immediate fellowship with God through Christ; a blessing to be enjoyed only by those who, here renewed in the spirit of their minds, are “born again, not of the will of man, but of God.”

Hence neither the apostles nor their converts exhibit the anxiety and distress relative to the unconverted which, on the supposition that modern views are true, would certainly have been manifested. If Paul ceased not “by the space of three years to warn every man day and night with tears,” his grief was not for the lost heathen by whom he was surrounded, but for the Ephesian church so soon to be desolated by “grievous wolves, not sparing the flock.” If he was willing to be “anathema,” it was only for

his brethren who were casting away their privileges. If for some he endured a second travail, it was not that such might be saved from hell, but that they might make their calling and election sure. He, indeed, never uses the term “salvation” in the negative sense it so often assumes, when men are warned to escape an infinitely fearful doom. The “great salvation,” in his esteem, found its entire value in its positive aspect,—in the inestimable wealth that it offered to men. Christ, he well knew, had bequeathed untold riches to all who would accept them, and therefore to him “the expunged ordinance of man’s condemnation was converted into the title-deed of an eternal inheritance.” These tidings, taught to Jews, waiting, amid whatever misapprehension, for Messial, and to Greeks, wearied with the vain philosophy of the schools, was the sum and substance of apostolic teaching.

Finally, nothing whatever can be found in the recorded words either of our Lord or of his apostles, which indicates that the kind of responsibility for the salvation of others which we assume, was either felt by the first Christians or enforced by the Master. Not a sentence can be drawn from the sayings either of Christ or of his immediate followers which can honestly be made to support the notion that we shall have to account for the ungodly, except under limitations which, as we proceed, will have to be clearly set forth.

## CHAPTER VIII.

### THE ASPECT OF THE WORLD.

It has frequently been observed, and not without reason, that the first Christians were much happier in their religion than we are, and this notwithstanding the peculiar trials to which they were exposed. Many reasons have been given to account for their “gladness,” but the main cause of their habitual joy has rarely if ever been mentioned. They had a much happier theology than we have. The world in which they lived bore to them an aspect very different from what it does to us. They lived in constant expectation of the return of the Lord to establish his everlasting kingdom; to raise the dead; to make manifest the sons of God, and by that manifestation, with all that it involved, to heal the sorrows of humanity and to deliver this groaning and troubled earth from its long day of grief and sadness.

It is all very well to tell us, as many do, that whatever may be the condition of the world, we are bound to be glad in the Lord. But how can we be joyful (save with a very selfish joy) so long as we hold that the great mass of our fellow-crea-

tures—some of them very dear to us—are hastening on to an eternity of woe? We are bidden, indeed, to find rest in the assurance that the Divine Being is too wise to err, and too good to do wrong. How can a thoughtful man do this if he is at the same time to believe that God has doomed to an eternity of sensitive misery and endless wickedness, myriads of his brethren and sisters according to the flesh, for living in accordance with the nature they have possessed since their birth; for yielding to the temptations of that mighty evil spirit who is continually practising on their weakness; for not loving and obeying a Saviour of whose goodness multitudes have never heard, or if they have heard been morally unable to appreciate?

But why, it is said, thus try to make yourself unhappy? Learn to look on the bright side of things. Surely it is enough to reply,—“That which makes me unhappy is not a fancy, but a fact.” The sin and misery of the world is a sad reality, and cannot be set aside. Nor ought it to be. My duty never can be fulfilled by looking on the bright side of things alone. I am bound to look at everything, but especially at the facts of life, truthfully and on all sides; and when I do so, I am forced to the conclusion that if our theology be Scriptural, the world, regarded as a whole, has no bright side. It is one dark mass of wickedness now, and, according to our teachers, is destined to be one dark mass of untold wretchedness for ever.

The first Christians had no such view of life, and therefore in contemplating the future no shadow fell upon their present joy; but “continuing daily with one accord in the temple, and breaking bread from house to house, they ate their meat with gladness and singleness of heart, praising God, and having favor with all the people.”

How changed the aspect of the whole world would become to us if we were but accustomed to look upon it scripturally! As it is, “shadows, clouds and darkness” settle over every part of it. To such an extent has this been felt, that some excellent Christian ministers have in their published writings, expressed a conviction that it would be a blessing if every child died in infancy; while others have doubted whether it is morally right to add to the number of those who seem so certain to live in sin and to be unsaved. But was this the theology of the apostolic age? and if it was not, *why* was it not? Let us look the only answer that can be given fairly in the face.

To the apostle Paul the world, bad as it was in his day, was no painful mystery, for it was a

world redeemed by One “mighty to save.” He, like the rest of us, had doubtless ungodly relatives and friends; he was certainly surrounded every day by thousands whom he saw yielding to the temptation of evil; and he was constantly witnessing the deaths of such persons, deaths “without God and without hope.” Yet none of these things would appear to have moved or distressed him. They at least excited in his breast no frantic efforts, no incessant prayers for the world’s conversion; so far as we can judge by what is recorded, he neither wept nor prayed on their account.

And why? Certainly not because his heart was less tender than ours; certainly not because he cared less than we do either for the glory of God in the conversion of sinners, or for the spiritual good of those who were round about him, but simply because he looked *to the end*; because he saw further than we do; because he believed in the return of Christ, when the “vail should be removed from the face of all nations; and because till then his whole care and interest, although not confined to any class, was centred like his Master’s in the elect,—the elect nation of which he was a part, and the elect people who of God were now being called out of the Gentile world to take the place of those who had been set aside. These he found received the word “with readiness,” being “ordained to eternal life.”

It is for his brethren and kinsmen after the flesh, and for them only, that he feels as if he could be himself cast off were it only possible thereby to awaken them to a sense of the value of the birthright they had despised. It is for his Gentile converts only that he trembles, moved by the deepest anxiety lest they should fail in the warfare, and so fall short of the kingdom.

Were he on earth now, he would lift up his hands with grief and astonishment as he beheld the course of Christians; and he would proclaim, as with a voice of thunder, the certainty that ere long God would arise in loving judgment, and sweep away almost all in which we pride ourselves as fruits of faith and piety.

And if it be asked Why should God do this? wherein have we offended? the reply is but too plain. In our eagerness to exalt ourselves, to undertake spiritual enterprises, to persuade ourselves that the conversion of the world to Christ is made dependent on our zeal and fidelity, on our money and ministries, we have denied or despised the second advent of the Lord; we have refused to admit that his kingdom can be anything different from that of which we are the

leaders; or that anything can be more spiritual, or redound more to the glory of the Redeemer than our multiplication of religious professors, organized as they are in innumerable sects, and each, in turn, by a sort of holy rivalry urging on each other to the conquest of the world.

SKETCH OF SOME OF THE SCRIPTURAL EVIDENCE FOR THE ISRAELITISH ORIGIN OF THE ENGLISH NATION.

"But the birthright was Joseph's."—1 Chron. v. 2.

*Extracted from a Report, by Miss A. M. B., of Three Lectures.*

By J. WILSON.

Delivered in the Guildhall, Bath.

THIRD LECTURE.

*In the North-west was outcast Israel to be found.*

The promises made to the fathers' respected a double seed, the One Seed, Christ, to whom the land was absolutely promised; and the multitudinous seed to be blessed in Him, and to be made a blessing to all nations. Of the sons of Jacob, Joseph was chosen; and of his sons, Ephraim, to be the father of this multitude of nations, this chosen seed. God avowed from the beginning his purpose of making this numerous seed a blessing to the nations. They were to constitute a kind of measuring line, by which one portion after another would be taken into the Lord's inheritance. For this they required a peculiar training, that they might be fitted for all stations and places—for acquiring all knowledge, and communicating it to all the families of mankind, and especially the knowledge of God as given in his word. This training was given progressively to the fathers, and after they had become a nation, till the very eve of their departure from the land. We traced this from their commencement—in the land of Canaan, in Egypt, throughout their sojourn in the wilderness, and again in the promised land under their judges and kings. Their position also in the land (it being along the sea coast) was eminently calculated to fit them for that compassing of sea and land afterwards to be fulfilled in them. Assyria was then used as a rod in the hands of God to punish them for their departure from him, and as an instrument for the fulfilment of his purposes concerning them. And no sooner were these purposes fully effected, than we find Assyria broken down, and destroyed at home and abroad, as predicted Is. x. 12-10. In the land

of Judah, when they came up against it, the angel of the Lord went forth and slew a hundred and fourscore and five thousand. At home were troubles. Media revolted from her allegiance, and from the north came in the Scythians to waste and desolate them. And now, when the whole country was thus engaged, was opportunity for Israel's escape to the north. They had no inducement to remain in the land of their captivity: on the contrary, much to induce them to leave it; and there was no power to retain them there while all were occupied with their own troubles. We have mentioned the coming in of the Scythians from the north of Assyria. Farther down in history we hear of another migration from the north into Greece, and Asia Minor; and, afterwards, another into Italy; thus leaving room for immigrant Israel, and opening up the way before them.—About the seventh century before Christ, Israel, or the royal Scythians, as they were now called, are supposed to have migrated from the south-west border of the Caspian Sea, whence they spread north-westward: and they have continually increased and spread in this direction, till, having become possessors of these isles afar off, they have thence spread their colonies over the world. At the time these people seem to have been given a temporary resting place on the banks of the Danube, Attila and his Huns came pouring down upon them from the wilds of Tartary in far Asia, sweeping them as with a besom of destruction. This blast of the terrible ones was most severe while it lasted—so much so, that it obliged them to beg shelter from their enemies the Romans, who treated them most treacherously and cruelly.

But Israel were humbled that they might be exalted. Spain, and a great part of Italy, came into the possession of the Goths; Gaul was also laid hold of by the Franks; Britain, by the Angles and the Saxons, both branches of the same great family. By one means and another they came into possession of nearly the whole of Europe, and thence have spread over a great part of the other quarters of the world. The work of supplanting has been continually going forward.

We have remarked that the great line of prophecy in the Old Testament pointed *northward*. And if we turn to the New Testament, and trace the course of the gospel, we must be equally struck at finding the same track being followed. Even in our Lord's ministry, his successive journeys were always directed to the north of the land; the divinely-recorded missions of the Apostles were always to the north and north-west; and this is the more remarkable, when we look to the great extent of Africa in the south,

and Asia on the northeast, where such myriads of human beings have been produced, and such mighty empires existed, and then look at the north—to the comparatively small quarter of the globe, Europe. Yet each successive journey was, as it were, a further development of the gospel north-westward. To Samaria—to Damascus—to Antioch—through Asia—Greece—to Rome itself, was the apostle led in the providence of God in the same direction—and even this was not to end his journey thitherward, his intention being to proceed as far west as Spain, and some have even conjectured that he preached the gospel in Britain. But if the apostles did not personally visit the eastern and south-western portion of the globe, perhaps, they directed some of their epistles to them? What do we find? *All* the epistles of Paul are to places between us and the Holy Land. The epistle of James is expressly sent to Israel, “To the twelve tribes scattered abroad.” It does not address a people who had not heard the word of God; it recognises a state of society very like our own, more like than any other. The epistles of Peter to the same people are singularly directed north-westward, “To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Rhythinia.” The epistles of John and Jude, though no names are given, are equally applicable in their contents. It is here they have, with the other parts of Scripture, been read, translated, and hence they have spread into all parts of the world. And, to sum up all, we have our attention turned in the same direction by the book of the Apocalypse. North-west of the land of Israel were the seven churches, to which the seven epistles were first directed; and the vision is, by the most esteemed commentators, supposed to proceed more and more in the same direction, till it closes the detail of judgment in our own part of the world, when the mystery of God is finished, His great working in providence made apparent, as the sign of still mightier events immediately to follow. Thus, if the word of God, as contained in either the Old or New Testament, be intended to throw light on this interesting, this momentous subject—which, from its uniformity, we may justly infer it is designed to do, then we are to look for the lost sheep of the house of Israel in the north-west—in our part of the world, whither the word of God hath ever followed them, and where the whole course of His Providence testifies to this truth of the word of prophecy. Thus it was that our Lord testified, “I am not sent but to the lost sheep of the house of Israel,”—even the other sheep which were not of the Jewish fold, who were also to be brought

in, that there might be one fold and one shepherd. And the like injunction laid he upon his apostles, saying, “Go rather to the lost sheep of the house of Israel.” All have followed the direction given to the prophetic word in the days of old, as being sent after backsliding Israel to the north country, Jer. iii. 11—19. And especially was it destined for these “isles afar off,” where “the people” were to “renew their strength,” and dispense the most precious blessings to all the nations of the earth. The words shall be fulfilled—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—whereto I sent it.”

We have now seen God’s choice of a multitudinous seed: how he led them about and instructed them, and prepared them for his after purposes; how, in the effect of those purposes, he caused them to be taken out of their own land that he might bring them into that where they were to increase and become a multitude of nations: and from whence they were to spread into all lands, having the means of blessing all nations. After having been long to appearance lost, they were to be found a people, that all that see them should acknowledge they are the seed the Lord hath blessed. And truly have we in Christ been marvellously favored with the means of blessing the nations. To us it has been given to receive and dispense, not only temporal, but spiritual blessings—even the glorious gospel of the blessed God. To us it has been given to proclaim to the ends of the earth the glory of God—to carry wherever we shall come the glad tidings of salvation—to be the measuring line of the Lord’s inheritance—to gather all into His fold. If such be our high and holy calling, surely it behooves us to be up and doing! Let us look at the great work before us, and consider how much there is to be done, and how little as yet accomplished! Let us remember the many talents committed to our care—the account of stewardship to be given. May we act as becometh those who have been chosen and redeemed of the Lord!

I have not, in these lectures, sent you evidence either distant or difficult of access. In my published volume, on “Our Israelitish Origin,” I have, indeed, dwelt much on the historical evidence. I have there shown that the circumstances connected with our coming into western Europe; our ancient institutions and laws, civil and religious; our manners: our character—physical, intellectual, and moral; all the past, so far as it can be clearly ascertained, bears evidence of our being the people to whom the words

are addressed, "Hear, ye deaf; and look, ye blind, that ye may see! Who is blind but my servant—or deaf as my messenger that I sent? Who is blind as the perfect—or blind as the Lord's servant? Seeing many things, but thou observest not" what thy Father and thy God hath been working with regard to thyself throughout all generations. "Opening the ears" of other nations to the glad tidings of salvation, "but he heareth not" that which God hath been plentifully speaking in the Scriptures of truth respecting his own particular case. What I have here chiefly aimed at, is the inducing you to open your Bible—to let its glad and glorious light shine forth, and illumine the circumstances around you: so that you may see them to be the same as were appointed from the beginning; to be those in which the so called lost house of Israel were to be found, when they would be called upon, with thankful hearts, to praise their God for his faithfulness and truth, in fulfilling the terms of the oath which he swore unto our fathers, and confirmed by all the prophets from the days of old.

The following are some of the passages which should carefully be examined and compared, in order to prepare the mind for a full scriptural view of this subject:—

Gen. xvii. 5—8; xxii. 16—18; xlviii. 19; xlix. 22—26. Lev. xxvi. Num. xxiii., xxiv. Deut. xxxii. 4—9; xxxiii. 12—17. 1 Chron. v. 1. 1 Kings xii. 2 Kings xvii. Isaiah vi., vii. 8; vii., viii., ix., x., xii., xlii., xlv., lviii., lxi., lxvi. 19—21. Jer. iii. 11—19; xvi. 14—18; xxxiii. 5—8; xxx., xxxi. Ezek. iv., xi. 15—21; xxxvii. Hosea i., ii., vi. 1—3; xiv. Mic. iii. 12, 13. Zech. x. 5—9. Romans v., xi., &c.

### "AGE TO COME,"

BY ELD. S. W. BISHOP.

I intend to write in no spirit of fault finding, but there are a few thoughts that press themselves upon my mind in connection with the doctrine of an "age to come." On what principle, revealed in the divine government, does any one believe in future probation,—probation beyond this life for any of our race?

Is not the doctrine based on God's love, and impartial justice toward the creatures he has made? I know it is often said that, "God would have been just if when man had sinned, he had left the entire race to go hopelessly into death, without making a single effort to save them."

This statement, in my opinion, needs modify-

ing. When we believe the Scriptures, we are compelled to admit that "Known unto God are all his works from the beginning of the world;" (Acts xv. 18;) that God "hath made of one blood all nations of men;" (chap. xvii. 26;) and that he knew when he made the first man that he would sin, and made provision to meet this emergency before that first act of transgression occurred; I repeat the statement made above needs modification. I know it is assumed by some in their anxiety, perhaps, to evade the conclusion that in the future, beyond this life, there will be probation for men and women, that God does not know the future. One brother told me some years before I embraced the truth of "the ages to come," that if I took the position that God knows all things before they come to pass, it would drive me into age to come. My answer was, I had much rather go into age to come and take God with me, than to stay out of age to come and have no God. If God be God he is infinite in all his attributes. This same brother made the statement, in a social meeting, that he had no doubt but God was sadly disappointed in the result of placing man on probation; that if He had known that man would have sinned, He would never have made him. But how clearly is such talk opposed to the plain teachings of the word of God. The Psalmist says, "Great is our Lord and of great power: His understanding is infinite" (Psa. cxlvii. 5).

God says of himself, "For 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. xlvi. 9, 10). It is certain that God knew that the race would need a Redeemer, from the fact that Christ was a Lamb slain from the foundation of the world; (see Rev. xiii. 8.) and His death occurred, says Peter, "by the determinate counsel and fore knowledge of God" (Acts ii. 23).

When all this is believed, it seems to me, that the idea that after God had made man of his own choice, with the full knowledge that he would, by following the leadings of the very nature that he had given him, fall into sin. He could leave him to take all the evil consequences of his sin, and make no offer of pardon, no effort to save him, and still be just toward man as a race, cannot be true. This great transaction leaves an obligation resting upon our infinite Father, but that obligation is no chance affair; it is one of His own creating; and He will cancel it in a manner that will cause his love to radiate in such rays of effulgent light as will dazzle the eyes of angels, and fill the hearts of the redeemed

multitude with such rapturous joys as will make this earth jubilant with music from immortal tongues, all along the rolling years of an "endless succession of ages."

This principle being true, God could not in justice suffer those who are alive at the time of the introduction of the "age to come," and have had no opportunity to know the only true God and Jesus Christ, pass into eternal death without first giving them such opportunity. I kindly ask, Is not this the foundation principle on which the doctrine of an age of probation rests?

Would there be any necessity for future probation at all, if the entire race had been put on probation for an endless life in this life? Is it not true that the only good reason that can be urged why any of our race will have an opportunity to believe in Christ in an age to come, is, that no sufficient opportunity had been granted them this side of that time? If this is not so, I must confess that I entirely misapprehend the great subject of future probation for the race. But I do not misapprehend it in its general principles. God has by the act of creation, taken upon himself unasked—of His own will, the final disposal of every member of the race, and upon Him alone the entire responsibility of the plan of salvation rests. He has arranged that plan, published it in His word, and in making it known, has plainly declared that it was devised for the benefit of the entire race. The fact that "heathen" who are alive on the earth when Christ comes, have never heard of Him, are in total, and helpless ignorance of the plan instituted by a just God, and a loving creator, through which alone they could gain an endless life, it necessarily follows that Christ and the gospel must be preached to them in the future, beyond this age. I think that my "age to come" brethren, generally, will admit that the above is a fair course of reasoning.

Let us ask, what is the only logical conclusion from this course of reasoning? Is not the love of God just as tender, and strong toward the uncounted millions that have died in the past in utter ignorance of any way of escape from the great calamity that has overtaken the race on account of sin, as it is toward those who chance to be alive on the earth at the period of the second advent? Have the circumstances of those nations who have been left of God in the long past to walk after their own ways (see Acts xiv. 16), been more favorable than "heathen" of the nineteenth century? It strikes me that if we are to discriminate at all, it should, in all justice, be in favor of the nations in the past. It is claimed, and perhaps justly, that this is the most

enlightened age the world has ever known, while in the ages of the past all the then known world, save barely one nation, was enshrouded in one dark cloud of superstition, ignorance and idolatry. (See Amos iii. 2. Deut. vii. 0-8, Psa. cxlvii. 19, 20.)

Would God's impartial justice, and his "equal" love permit him to grant repentance unto life to the remnant of our race, that are so fortunate as to live in a particular time in the world's history, and by his own arrangement shut the light of truth forever away from the great mass that have lived in the long years of the past, and thus leave them to sink down into irrecoverable ruin? Does not our sense of justice revolt at the very thought of such an issue of the Divine plan? Would not impartial justice and equal love demand that if "heathen," who are alive on the earth when this age closes, will, because, they are heathen, have granted to them an age of probation, all who have died in precisely the same condition shall also have probation granted unto them? I must say, in all the kindness of a christian heart, that with me this conclusion is inevitable. I cannot, therefore, see how any one who believes that there will be probation at all beyond the present life, should feel in the least opposed to the idea of probation for all who have not had a proper probation in this life. The entire system, to my mind, either stands or falls on the one great fundamental principle I have endeavored to lay down. Back of every act that concerns our race, lies the infinitude of God's attributes: his infinite wisdom, knowledge, love, and power, and his eternal counsel, and unalterable—immutable purpose. He has undertaken for our race with a full knowledge of all that shall be required in the great work of carrying forward to its certain consummation the stupendous plan he has himself devised. He will in the grand hereafter, when the great work shall be completed, redeem every pledge he has by his holy prophets made to our race, and most fully vindicate his infinite love, and impartial, eternal justice from all the aspersions, and opprobrium that have been heaped upon it by humanly devised systems of theology.

I shall be glad indeed to be there, and behold as age after age rolls on in the endless succession, the veil lifted gradually, but surely, from all that is now obscure, until the concentrated light of the consummation of all those ages shall make this earth beautiful in the radiance of its unutterable glory, and gladden the heart of Deity Himself, and Him whom he has chosen to be the grand agent in bringing this arrangement to its



full completion, "shall see of the travail of his soul and be eternally satisfied." Amen, and amen.

West Meriden, Conn., Jan., 1870.

## A VISION OF REDEMPTION.

BY H. H. DOBNEY.

(Concluded from last No.)

I said at the beginning, that, for more than the thousandth time, I had been earnestly pondering the great mystery of our redemption. And, presently, I began to make personal application of it all to myself; and once more I bowed myself down in spirit before the Lord my Maker and Father, and confessed over again sins that stood out with sad prominence before my mind, and which, as often as I regard myself as a sinner, are sure to start up in memory's glass as representative and comprehensive of my sin in general. Ten thousand times, I should think, have I confessed these same offences, and still, ever and anon, they come up again before my mind as vividly as ever.

Believing, as I do, in God, and feeling perfectly assured of his magnanimity, his readiness to forgive, his delight in mercy, his infinite desire and will for my fullest recovery and rightness and blessedness, I have no doubt whatever—seeing I am sorry for my sins, and do most heartily hate and loathe and repudiate them, taking sides earnestly with God against them—that He has graciously forgiven me. I am not afraid of Him on account of them. I turn to Him with my whole nature: I call Him "Father!" and yet, somehow, these sins seem at times to remain, and I feel their hateful and evil, not less, but more. I feel as if they deserved some open reprobation, as if I owed some amends; yet I know not to whom, or to what.

Certainly God does not need that I should compensate Him for the wrongs I have done Him. I have wronged Him, wronged his gracious heart, wronged his grand order of the universe, increased the disorder, helped to make it harder and longer about for all things to come right; yet I feel sure He would not hear of any atonement to Himself (for his own sake, I mean), that I or any one else could offer. It is true that I could offer none, for I owe Him all I am or can be. Besides, his very magnanimity would not listen to the idea of forgiving me on consideration of a make-amends, or compensation, or atonement, given or made to Himself and for Himself. His royal heart (and He is indeed

King of kings) insists on forgiving for his "own Name's sake," and because that is congenial to his generosity, and because He loves me. I know that, as was said to David on his full confession, "The Lord also hath put away thy sin," so He graciously forgives me as freely as Christ forgave, or pronounced forgiven, the man whose sins evidently troubled him more than his palsy, and the woman that had been "a sinner." Was that on condition of some equivalent for her former ill desert being provided by another? I trow not. And still again, the one satisfaction that can alone satisfy the heart and whole nature of God is, I know, my own hearty and complete recovery to Him and all that He is.

Still, though I see all this with perfect clearness, I have had at times a strange and scarcely definable feeling as if, somehow, after all, my sin needed to be so dealt with that it might be, as our own law-courts express it, "purged." It is not an intellectual conviction this that I have. I could not put it into the form of a proposition that would bear logically testing. Demand of me a syllogism for the schools, and I can frame none. All that the understanding can urge is against it. I know too much to be able to occupy Balak's ground, and ask, "Will the Lord be pleased with thousands of rams, or with ten thousands of river oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" It is not something offered to God as an atonement that I feel the need of, for if I have grieved his Spirit by my evil, it is my genuine contrition, my most hearty confession, with most earnest and resolute desire now, and henceforth, and evermore, to please Him, and be at once with Him, and a satisfaction to Him, and (who knows?) a joy,—*this* is the only thing that can, in any degree or way, make up for the wrong done to his gracious heart.

This, however, contemplates God only as an individual, as if He and I—the Father and the child—were alone in the universe, whereas the relation is complicated (is it not?) by the fact that I am but one of innumerable myriads of intelligent and moral agents, for whom a beautiful order of things needs to be established; and, if established, then upheld, maintained (I will not say recklessly, "through thick and thin," or "happen what may," but still—maintained). And, alas! I have infringed this lovely order. I have helped the disorder. My sins have all been so many evil seeds sown broad-cast in the field and garden of the Lord. He might truly say, "An enemy hath done this." I have, in days gone by, encouraged in some quarters disaffection and disobedience; and my former

wrongnesses are still perhaps working where I little dream of. I cannot reach all who in former days were perhaps emboldened in carelessness, irreligion, and wrong, by me, perhaps led into it at first. I am painfully sure that there are those who are farther off from God than perhaps they would have been but for me. "Who can understand his errors?" Should not all these, and all the world if possible, know that I deplore having once been alienated from God? Ought I not in some way to do open penance for my transgression?

Not that God demands it, nor that society demands it; for society is still far too wrong itself to be sensitive and honorable in this matter of sin, especially of sin against God, although it can be exacting enough in the case of sin against itself. But would there not be a propriety in something of the kind? Is there not something like a fitness, and even an oughtness, in it? And yet it cannot be. And the only way in which I can try to make amends is by redoubled diligence in all rightness, and most careful tenderness and delicacy, as well as decision and strength, towards it; alive to all rightness, dead to all wrongness. I know it, and yet the old feeling haunts me, that sin ought to entail suffering; and though something whispers that I have suffered, and do suffer, from all former sin, and even in a future world shall probably suffer, through memory at least, and that I may be content, and ought to be content, with what God, by the constitution of the human mind, and the arrangements of His providence, has imposed; yet still, though I see the force of this, and am sometimes satisfied with it, there are times when it fails to quite meet all my sense of "ought." That old law-word, Roman as well as English, "purged," "the purgation of an offence," seems founded in the eternal fitness of things.

Thus I was one day thinking, half reasoning, half musing, and gradually sinking into a sort of reverie, till something very like slumber diffused itself through all my senses; and, whether I actually slept and dreamed, or whether I was in some mid-state between sleeping and waking, I know not, but what followed was wonderfully vivid, and yet without any conscious activity of the mind. I cannot say that I was in a trance, for I do not sufficiently know what trance is, but it appeared to be a sort of vision. At all events I can only speak of it so.

Well, then, as I lay, with a profound and sad sense of sin and its ill desert, and the feeling that in all righteousness I ought to suffer some fair and adequate penalty, an angel stood beside me. I remember that the angel was exceedingly

lustrous. The raiment was like that one of Sir Joshua Reynolds' figures in the west window of New College, Oxford,—a white robe between the spectator within the building, and the bright sun without, so that it is surpassing in lustrous whiteness, as it were transparent silver. The angel was very lovely, and regarded me with a tenderness which gave me a new glimpse into the tenderness of the heart of God, and in tones of softest and most musical quality sought to comfort and raise me.

I remember that I argued with the angel against myself, and put aside with a sort of perverse skill all the noble things which the bright visitant sought rather to insinuate into my soul than to declare authoritatively in my ears. For one thing, I remember, he seemed, but without speaking it in so many words, to ask me whether I wished to deprive my heavenly Father of the pleasure and privilege of frankly and freely forgiving me all my sins, and my great debt! Yet my pitiful logic seemed able to parry all that was tenderly urged, so that I remained in the same state of mind. Then, after a while, though there was no rude contradictoriness about me, and it was in sadness and not in obstinacy that I withstood, the angel, by some signal that I did not understand, summoned another of the celestial choir; and without seeing how or whence, lo! there suddenly stood beside the sun-bright messenger one whose robe was dusky black, as midnight without stars. And the countenance was dark, but very noble, and beautiful withal, as the other's. Then the first said to the summoned one, speaking of me by a new name that I had never heard (and yet I know full well it was that by which I was known among the celestials, but on awaking I could not recall it, nor can I to this day),—"cannot find rest to his soul unless he suffer something at least of what he thinks he ought to suffer for all his sins. I have failed to quiet his poor, erring, aching heart; do thou, therefore, take him, and show him his full desert." And on this the bright one disappeared; did not so much go away, however, as simply cease to be visible; and I was alone with the dark one, whom, by a strange sort of instinct or intuition, I at once knew to be the Angel of Doom.

He looked down upon me with a most benignant regard, most compassionate; then took me by the hand. The touch thrilled through me, and filled me with ice-cold fear. I would have shrunk away, but could not, for I was held in an easily-firm grasp, a grasp without effort, but irresistible, and I felt that it would be irresistible had I the strength of a host. The touch, the

grasp, somehow filled me with these words, though I am sure there was no spoken word, "So you cannot rest in the infinite love and compassion and wisdom of God! You dare not freely accept the free pardon which his heart delights in bestowing: you must atone somewhat for your sins! so be it then." And forthwith all the sins of my past life, with all their aggravations on one hand, and at the same time their extenuations on the other, began to start up before my eyes, consolidating into a sort of unity of evil. And still the horror grew in enormity, and I shrank as if I should have actually shrunk away into nothingness but for the firm sustaining grip. "Shall I pause, or must thou see still more?" inquired the angel in tones of blended firmness and pity. "Oh, stay, I sobbed; "stay, spare me, I can bear no more." For, somehow, the love of God was the glorious background of all my evil, and I felt in my heart how infinitely vaster than the sin was the love, so that I was melted by it while overwhelmed by the awfulness of the sin.

Then, as unnoticed as had been the coming of the second angel, there stood by me a third. This was clothed in sun-bright scarlet, and the countenance was as beautiful as that of the first; but it was a terrible beauty, as the beauty of a sword. And I knew the Angel of Justice. The Angel of Doom, with a glance of benignant compassion, passed, and I felt the touch of the scarlet-robbed one. It was strangely different in its effect. The recent feeling of horror and indignation against myself at the sight of my sin was succeeded by the sense of having now to endure some unknown but just penalty, and actually, for a moment, felt stronger. With all the sadness there was withal a thrill of satisfaction, and I tried to brace myself up for endurance, saying, "Shall not the Judge of all the earth do right?"

The angel led me along a strange way, asking me as he went, but still without words, what I adjudged myself to deserve. Thought is quick, and the question instantly reminded me of the like put to Socrates; but, alas, I could not take before God and his angel the lofty ground he could, as a citizen, before his judges. And in my deepest soul I said, unhesitatingly, that I deserved to be the scorn of men and angels, to be thrust out of their company, to be spit upon, and trampled under foot, and that even after that I deserved to be—what? I could not say. It was all vague. "Put to death," suggested itself. "Ay," said I, thinking of Christ, "crucified, even." "Thou sayest," said the angel,

but still without words; and I felt the grip tighten, and knew that the hour was come," and that now I had to bear. Should I be equal to the unknown strain, or should I utterly succumb and collapse and sink and perish?

It seemed to pass through immense and crowded ranks of men and women, all of them with their eyes fixed on me. Oh, those terrible eyes! Some of them despised me, others cursed me. These loaded me with reproaches, those spat upon and buffeted me. For, somehow, my manifold sins were all openly revealed. Everybody saw me as I was. And I knew that I deserved their scorn. Yet there was a certain sense of relief in having everything brought out once for all from its secret recesses of memory, so that now there would never more be any mistake; I was seen to be as I was, and truth is the best, be it what it may. But the shrinking of heart and the sickening sense of dismay and fear increased as I felt all this was but the mere beginning; and I suddenly became aware that a cross was actually erected for me, and I wondered however I should be able to endure the agony! But, still, the strong belief that only so could all this sin be any-how purged away, and that if once purged I should be free to begin life again *de novo*, without any vile temptations and concealment, and never more be taken for other than I really was, and that henceforth past transgressions would never trouble me, nor be liable to be brought to light against me, was a sustaining thought. And yet the agony! how should I endure it? I felt, rather than saw, that the cross was at the end, of this long lane of witnesses; and, strangely enough, the witnesses were all of them—old sins! that had thus taken a concrete form, to mock, and taunt, and punish me. And as I passed through the terrible throng I was immersed in an abyss of dismal and awful thought. Which, till then, I had no conception of. Still—the cross! the cross!

As I neared it, however—strange sight, or strange interior sense, I know not—I became aware that on the cross—my cross—one was already hung; and yet, with a wonderful contradictoriness it seemed to be—myself! another self—me, and yet not me! I was there, and yet I was here. And the other self (so to speak) if one, was a marvellously superior me,—myself wonderfully idealized, transfigured, with a no-

when he was reading the history of the crucifixion to a congregation of South Africans, a man started up and exclaimed wildly, "Jesus Christ, come down from that cross, and let me be put there!" (Monsell's "Religion of Redemption." p. 155.)

\* A missionary has recorded that on one occasion,

bleness and a sublimity that seemed the perfect realization of all the best that had, now and then, faintly, and for a moment, intimated itself in me in thought and aspiration and hope. Was it I? But how could that be? I drew nearer. I seemed to be melting into oneness with the already crucified, when he smiled faintly, but most graciously, I might say divinely; and, at the very moment when I was just on the point of becoming identified with him, and feeling myself nailed on the tree—for that cross was mine, you know—he said with an air of marvellous satisfaction and triumph, "It is finished!" and with his eye on me, and while the tone of triumph was entering into my soul, and filling it with a strange peace and glimpse of eternity of satisfaction, he breathed his last. At the same moment a voice was heard, "Behold the Lamb of God which taketh away the sin of the world;" and then another, like the sound of many waters, musical and majestic, "This is my beloved Son, in whom I am well pleased; welcome my best gift to men."

In an instant, all that hateful crowd of witnesses vanished. The three angels re-appeared by my side, and each kissed me with more than a mother's love. And then a multitude of the heavenly host, singing, "Glory to God in the highest, and on earth peace and good-will to men," seemed to be all of them looking at me with wondrous eyes of pleasure and welcome; while, all I wanted was to cast myself down before the Wonderful One, who had, as it were, become me, on purpose that, henceforth, nothing of peace and joy and holiness might be impossible to me. The words, "Unto Him that loved us, and washed us from our sins in his own blood," sprang up within my soul as triumphant music, and then—all after this is blotted from my memory. But it has not been without its help. Somehow, after this, all logical reasonings about "Atonement," all verbal definitions of it, all attempts to put the true conception of it in words, seemed poorer and more unsatisfactory than ever; and I henceforth preferred to content myself with the free and happy use of New Testament expressions, feeling them to be, not too deep, nor even deep enough; and I became almost intolerant of all scholastic formulas, and especially of all shallow criticism and attenuation of the meaning of the death of Christ—"the Lamb slain, that taketh away the sin of the world, and who by Himself hath for ever purged our sin."

The indwelling Christ changes that which is by nature dark and unlovely into a glory and a joy.

### INFALLIBILITY.

The great question agitating the religious world at present, and into some phase or other of which all the controversies of our day may be said to merge, is this:—Has the Deity given to man any *infallible external* guide by which he may be able to distinguish the false from the true; or has He, in point of fact, withheld such guidance?

This, and nothing less than this, is the *real* point at issue; and it is of great importance that on this subject every man should fully understand what its decision involves. The Roman Catholic says that God *has* given us such an infallible guide, and that in the person of the Pope Christ Himself may be consulted. The consistent Protestant maintains that He has not, but that Christ having withdrawn Himself from the earth, so as not to be visible in any external form, He has given instead thereof His Holy Spirit to be the enlightener of each believer individually. The Churchman, again, more or less, places *the Church* in the position of Christ, and all sects of Christians do, more or less, also look up to some leader among themselves to tell them the right way. Of course it is necessary in our imperfect state that the weak should, to a great extent, lean on the strong, and look to them for support and guidance; but it too often happens that these supports take the place of the Chief Corner Stone, and so become in reality stumbling blocks and rocks of offence. For all these, like everything else in the world, may be abused as well as used. No one, for instance, would think it contrary to right and truth to ask *advice* from those whom we have reason to believe are true worshippers of God; but it is quite a different thing when we look up to them as the *representatives of Christ*. In every case, however, it must at last come to this,—does the Christian pin his faith on any created object as being to him an *infallible* guide, or does he look only to Christ Himself? For my own part, I can see no consistent logical ground, or *locus standi*, between the two. Either God has given us in the person of the Pope, or in some organized Church system or other, an infallible director, or else there is no other medium of direct communication between man and his Maker than the immediate action of the Spirit of God on the heart of the individual believer. External *helps* in the shape of the conversation of the wise and good, in the providential ways and visible works of the Almighty, and more especially and abundantly in the revelation of Himself recorded in the Bible,

there certainly are and must be; but in every case the *ultimate* guide of our souls *must* be in reality the Holy Spirit. The Romanist and the consistent Churchman say that ordinarily, at all events, and apart from miraculous interposition, this blessed Spirit acts only through an organization, or through the sacraments, or some other external means: the ordinary Protestant does not admit this in words, but I think it will often be found that he does admit it practically.

It is impossible to deny that we should *a priori* have expected that any revelation from God to His creatures would be given in an infallible way, and so that there should be no possibility whatever of our mistaking or not understanding it. But if we may at all trust our reason, the only faculty we have to judge such matters by at all, He certainly has not done so in anything. He has not even given us an *infallible* proof of His own existence: it is quite possible to deny and to maintain with a certain show of reason that there is no personal God whatever; and still more so, that if there be a God, He does not at all interfere with the world, but lets it go on in its own course without interruption or control. Man, no doubt, craves after infallibility, but God has not seen fit to give it to him. And this craving for certainty in this world is, as has been remarked by Archbishop Whately and others, the source of both Romanism and Infidelity. We all of us, no doubt, would like to have an infallible guide on earth; one who might be able to tell us the real truth on all doubtful points; it would be far more comfortable for us to have our difficulties thus authoritatively set at rest; but if this had been the case, could we then have been said to walk by faith, and not by sight? If the just are to live *by faith*, is it possible they could have a visible infallible interpreter and guide?

Placed as we are in a world in which we are surrounded by difficulties and trials, it is impossible to avoid the conclusion that God *intended* us to be *tried* and *educated*, and if so, the very attempt to escape this trial, as we must necessarily do if we look to any external authority for certainty, is more or less wrong.

The real reason why we have not been given the certainty so many of us desire, is that we may be educated not through the intellect, but the *heart*. An infallible external guide would, indeed, at once satisfy the intellect, but it by no means follows that it would sanctify the heart. Now, it is the *heart* that God wishes to possess, and because it is so, "the action of the Spirit of

God on man, when not acting miraculously, as in the planting of the Christian Church, and in the case of the Apostles and inspired writers of Scripture, is on the moral nature only, and never directly on the intellect; and the Holy Spirit enlightens not by a process of addition, but by one of subtraction, not by giving to the intellect any light or power of which it might otherwise be deprived, but by removing moral obstacles to the free and healthy action of the natural faculties." (Dunn's "*Study of the Bible*," p. 76.) Applying these remarks to the Bible itself, we may well ask ourselves,—Is the Bible an *infallible* book, or is it not rather the instrument to be used by us in our endeavors to ascertain from it, by study and prayer, the Will of God? and not to be made itself an object of worship, as practically is so frequently done.

Surely the very fact that Christ Himself departed from this earth, in order that the Holy Spirit might fill the hearts of His people is a clear proof that the less we rely on any external, outward, and visible helps, or look to them as being anything more than *helps*, the more likely are we to obtain the guidance of the Spirit. What could have been, apparently, more useful, or a greater blessing to the Apostles than to have had their Master among them as an infallible guide and enlightener? Yet not till He had departed did the Holy Spirit descend, a proof to my mind, were any wanted, that now there is no infallible guide on earth of which our senses can take cognizance. The moment a man looks to an *infallible* Pope, or an *infallible* Book, or anything else as *infallible*, he is thereby renouncing, more or less, the guidance of that Blessed Spirit under whose protecting care only can he really walk aright. Can the Pope, or the Church, or any other infallible authority be better than the bodily presence of Christ Himself among His people? If not, then since Christ withdrew His external visible presence from His disciples, so should we learn to trust *nothing* as *infallible* save the Holy Spirit Himself.

A man must now, if he be a real Christian, learn to walk *alone*. We are no longer children; we are, or ought to be, full-grown men. Shall we then subject our intellect and reason to Pope or Priest? Let us no more call any man on earth Rabbi; but let each yield himself to the sweet influence and guidance of that Blessed Spirit who, and who alone, is Christ's ambassador now. We may then approach the Bible in a child-like spirit, with reverence and love, while

yet handling it with the freedom of a son, not with the fear of a slave.

Let us for a moment, just to avoid misconception, consider what an *infallible Book* means. It means, of course, that every word, every letter, has been actually dictated by God Himself. It means, in fact, that God Himself has written it in precisely the same manner as He wrote the law on the tablets of stone. Now it needs no argument to show that such is not the case. We know for certain that we have not the autographs of any of the writers of the New Testament, but that we possess only *copies*, which copies differ to some extent among themselves. It has certainly not pleased the Almighty to preserve these manuscripts from error or some interpolations. And even if we had the actual words spoken by the Apostles and by our Lord, what would be their use to us in this respect, unless we had also an infallible translation of them?

It is in accordance with all the works and ways of the Almighty that He has not given us infallibility in this or in any other form. It would surely be most extraordinary if He who has not given us any external infallible proof of His own existence, should have given us an infallible Book. But He has given us what is much better in every way; and though it is only by painful doubts and difficulties that we are led to see that it is so, it is unquestionably for the soul's advantage that things should be as they are. It would have been perfectly easy for the Almighty to have given us a Book free from all errors, had He wished to do so, but it is quite clear that He has *not*. But what is better, far better, He has given to each believer His Holy Spirit by whom, and by whom alone, the Bible can be truly interpreted. If the fruit of the Spirit be love, joy, peace, gentleness, it is only in the same spirit that we can rightly interpret the Bible. But when studied in this way, how clear and glorious is the light!

Because we are sons, God has sent forth the spirit of His Son into our hearts, crying, "Abba, Father." Shall we then study His Word in the spirit of a slave? Should we not rather do so in the spirit of His Son who—like Himself—is Love?

How, for instance, do we find our Lord and His Apostles treating the Scriptures? When the Jews quoted the written law on the subject of divorce did our Lord at once acknowledge it? Did He not say, "Because of the hardness of your hearts Moses gave you this precept?" im-

plying that God Himself did not. Did He not say again, and that at a time when the Mosaic law was not yet abrogated, "Give alms of such things as ye have, and behold, all things are clean unto you?" Did He not say, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil." Here was a plain, direct, open contradiction to what was a clear, explicit command of the Mosaic law. All these things show us that where the Spirit of the Lord is, there is liberty in interpreting what the will of God is. The Spirit of God, which is the Spirit of love, speaking in the person of Christ, shows us plainly enough when we are led by Him, what we may and ought to do. Let us, then, take for our example the case of the Syro-Phœnician woman. Our Lord tells her at once that He is not sent to such as her. Now had she possessed the spirit of servile obedience she would have gone away at once, but because she had a loving trust in the goodness of God, she refused to go away even at the bidding of the Apostles themselves. And by this act of apparent disobedience she obtained all that she wished.

Let us then so approach the study of the Bible. Not expecting to find that it has, in its present form, as it were dropped down from the skies, or is miraculously free from all errors or interpolations; but using it as "a lantern to our feet, and a light unto our path," that so it may guide us into the way of peace.

T. W.

### THE COMING KINGDOM.

What is that kingdom? and *who* shall enter therein? are important questions. To these questions we desire to reply; and of other matters immediately appertaining to them we should write so that, with the great Master's gracious help, inquiring Christians may have these great truths set before them plainly.

The kingdom of the Lord Jesus Christ is the reign of righteousness on this earth, which will commence at the close of the present dispensation, and continue through a thousand years, during which period there will be a gradual conversion of the nations to Jesus Christ, until "all shall know the Lord."

According to Scripture, the time must come, when "all that hath breath shall praise the Lord."

We need scarcely say, such is not the case now, nor has at any time been, since Adam left Eden.

From Scripture we gather that such has been the intent of God from the beginning—moreover, that it is his design to put the whole of this world under the sovereignty of Jesus Christ, and that Christ shall reign till all his enemies shall yield to his sway. By the pen of Moses he wrote “as truly as I live, all the earth shall be filled with the glory of the Lord.” (Num. xiv. 21.) So also by the Apostle Paul, “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 him.” (Ephes. i. 10)

And lastly, in apocalyptic vision, the inspired John writes, “And 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, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Rev. v. 13.)

Scripture teaches that many will be chosen from among the nations, through the preaching of the Gospel and during the period elapsing from the Saviour's crucifixion to the Saviour's return, who shall be rulers with him in his coming kingdom.

THE GLORIOUS FACT is plainly revealed in Scripture, that the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ; and that those who believe on him, and also do his commandments, shall live and reign with Christ a thousand years on this earth, and then, perhaps, over other worlds for ever and ever.

“Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Pet. iii. 13.)

“Thou art worthy, O Lord, to receive glory, and honor, and power, for Thou hast created all things, and for Thy pleasure they are and were created.” (Rev. iv. 11.)

“To him that loved us, and has washed us from our sins in his own blood, and who hath made us kings and priests unto God and to his Father, to him be glory and dominion unto the age of ages. Amen.” (Rev. i. 5, 6.)

“Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth.” (Rev. v. 10.)—*Selected.*

### PREACHING TERROR.

[An Extract from a sermon “by J. Baldwin Brown B. A.” England.]

There is a fear which is purifying and enno-

bling, the fear which has love in the heart of it, the fear lest a child should grieve a parent, lest a friend should wound a friend. There is a fear, too, which has more awe than love in it, which made Israel tremble when they stood before the splendors and terrors of Sinai, and which prepared them to hear the Divine commandment and love. There is a fear which is mainly slavish, the fear of pain, of torment, of the lash and chain. I do not say that when men are sunk utterly in slavish bondage to sin, dull of ear, dull of heart, its ministry as a rough apparition to the slumbering conscience can be dispensed with; but I do say that the trust of Christendom in the terrors of hell through all these ages has been faithless and degrading, and has had no little share in producing that dreary indifference to the claims of Christ and the realities of the higher world, which, after eighteen centuries of Christian teaching and influence the church has so bitterly to deplore. There are multitudes who cling to the terrors of the mediæval doctrine, because they dare not let go an instrument of incomparable power, in their judgment, to arrest the sinner and to drive him into the fold. “*And I, if I will be lifted up from the earth, will draw all men to me,*” said the Saviour, as He entered on His passion. Ah, Lord we are legalists and terrorists still; still we slight the sacrifice; still we distrust the love! But we have had the terror paraded in all its horror for ages. The very flesh creeps, the marrow soivers in the bones, before the pictures of anguish, of tortured, maddened souls, in which poets, painters, preachers have revelled, flashing the flames of hell before the face of the sinner to terrify him and drive him to God. Look round at the result, look at our intellectual class, look at our artisan class, look at our peasant class, and ask yourselves is it not time to begin to seek out a more excellent way?

Can anything be sadder than the condition in which Christendom is stranded after all these ages, in which the pit has been trusted as a mightier instrument of conversion than the Cross on Calvary, the flames of hell than the Redeemer's tears and blood? Shake yourself free, I beseech you, from this clinging to the terrors of judgment, the sighing and moaning of souls in anguish, as a power of God for the awakening and the salvation of souls that are perishing in sin. Make free way for the Gospel of the Love, the Love in all that holy, awful power which the sacrifice of Calvary unveils. Let us preach in all the fulness of His redeeming mercy, *Christ Jesus,*

and Him crucified; who came, who lived, who died, not to destroy men's souls, but to save them; and who, here and through eternity, is, and must be, the power of God unto the salvation of every soul that is saved in the wise universe, to whom be glory and majesty, dominion and power, throughout all ages, world without end. Amen.

O GOD, REMEMBER THY COVENANT  
WITH ABRAHAM.

Father of faithful Abraham, hear  
Our earnest suit for Abraham's seed:  
Justly they claim the softest prayer  
From us, adopted in their stead,  
Who mercy through their fall obtain,  
And Christ by their rejection gain.

Outcasts from Thee, and scattered wide  
Through every nation under heaven,  
Blaspheming whom they crucified;  
Unsaved, unpitied, unforgiven;  
Branded, like Cain, they brave their load,  
Abhorred of man and cursed of God.

But hast thou finally forsook,  
Forever cast thy own away?  
Wilt thou not bid the murders look  
On him, they pierced, and weep and pray?  
Yes, gracious Lord, thy word is past—  
All Israel shall be saved at last.

Come then, Great Deliver, come:  
The veil from Jacob's heart remove;  
Receive thy ancient people home,  
That, quickened by thy dying love,  
The world may by their reception find  
Life from the dead for all mankind!

Selected by JANETT A. MAYO, North Amherst,  
Mass.

THE LAW OF LOVE.

"Great is the history of nations—their revolutions, their destinies, their mission, their glory, their punishments, their heroes, their dynasties, their battles; the tale is great, and noble, and fruitful. But how much more fruitful and vast is the history of soul! Of what importance, after all, are his ancestors and his descendants to a man? Of what importance to an atom is the orbit in which it moves? That which does concern him is to love, to be loved; and, during this brief life, to know that he is the being dear above all things to another being." It appears manifest, says Bossuet, with his solemn sauvity, "that man is the delight of man." There is no real key to the heart but love. Love is the law of the heart. It is this which moves its most se-

cret inclinations and energies. "The solitary sufferings of that love its emotions perpetually renewed, its crosses, its revolutions, its confidence, and its enthusiasm,—all that great world which palpitates within the narrow enclosure of a man's life, of a heart which loves, ah! this is the most beautiful and absorbing of histories; this is the tale which endures and moves us all to the depths. Of all the scanty number of immortal pages which float upon the ocean of time, almost all are filled with this theme.

"But let us see here the glory and unparalleled force of religion—it is this, that in resolving all social problems, and interpreting all historical revolutions, we retain, everywhere, and above all, "the key of our hearts." She has a balm for all our sufferings, and an object for all our tenderesses. She knows how to discipline passion without weakening it; better—than drying up our too precious tears, she makes them flow from a source purified forever by an eternal object. She replaces the twilight of our transitory dreams by the radiant and enchanting severity of an undying light. She encircles our hearts with that flame, the rays of which shine through infinitude. She has originated and consecrated the supreme triumph of love. She crowns the most tender and powerful passions by something sweeter and stronger still, the happiness and glory of sacrificing them to God."

MONTALEMBERT.

REPENTANCE IN A FUTURE STATE.

It has, until lately, been the general belief of Protestants, that there shall be no repentance after death but what is utterly useless,—none but that unavailing remorse of the unsaved, which, it was supposed, was to torment their hearts, as the undying worm through eternity, without working any moral renovation. For the people of Christ it is still generally considered there will be no repentance at all after death, because all their sins will have been completely forgiven before. To neither party, according to those who hold both of these opinions, will the clearer revelations, the truer moral perceptions of the spiritual world, be of any use in awakening a salutary repentance for sins, which sluggishness of conscience or blindness of heart had left unfelt before.

In the present day, however, we hear much of the possibility of a saving repentance in a future life for those who were unsaved—those at least who had no opportunity for accepting salvation—in this life. It was perhaps a needed cor-



rection of idea on the side of mercy. But is there not needed also, a correction of idea on the side of severity, in relation to those who *are* saved in this life, but have not repented as they ought of their various and besetting sins, many of which they continue to commit with little compunction to the end of their pilgrimage?

The old idea that death must instantly make of every human spirit either an angel or a fiend, has lately been giving way; and it has been recognized that death may leave the state of the character and its relation to God unchanged, though still capable of change. If this be so in the case of the unsaved, who were thought to become instantly fiends, giving us a new hope of what the education of the life to come may do for them, may we not apply the idea also in another form to the case of the saved, (of whom we have been perhaps just as erroneously disposed to imagine that all are instantly translated into a state of angelic purity,) and suppose that their progress upward must still be by ascending steps of discipline and education?

Who does not feel and observe that most Christians are in this world in a very imperfect state,—only partially sanctified, with many faults of character uncorrected, and many actual sins unrepented of and unacknowledged, and that many die in this condition? Does death then effect an instant and perfect discharge of every spot of sin, not only in regard to the guilt but also to the stain on heart and character, without the purifying process of repentance and self-humiliation? If so, the heart has missed a certain benefit from that process, and the conscience an impression and lesson, which would have been derived from an awakened sense of the sin, producing grief and shame, self-abasement, confession, and humble seeking for forgiveness. As penitents ourselves in relation to any particular sin, we feel how necessary this process is, to purify the heart from stain, and make us proper objects for complete forgiveness. And Christians may fairly feel all this in relation to one another. The conscience of one may be more keen and sensitive than that of another in relation to some particular sin, and if one person is pained by seeing in another some sin which that other does not feel for himself—some transgression of the law of righteousness, justice, or love, which may be often repeated, and may cause the observer or others some considerable pain—and finds it hopeless to bring him to any sense of it; his heart's desire for him naturally is that he shall some day come to a sense of it, if not in this life then in another;

for only thus he feels can it be purged from the soul. The eyes of the wrong-doer must be opened to his sin, the conscience must condemn it, the heart must lament it, the soul must confess it to God, be humbled for it, repudiate it, cast it out, before the stain is really removed and God's forgiveness assured. Without this the sense of righteousness cannot be wholly satisfied; nor the sin be inwardly purged out.

This doctrine does not commend itself to all Christians; some of whom would reply: "We are complete in Christ, and therefore clear from all sin, whether or not it has been explicitly repented of." But it must be remembered that if the sacrifice of Christ takes away sin *legally* an inward process is still required to do it *morally*; if it remits punishment for penitents, it cannot remit the need of repentance, which not only Scripture proclaims, but moral necessity constitutes an essential condition, both of the forgiveness of sin and the purification of the sinner. The righteousness of Christ may invest the sinner with a spotless robe, but it is not intended to cover sin not rejected from the heart.

Whatever repentance then for special sins is left undone by Christians before death, must be gone through, it would seem, afterwards; and must require a minute review of the whole past life to give opportunity for it.

There will be time afterwards to go through a minute review of every past incident, and be called to account for even every idle word, or thought, or act, and brought to humble repentance for the same. Such repentance will be needed towards others as well as towards God; and may it not be hoped that many little wounds with which many a one was wounded, even in the house of his friends, and which in this life were never satisfactorily healed, by penitence on the one side and forgiveness on the other, though forgotten on both, may then find that complete healing; and the sense of right, which was outraged both in the victim of the injury, and in men or angels who witnessed it, be satisfied at last?

The true moral sense of the Christian will not desire to escape such future judgment, but will rather desire that it should be most searching and thorough; that the unerring judgment of God should be applied to and speak plainly upon everything in his own heart and conduct, as well as those of others, for the perfect enlightenment, and purification, and rectification, of all. (Ecc. xii. 14; 1 Cor. iv. 5.)—*Selected.*

When the good man dies, the tears he in life prevented from flowing, are shed.

## UNION EFFORT IN ENGLAND.

57 Bradford St., Birmingham, }  
Dec., 13th. 1875. }

TO THE EDITOR OF THE BIBLE EXAMINER:

*Dear Sir:* Having noticed a desire to see a kind of union established among the supporters of the doctrine of "Life in Christ," we shall be obliged by your inserting this letter and the form accompanying it, in the correspondence columns of the BIBLE EXAMINER.

The form has been sent to many throughout Great Britain and Ireland. It is, however, thought desirable that all primary action should be local; and that all communications as to proposed courses of extended action, viz., conferences, lectures, debates, or aid in common work, etc., be made through the medium of local secretaries.

There are, however, many who are isolated; and it is felt that such a union would be useful and beneficial to them; inasmuch as it will enable them to know, and be known, by those who hold similar trust to their own. Such co-workers are asked by us, as we think they would also be by others, to unite on common ground.

The form sent shows the standpoint of those who have signed it. It is thought that under one or the other of the points of doctrine, all the phases of truth may be ranged; also, that even those who differ in some things, may find the way by which we may see yet more clearly, eye to eye.

We recognize that there are diversities of operations, yet the same Spirit working severally as it will over sets the truth forth more or less clear, so that in all things God may be glorified through His Son Jesus Christ.

I am, dear sir, yours faithfully,

HENRY BRITAIN, Sec. pro. tem.

REMARK BY THE EDITOR OF THE EXAMINER.

The following is the "form" friend BRITAIN refers to, and which I give that all may have the knowledge of the effort of our English friends and an opportunity to co-operate in it so far as they feel called to do so. For myself, I would suggest that the "3d" particular should be more explicit. If men are to "believe" in order to receive "eternal life" as the "2nd" particular affirms truly, then let the 3d say, or speak thus: The scriptures teach that God will have *all men* come to the knowledge of the truth; *after which* all who *wilfully* reject Christ, etc.

It is true, the 3d article as it now reads, *implies* what I wish expressed. But I give the whole form as friend BRITAIN has sent it; to which is

appended about sixty names from various parts of Great Britain. The signatures are omitted to save space.

## UNION OF EFFORT FOR THE RESTORATION OF APOSTALIC DOCTRINE.

This form to be signed by all who are willing to be recognized as Co-workers in trying to bring about a unity of effort for the Restoration of Apostolic Doctrine, and who can subscribe to the four following points of doctrine, not as conditions of faith, but as results of faith, caused by, or drawn from, a true knowledge of Gospel teaching, which are as follow:—

1st.—That the Scriptures teach that *Jesus is the Christ*, the Son of the living God. That *he came from God*, and was manifested in the flesh as *Jesus of Nazareth*.

2nd.—That the Scriptures teach that Jesus came to *give* eternal life to all them who should believe in Him.

3d.—That the Scriptures teach that all those who *wilfully* and *knowingly* reject Christ "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

4th.—That the Scriptures teach that the "*same Jesus*," who, after death and resurrection, was "taken up into heaven," shall "come again," and establish his kingdom upon the earth.

*We, the undersigned, are desirous of having our Names placed upon the list of Co-workers for the Restoration of Apostolic Doctrine, accepting the four points of doctrine as a broad basis of action.*

## LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: Through the long-suffering and mercy of God I am once more able to take my pen to let you and the readers of the EXAMINER know that my heart is fixed trusting in God. I should have written before, but sickness prevented me; but I find that often through suffering and pain we get nearer views of our gracious Father and God, and His chastening hands and unbounded love. I do feel that my work is not done yet; no, though I have passed my four score years, it seems that God would have me freely give, of what I have bountifully received at His blessed hand.

After I came home from Wis., in Sept., I went to Bradford, Iowa, to visit a little church God had called out, and set upon His word for a foundation. After meeting and visiting with them

three weeks, I was taken sick, but so that I came home to F., the 3d of Nov.; and I found a postal card from an unknown person with these lines written to me:

*Dear Sister Pitts:* Will you oblige a seeker after Bible truth, by sending me the Bible evidence that the wicked dead are not raised, filled out and arranged in logical order. I saw some of your writings upon it some time ago, but did not then deem it worthy of investigation: but would like *now* to look the subject up, and would like a little help, as my education is poor. If you see fit to comply, address me at —, &c. From a brother in Christ, seeking after truth.

W. O. X.

Now is there not here an inclination that God would have me give of such as I have received? Yes, truly, and as *He* hath said to me long ago, "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 thy 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 counsels 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 sent unto thee?" (Prov. xxii. 17-21).

Now may God give me strength and wisdom to bring out some at least of those words of truth, and the certainty of them. I will go back to the year 1821 when God for Christ's sake forgave my sins, and showed me my great riches in Christ Jesus; and in the course of the year, gave me the *blessed assurance of hope*, which to me is a great beacon light that God himself set, and it is bright and beaming to-day: bless his holy name.

O, would that I could give some idea of the assurance of hope as it is truly felt. It must be, in one sense "Christ within the hope of glory," or for a space the realization of the anticipated moment, when we put on immortality, standing with Christ, and knowing that we are eternally saved. While it lasts there is not a shade of doubt about it. Such beacon lights God has set all through my life since then. All this time, till about 1832, I believed in the immortality of the soul; or, I supposed I did, and of going to heaven when we died; but these things did not rest on my mind like holy living. I loved to be happy in the Lord; and to take comfort in the Lord we must obey Him; and to obey is better than sacrifice; Brethren I loved the "peace that passeth all understanding." I hope you all do.

In the year 1834, as near as I can remember, I began to be troubled about the penalty of God's law, as it was then presented, i. e., eternal tor-

ment for the wicked. Who are the wicked? All out of Christ; but all are not wicked alike; some are blasphemously wicked, some are pretty good moral men, yet not Christians; and some but just arrived at the years of accountability, yet eternal torment was the destiny of all alike; and if immortal they would not die. O! the struggle of mind, how painful! yet I never could throw the blame on God, I ever felt *He* was good. I felt that our earthly lawmakers have in mercy to their fellow men, made the penalty so plain that man, in general, knows what he must suffer when he breaks the law. But how shall I reconcile the justice of God's penalty for sin (if it is so)? Is there any fitness between the sin and the penalty? God is my witness, I could find none. Paul says, "Of the Jews five times received I, forty stripes save one." Why not receive forty? That was the penalty?: see Deut. xxv. 1-3. It must be a certain number, and not exceed. Why not exceed? Lest the inflicter should seem vile to the suffering brother. Now, as the whip that the Jews used, gave three stripes for every blow; had they given Paul over thirteen, it would have been forty-two stripes; it would have exceeded, it would have been injustice. Blessed be God. He would have mercy and not sacrifice.

One time in particular these things, i. e., the penalty of God's law, weighed so heavily on my mind, I must try with all the powers of my mind to see the justice of it. In imagination I took one spoonful of ashes and endeavored to count the particles of dust, and call every one a million of years, and suppose I had an unconverted brother who had departed this life, and must suffer this penalty? and when all these millions of years had passed away (for pass away they must in the cycles of eternity) his sufferings had only just begun; and what was a spoonful of dust compared to every particle of dust composing this mighty globe, and every drop of water; yes, and many things that I could name; and those all pass away, call them as many and as few as you please, and the penalty is executed. Justice is not satisfied, nor ever can be, if this was the penalty. I tell you, dear friends, my mind was perfectly jaded, and I did not wonder that so many minds when contemplating these things, lost their balance and became insane. I gave it up; but this eternal truth remained. "God is right" and I am wrong; and I shall sometime see that God is right, though I did not expect to see it in this life. O, blessed be God. I can now look back and see, that I was not alone in these struggles with darkness and error, nor alone in the powerful reaching after light

and truth. I say "powerful reaching," yes, made powerful by the mighty God of Jacob. I am thinking of Bro. H. H. Dobney, of England. How much I have felt like him, especially in his dialogues within himself: He says:

"I need not continue the dialogue and discussion with myself; I was face to face with the (to me) new, and as it proved, long and difficult questions of natural, uncontingent, and absolute immortality for all men. It lasted many, many months, and more than months, during which, scanning and scrutinizing every argument with an eye made more sensitively critical by, as I believed, pure anxiety for truth."

I too have been brought face to face with the penalty for the transgression of God's law, and I can say, No wonder Bro. D., locked himself alone in his study and wallowed on the floor in agony, lest he should on the one hand, give up, and oppose a mighty truth (that is, the immortality of man); or, on the other, refuse clearer light—if indeed it was light. O! bless the God of truth, He gave us light, and showed us the certainty of the Words of truth.

After I came to know, and feel in my soul that God was right, and "Shall not the judge of all the earth do right?" and I could say, "yes," my struggles in a great measure ceased; I left the event with God, and studied to do His will, and long and sweet revivals I experienced; not without severe temptations, and deep trials.

In 1838 or 9, I read the first pamphlet that Wm. Miller wrote on the coming of Christ in '43. I knew the coming of Christ the second time was a Bible doctrine that I believed; but its nearness, and a readiness for it changed the looks of all things; and they have not all changed back. I can say, the coming of our Blessed Redeemer was rather welcome news (*now* it is glorious) and blessed to them that were ready; but to a sensitive mind, it was more than sad to think of the millions on millions that must launch on this endless perdition, everlasting *woe*, eternal torment! Still, I loved the blessed doctrine of the coming of Jesus, and the love increased in my heart, and I held it up every opportunity, and we began to have many opportunities, for it, was preached with power in many places; and preachers began to run too and fro.

In 1842 there was a young preacher from Mass. came to our place, preaching the coming of Christ in '43, and he brought the Six SERMONS, printed in news-paper form. O! how shall I ever express my thankfulness to God for raising you up, my brother, and through you giving to this dying world of mankind the ble-

sed truth that man is not immortal, that there is no immortality in sin and suffering. I should have said, "Of raising you up to bring out and receive from His word this eternal truth; for it was in His word from the beginning. O! shall I ever forget this blessed epoch? Never, *no never*. O! what a weight of doubts and darkness rolled from my mind. Truly, I can say, I was ready for that *living* truth. God had broken up the fallow ground of my heart, and had sown that everlasting truth, "God is right," and I could bless His name forever, and look on his penalty for transgressions with comfort. What light I had on God's word; it would talk to me by night, and by day. I could see, then, there were but two characters in the world, righteous and wicked, and all out of Christ were wicked, and all in Christ were righteous. I believed with Br. Charles Fitch, that the wicked were not immortal: that "forever," when applied to the wicked, was as long as the wicked existed; but while they did exist, they existed to suffer; supposing that all had a resurrection. Then began the long years of investigating the resurrection question: and I took the position that the wicked would never have a resurrection; for, if sin was the transgression of the law, and the wages of sin is death, and dying out of Christ, why raise them to die again? But there was my great mistake, counting every one out of Christ wicked; and under the sentence of death as transgressors: but that is not the truth.

I must pass over much here, that I would like to say, but cannot for I am sick, and feeble yet, and truly not able to write, but I feel anxious to tell how God has set my feet in a large room, and has done much, very much for me. This may be my last writings for the EXAMINER, or it may not; I leave that with my God.

There was another gracious time when the light of God's word shone upon my mind; and it was seven-fold to what it had been before, and I cannot pass it over without trying to tell God's children, and I would that the world could hear; yes, hear what God has done for me. I speak of the time when the promise and oath of God to Abraham began to be investigated. O! I must here bless our gracious Father in heaven, and our blessed Redeemer for his powerful word that He used to throw light upon my mind, and the blessed instrument which he used, and many, and I love them as my own soul. I cannot tell all the powerful Scriptures that God brought, for I should have to write *almost* the Bible. But I will mention the eleventh of Romans. I was searching the word to get an answer to a brother that opposed the doctrine of "the ages to come,"

or probation in the ages to come for those that have died without a trial in this life. Bless the Lord, He gave me the eleventh of Romans to get my answer; not that that was the only plan, for that chapter is chained at each end to God's living, and incorruptible Word, and the chain, or Scriptures cannot be broken. Well, I got an answer that did the opposer good: but O, the light that I received on God's word, throughout, while searching that portion of His word! I saw by the Word that there were thousands in the dust of the earth, that were not under death as a penalty for transgression: that Christ *abolished death*, and brought life and immortality to light through the gospel. I saw that Christ was the true light to enlighten *every man that cometh into the world*, (a broad broad saying): then every man must hear the gospel, to enable them to seek by patient continuance in well doing for glory, and honor, and immortality. I saw that Christ tasted death for every man, and that it was the will of God that every man should come to the knowledge of that truth. And as millions have not had that knowledge here, they must have it in the coming ages.

I found that resurrection was a blessing; that it was the hope of God's ancient people; it was the hope of the gospel. I found that man was a free agent and responsible to God; and the proof is he is spoken of in the word as needing a Savior, a Redeemer. Would he need a Savior if he was not responsible, and could not have a choice? No, according to God's word he would not. I firmly believe, with Bro. Spencer, that the whole idea of free agency involves a state where true freedom and all possible knowledge exists: where all alike may be free to choose according to the dictates of an enlightened mind. I would like to say more on this point, but must forbear.

I have found by the Word that the great Deliverer is yet to come; and the time of the Gentiles is not yet ended; but when He does come, He will turn away all ungodliness from Jacob, His ancient people, and he will gather them out of all places whither they have been scattered. He will open their graves and bring them up into their own land and their sins and iniquities He will remember no more; He will be their God and they will be His people. He will put his laws within their hearts, and write them in their minds. He will make a new and everlasting covenant with them, and He will dwell with them, and His sanctuary shall be in the midst of them for ever more.

I wish I could tell all the dear brethren how light is continually breaking into my mind on all

these glorious subjects. But I am waiting—yes, waiting for Jesus' prayer to be answered; when his disciples and all who believe on him, through their (his disciple's) word, shall be made one in God and Christ; yes, one as he is, in the Father, and the Father in him; that they may all be made *perfect* in God and Christ; for then shall the mass, the world, *believe and know* that God sent Jesus into the world; and know that he loved the world as he loved Jesus.

FROM ELD. JACOB BLAIN.

BRO. STORRS: I send another extract from letters I am often receiving, for the encouragement of brethren who are interested in spreading the cheering truths advocated in the BIBLE EXAMINER.

An aged and prominent minister in one of the popular denominations among us, to whom I sent part of J. Baldwin Brown's five sermons on future retribution: (one of which has been in the BIBLE EXAMINER) writes me thus:

"I felt interested in the sermons you sent me, and from the ground Brown takes against future misery, and also the annihilation of the wicked. I, of course, supposed he must come out a Restorationist. I should like to see his sermon on that subject. But how good to trust all in a God of *infinite wisdom, love, and power*; and say, with Paul; "for of him, and through him, are to come all things; to whom be glory forever. Amen."

This minister, by thus quoting Rom. xi, 36, and referring to God's attributes of *wisdom, love, and power*, shows he is looking at the subject from a right standpoint. He reminds me of a remark made by a pious colored man, who, when asked why he liked his new minister better than his old one, replied: "Somehow, he make God look *very big*."

Those sermons of Mr. Brown, I see by papers sent me from England, are causing much excitement there, and they will here, if spread as they have been there. I am happy to hear they are soon to be published in this country, in a pamphlet, abridged some, but the best points of argument retained. I want to buy several hundred of them to spread gratis, if possible; and ask brethren to send me the means to do so. They will likely cost six or eight cents.

Wisdom and love to fellow men tell us to persevere in making sacrifices to wake up investigation on the final destiny, not only of ourselves, or a *few*, but of our *race*. We are only just getting out of the old "ruts," and looking to the bottom of the matter, by using the reason

and moral sensibilities God has given us; and also by taking the Bible as a *whole*, and not in detached passages, as has been the course for ages. The *spirit* of Scripture is "love and forgiveness;" not "wrath and vengeance."

*Buffalo, N. Y., Dec. 17, 1875.*

FROM DR. SEABURY.

BRO. STORRS. I bid the monthly visits of your magazine a hearty welcome, finding in its pages so much matter for profitable contemplation. Gems of Divine truth, long obscured by accumulated rubbish of human tradition, are unearthed and brought to the light.

In the correspondence of brethren of like precious faith, I find much to cheer and encourage me in my isolated Christian pathway.

My peculiar views of man's future destiny, have, in a measure, cut me off from the warm, Christian sympathy of many with whom I hold church fellowship.

There was once a little band of earnest seekers after truth, in this place, who dared oppose long cherished notions of the Divine Government which they consider unsupported by the inspired word, and derogatory to the character of God.

A few of these called with me at your house in Brooklyn, one evening many years ago, where we all, I think, enjoyed a very pleasant and profitable hour. With some of these brethren I have had seasons of sweet communion; but they have for years been sleeping in our quiet village cemeteries awaiting the resurrection summons. Others of the number have ceased to speak of these things which once gave them so much joy. Their motive for this course I would not judge.

I pray that the good Lord may still give you and your coadjutors strength and wisdom to prosecute this work with vigor, and that the friends of a pure and untrammelled gospel may sustain you in your efforts.

It would afford me great pleasure to call again on you at your home; and shall try to do so shortly. With fraternal regards to yourself and family, wishing you a very happy New Year, I close.

Yours, in the bonds of Christian fellowship.  
*Juniata, L. I., N. Y., Dec. 27th, 1875.*

FROM MRS. MINNIE BARNEY.

BRO. STORRS: Being favored, by a friend, with two numbers of your BIBLE EXAMINER, and as we are completely cut off from Adventists because of our views, they calling us "heretics," we were in a condition to highly appreciate any good sound bible talk; although it was altogether

new (though I had heard my husband advocate some of them) things to me, yet I do believe that if instead of condemning, all would obey the command, "Prove all things, hold fast that which is good," there would be a better chance to grow in grace and in the knowledge of our Lord Jesus Christ. So, instead of stopping to find fault, criticize, or throw the magazines aside without giving them a chance, I commenced to read and examine the Word, to see if these things were so. Like a hungry man, we read and re-read, and if a neighbor came in we read to him as in a new book. All my spare time is spent in searching the Scriptures, and so much harmony I have never seen; and yet I am but a novice in its truths. I have been striving for holiness of heart for the past three years; but for all that, it is darker at times than ever before. I mourned continually; or most of my time. Once in a while a ray of light seemed to illuminate my mind; but oftener the tempter came for battle; but God, it seems, does hold me to the work. O, why, when there are so many starving for that which is more than our daily bread, will God's children shut out the true light, not only from themselves, but others who would gladly give all they possess for it? May God hasten the day when we shall know Him aright, whom to know aright is life eternal.

We are very anxious to read more of your EXAMINERS, but being poor, and my husband a cripple, we may not have the money before spring. If you could afford to send on these conditions, we would dearly love to have it to study over this cold winter. How I wish the Lord would send you here to see us and comfort our hearts, and establish us more fully in the faith once delivered to the saints. May the Lord bless your endeavors to enlighten the world, and give you many stars in the crown of your rejoicing, is the wish of your unworthy brother and sister.

*New Preston, Conn.*

CHARLES ANGLE, Prairieville, Mich., writes: I feel so grateful to God and His children for the mercy shown me. I will try to tell a few truths. Through the kindness of Bro. Storrs, I have learned God's goodness and everlasting mercy towards the fallen race. I have learned that our Father "will have all men come to a knowledge of the truth;" yet there are many who will not have it so; they turn away from the truth, for they love fables. For the knowledge I have received from Bro. Storrs' writings, I feel to thank God and take courage. When I first began to hear of his views I came down on them in a ter-

rible manner. I gave "Old George Storrs" a bad setting out. Why? Because I did not know any better. Yet I did wish to know the truth, and began to read. I saw I was not what I thought myself to be. So I cried mightily to the Lord for knowledge. I discovered it was in the writings of that "Old George Storrs" I should find help; so I asked him for it, and he freely gave it. Who shall I thank? Again: my poor wife and myself were sick all last summer. We had but very thin raiment for the approaching winter. We went to our Father in heaven by earnest prayer, and believed He would do for us good things. In a few days two ladies brought us some good things, and among them we found two dollars in money; that got my wife some shoes; thank the Lord. The eve before Christmas came two little girls, with a bundle containing a \$6.50 shawl and materials, all complete, for a dress; \$12. Now who shall I thank? Little do the donors know how thankful we feel; but our heavenly Father does.

WM. LINDSAY, Detroit, Mich., writes: I just begin to understand the blessed word of God by the invaluable help of the God-sent BIBLE EXAMINER. I cannot tell you how I have been gladdened, cheered, and blessed, in reading the EXAMINER for January. How beautifully and simply it sets forth, and divides aright, the word of God; and so gloriously upholds to me the blessed character of my heavenly Father, which I have never been able to understand, as I now do, by the help of your magazine, the best of all I have ever seen. My heart's desire is that God may long spare you and your able contributors to give a loud, clear, and certain sound; and that many may hear and be prepared to take part in the glorious restitution of all things, when Jesus sits on David's throne. Blessed day! I long for its coming. I am trying to wait patiently on my Lord, so that I may "inherit the land." When wickedness is consumed, we shall see it in its glory. "Come, Lord Jesus, come quickly."

ELD. N. H. PALMER, Dalton, Ga., writes: I am in feeble health—can go abroad but little—cannot perform much labor, and am mainly dependent for a living on my dear wife and our two little boys. We are sometimes gloomy, but "trust in the living God," and don't forget to pray. I cannot tell you how much I value your magazine; it is rich in good things. I find nothing like it in our religious literature. May God bless you and send prosperity. I remain, yours in the blessed Hope.

## OBITUARY.

FELL ASLEEP IN CHRIST, in Alton, N. H., Dec. 21, 1875, of typhoid fever, Bro. JOHN HENRY LANGLEY, aged about 41 years.

The struggle was fearful, but death gained the mastery, and laid low one who, in form and feature, in character and disposition, was one of nature's noblemen. Though he had a genuine man's head and heart, he possessed one of those rare combinations of character, uniting the sterner qualities of his sex with the softness and gentleness of a woman; constituting him a most genial and agreeable friend and companion. His ability and business capacities were far above the average, and such as to insure success; yet he would not, to any great extent, engage in any worldly business or enterprise, fearing that its cares and responsibilities might become too engrossing; refusing positions of honor and trust which would have brought him into notice. He chose obscurity rather than popularity, and was indeed a "Pilgrim and a Stranger," seeking that honor which cometh from God only.

For more than twenty years he had looked for and loved "The appearing of Christ;" giving evidence to all with whom he was connected, that the one purpose paramount to all others, was to render to his God a life of consecrated service. It is now about twelve years since we first heard from his lips the doctrine of future ages; and we recall, with pleasure, the hours of sweet converse upon those sublime truths which caused him to count all as loss that he might obtain durable riches, honor, position, and a glorious immortality in the "ages to come."

He often spoke of the disciplinary courses through which he was being led as preparing him for a future work; perhaps to assist in bearing glad tidings "which shall be to all people." With tears of joy and expectancy glistening in his eyes, he would encourage us to endure hardness, to suffer, if need be, because we could well afford to, our hope being so much better than others.

For months he had felt that his work was nearly done; and during the summer and autumn, in the social meetings, his prayers and exhortations were attended with increased unction and power. He was conscious, from the first, that recovery was impossible; and tenderly urged his companion (to whom he was devotedly attached,) to "be calm and brave;" which, by divine help she was enabled to do.

May the great Head of the church, He who has promised to be "husband, lover and friend,"

sustain the lonely widow, who, being in feeble health, claims our deepest sympathy, and heart felt prayers. Two brothers, and many more distant relatives and friends, besides his brethren in Christ, mourn for him, but not without hope. "He has fought a good fight, he has finished his course, and kept the faith."

Eld. JOHN COUCH officiated at the funeral, and addressed a large assembly of friends and neighbors from the text, "Thy brother shall rise again."  
T. H. & A. T. FORD.

Concord, N. H., Jan., 1876.

#### LETTERS RECEIVED TO JANUARY 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.

O. F. Yale, H. Brittain (2), Polly G. Pitts, Henry Seitz, Mrs. A. Logan, Abel Robinson, Mary A. Beasley, Dr. J. S. Seabury, M. C. Harriman, E. Perkins, S. Batteny, S. W. Bishop, Wm. Wright, Eld. J. Blain, A. Z. Given, J. B. Eggleston, J. A. Salin (2), N. L. Thayer, Eld. H. Rockwell, Chas. Hope for Mary Winchester, Wm. Lindsay, Dr. J. K. Finly, Mrs. L. H. Buxton, Timothy Wright, Mrs. R. W. Pierce, Mrs. J. E. Peck, Eld. J. A. Spafford, Eld. N. H. Palmer, Robert Steele, F. J. Leighton, Lucy W. Shaw, Christian Hanson, J. Beeching, T. J. Harris, Eld. J. Lewis, for Maria McDow and Mrs. W. E. Lamoth, N. D. Wright, Mrs. C. W. Eastwood, Walter Patterson, H. A. Powers, Jacob Shafer, Dr. E. C. Balcom, Mrs. A. M. Dickinson, J. H. Mills, Mrs. A. R. Goddard, Dr. T. Burns, Benj. N. Gibson, Mrs. P. D. Campbell, Dr. A. G. Case (3), J. M. Judson, M. K. Chandler, Thos. H. Verge, Sr., Mrs. R. W. Peirce, Geo. W. Hicks, H. B. Dickinson, D. B. Salter, Jos. Mott, Jr.

#### PARCELS SENT TO JAN. 26.

Wm. Arlidge, H. Brittain, Mary A. Bensley, J. N. Graham, Mrs. H. C. Brown, Mrs. Ann Dollbey, Mrs. M. Boothe, M. C. Harriman, John Klintberg, S. Batteny, H. E. Ward, Esq., Maria McDow, Eld. H. Rockwell (by Express), Wm. Lindsay, K. S. Pettibone, Jared Hoadley, (by Exp.), H. A. Powers, N. H. Palmer, F. J. Leighton (2 parcels), Lucy W. Shaw (2 par.), Jacob Shafer, Mrs. W. E. Lamoth, Trueman Pennoyer, Benj. F. Gibson, Mrs. Avis Hamlin, Thos. H. Verge, Sr., Kinsey Wantland, Mrs. A. M. Dickinson, Dr. A. G. Case.

#### 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.

#### 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs. 30 pp. octavo. Price, 10 cents.

#### 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. 6.—"NO 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.

It will be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach in the funds of the EXAMINER. GEO. STORRS.



# Bible Examiner:

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES,.....	162
THE CHRISTIAN PASSOVER: OR LORD'S SUPPER. Ed.....	163
"FATALIST" ONCE MORE. Ed.....	163
THE ENGLISH PRE-MILLENNIALISTS. Ed.....	164
AN INQUIRY. Ed.....	165
"THE LAWS AND THE PROPHETS." Ed.....	166
A STRANGE FACT. Ed.....	167
CONDITIONAL PROPHECY. Ed.....	168
ALL MEN EMBRACED IN GOD'S LOVE. Ed.....	168
"ITS UNIVERSALISM." Ed.....	169
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. Henry Dunn,	173
THE SCRIPTURES UNSCATHED. A Review by Wilbur F. Bryant.....	177
IS GOD IN A DIFFICULTY? By Eld. S. W. Bishop.....	180
THE BLESSING: WHAT IS IT? By W. H. Whitman.....	182
A BIRTHRIGHT CLAIM TO A TRIAL. By Wm. H. Spencer.....	183
A PROPHECY ILLUSTRATED. By Eld. N. H. Palmer.....	183
ALL THINGS FOR GOOD (Poetry). By Helen Winter.....	184
THE BROODING OF THE SPIRIT. By Joseph B. Rotherham.....	184
LETTERS AND EXTRACTS.....	187

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, MARCH, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

**LOOK AT THIS! A NEW OFFER.**

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with \$4, sent at your risk and expense, you shall receive *one* volume of the bound EXAMINER. For *three* new subscribers, with \$6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with \$2, I will send volume 18 or 19, unbound, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these I have a large quantity, and will be glad to scatter them in any locality where they can do service. *Odd* Nos. of volumes 16, 17, 18, and 19 can be had by the persons sending for them, paying the postage, that being *one* cent per ounce, and must be *pre-paid*. Volumes 16 and 17 are in newspaper form, and weigh about one ounce per copy. Volumes 18 and 19 are Magazines, and weigh two ounces per copy. *Perfect* sets of either of these four volumes, *not bound*, will be furnished for 75 cents; or, for \$1 including postage.

For the price of volumes 18 and 19 bound, see notice below.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco* and *gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

**CORRESPONDENCE.**

THOMAS J. HARRIS, Harrisburg, Pa., writes: The EXAMINER is all that I expected it would be; and gives no uncertain sound. I believe it to be the best periodical published, and we cannot do without it. I am always glad on its arrival. I do not believe there are any "conditional prophecies;" all will be fulfilled at the proper time; some before and some after the second advent of Christ.

ELD. J. LEWIS, Illinois, sends a new subscriber, and writes: The BIBLE EXAMINER takes well; and commends itself to the understanding of the intelligent class of community. The subscriber I now send has for many years been a believer in the second advent of Christ to reign on the earth with immortal saints; after the wicked were destroyed and probation ended; but now begins to see that the justice of God requires that every one who has, by unavoidable means, been deprived of the gospel must have an opportunity, (not "another") to know and accept its blessings before they can be condemned to a final death. Consequently, there will be probation in a future life, till all have had an opportunity to secure an endless life. "Known unto God were all his works from the beginning of the world."

MRS. A. LOGAN, Paxton, Ill., writes: I prize the EXAMINER more and more, if possible, as it always comes laden with good things pertaining to the kingdom of God. It is the only means we have of hearing the gospel preached. I am truly thankful to our heavenly Father for permitting us to have such a blessed medium, by which I have been so much instructed, edified, and blessed in receiving His precious truth from His holy word. May the Lord bless you and all the dear ones who love and sustain the truth. Yours in hope of eternal life when Jesus comes.

J. HUBBARD COTTON, De Kalb Centre, Ill., writes: Notwithstanding I am Abraham's seed and heir according to promise, through Christ, it gives me much pleasure to think I am literally so; but much more to have full proof that God indeed loves the world, as we have learned from the Scriptures, by the help of the BIBLE EXAMINER. Your brother, in hope of a glorious heirship.

E. A. POOLE, Lincklean, N. Y., writes: I think I can say I "hunger and thirst" after *truth*: but I am certain the proper place to look for it is not in the "broken cisterns" which protestant Christians have hewed out for themselves, which can hold no waters, and that the "living waters" can be enjoyed only by drinking at the fountain of the revealed word. Agitation is the necessity of the hour.

MARY A. BEASLY, South Otselec, N. Y., writes: I shall continue to let others see, as I have done, this glorious doctrine of "the ages to come." It is a great comfort to me, and I believe it is God's truth. May God bless you, my aged brother, and raise up others to help you in publishing these truths.

ABEL ROBINSON, Pardee, Kansas, writes: I hope the EXAMINER will still be published. I delight in its contents. I feel thankful to you for all your labor. I always look for the name of Henry Dunn.

# 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. XX.

NEW YORK, MARCH, 1876.

No. 6.

## THE CHRISTIAN PASSOVER: OR LORD'S SUPPER.

It occurs, this year, April 8th, in the evening. I addressed a line of inquiry to my learned Hebrew friend, G. R. LEDERER, of New York city, and received the following reply:

"The first day of the Feast of unleavened bread will be, this year, on the 9th of April; consequently, the Passover is celebrated in the evening of the 8th, which is Saturday night. This is rather a rare case; hardly occurring once in twenty years; still it is the exact time, for it is the first full moon after the equinox."

Myself and family intend to "keep the feast" at our house, at 8 o'clock that evening. Friends of Jesus, who are so disposed, are cordially invited to meet with us.

Any family, or individual person can, if they choose, or find it difficult to meet with others, celebrate this Feast alone, and without the aid of a professional priest. Every true Christian is of the "Royal Priesthood." (1 Pet. ii. 9), and has no need to depend upon any other to consecrate the elements of bread and wine for the occasion. I have several times, in past years, given my reasons for a yearly celebration only, of the Lord's Supper, that I do not now deem it needful to repeat them. Let every one "be fully persuaded in his own mind." .EDITOR.

## "FATALIST" ONCE MORE.

I took some notice of this "*Ignis fatuus*" in the last EXAMINER. Before that went to press, "Fatalist" appeared,—as "wandering stars" often have done in times past—with lightning speed to defend the blasphemous doctrine that "God fore-ordained whatsoever comes to pass." He says:

"The true reason why men will not come to Christ and be saved, is because their organism and constitutions were so formed in their creation that they are naturally averse to Christ and his truth. And, not only do they naturally possess this objective will, but they are also lacking

in all those qualities which are essential for every one to possess to seek the truth, to come to Christ, believe his word, hunger and thirst after righteousness, endure tribulation and persecution, and persevere to the end."

That is plain enough, and easily understood. God "created" some men so that their salvation was impossible. That will do, madam "Fatalist." No one is to blame for their being "children of the devil"—God, by "creation," made them such! Yea, the CREATOR furnished the devil with more children than He did Himself! That was a generosity which ought to make even devils ashamed of their enmity to the Creator! Then the devil might also have joy in the thought that, the saved ones were a poor, imbecile set of fellows, worked up like any other *machines*, powerless to do a praise or blame-worthy act; for whatever they might have done, "God fore-ordained" it: whether it was praying or swearing; being chaste, or committing adultery; etc., to the end of the catalogue of virtues or crimes. Saul of Tarsus was just as truly serving God, "*compelling* saints to blaspheme," as when he taught them to pray. "God fore-ordained" both: and Paul had no freedom of will in the matter! It would be awful to hold that he had "free-will" in either case. "Fatalist" says:

"Geo. Storrs has been groping as if he had no eyes, around God's promise and oath, ever since he has been advocating future probation for the dead, trying to save his pet theory of free-agency."

If a man lies, "God fore-ordained" it; of course the man was not to blame, for he had no "free-agency." I have been "trying to save" God's character and government from reproach such as "Fatalist" and his or her associates are casting upon it by such "damnable heresies, even denying the Lord who bought them" (2 Pet. ii. 1).

Here, Mr. or Mrs. "Fatalist," is a text for your benefit. Either the persons spoken of were the elect or the reprobates. If the latter, the Lord never "bought them" according to your theory; so, the elect must be those who do this wicked deed, "and bring upon themselves swift destruc-

tion" for their "damnable heresies." What becomes of "Fatalist's" assertion concerning his "elect?" of whom he says, "Not one more can come; not one of these can be lost." O, he can try his hand at expurgation, and turn Peter out of the Bible. Well, what saith Paul? "I keep my body under or bring it into subjection; lest that by any means when I have preached to others, I myself, should be a cast-away" (1 Cor. ix. 27). "Let us therefore fear, lest, a promise being left us of entering his rest, any of you should seem to come short of it." (Heb. iv. i.)

Not to prolong my remarks at present, if ever, "Fatalist" makes for the reprobates a perfect excuse for their unbelief. God gave them "no qualities which are essential for every one to possess to seek the truth, to come to Christ, believe his word," etc. Then why, in the name of truth, tantalize these persons by telling them they "are of their father, the devil," and say to them, "How can ye escape the damnation of hell?" Why blame or reproach the unfortunate creatures, if they never had any "qualities essential to seek the truth?" Why tell them of the "damnation of hell," seeing that destiny was fixed on them before God created them? No, madam "Fatalist," your God is more malicious than the orthodox devil; and quite as great a hypocrite. You can worship such an "Idol," if you will; but you will find—I hope not too late—that you worship a monster as unlike the God of the Bible, as Moloch himself. But you must bear your own burden, and reap as you have sown. I shall not, probably, notice your productions again, as I have a more pleasing and glorious work to do; viz., to show to all men, everywhere, that "God is love;" and that "His tender mercies are over all His works;" and that "The living God is the Saviour of all men, specially of those who believe" (1 Tim. iv. 10).

EDITOR.

### THE ENGLISH PRE-MILLENNIALISTS.

This class of Adventists, it seems,—by an item cut from the "Messiah's Herald," of March 1873, sent me by Eld. Spafford, of Canada,—hold to probation after the advent. Speaking of Mr. Spurgeon, the "Herald" says: "Like English pre-millennialists generally, he holds to probation after the advent (or, 'the conversion of the world' after the Lord comes), and is not a little confused on prophetic subjects. This will appear from the following letter from Mr. Spur-

GEON, which we received in reply to a note of inquiry sent him last fall:"

"Nightingale Lane, Olapham, Nov. 29.

"DR. CUYLER, Dear Sir: The more I read the Scriptures as to the future the less I am able to dogmatize. I see the conversion of the world—and the pre-millennial reign—and the sudden coming—and the judgment—and several other grand points, but I cannot put them in order, nor has any one else done so yet. I believe every prophetic work I have ever seen (and I have read very many) to be wrong on some points. I feel more at home in preaching Christ crucified than upon any other theme, and I do believe He will draw all men unto Him.

"Yours, most truly, C. H. SPURGEON."

How any candid mind, who studies the Scriptures with the simple desire to know what is truth, can come to any other conclusion than that "the world (the mass of mankind) is to be converted," or "subdued" by and to Christ, or, that Christ "will draw" (not drag) "all men unto him," is now incomprehensible to me. He may be like Spurgeon, puzzled as to how or when that work will be accomplished; but that it will be done, not a truth of the Bible, as to things future, is more fully and clearly revealed, nor more certain of accomplishment. As it has not been done in any of the ages or dispensations past or present, nor will be before the personal second advent of Christ, it follows, to a demonstration, that probation will continue in "the ages to come" till all nations, kindreds, and people shall have the knowledge of "the only true God and Jesus Christ" whom "God sent into the world to be the light of the world and the life of men." Till men have received that knowledge, with an opportunity to improve it to secure life everlasting, their final state will not and cannot be decided, whatever previous judgments or punishments may have been inflicted on them. Justice,—so much abused in the theories of religionists,—stands with a drawn sword, as it were, to present an invasion of its claims for every human being, that, before any one shall ultimately perish, infinite love shall have exhausted all its resources to bring the sinner to a state of willing obedience to Christ. I say "willing obedience;" for, an obedience forced, or the free-will destroyed, is not a virtue, nor rewardable; and, hence, is no salvation; but would be virtually the final annihilation of the manhood. Taking away the freedom of the will, or denying to man such freedom, is in fact converting him into a machine; thus throwing all responsibility for his action on the MAKER; and if the machine is

a sensitive one, to inflict pain upon it for any defect in its operation is not only an act of injustice, but is also an outrage to be abhorred; and the perpetrator is and should be regarded as a remorseless tyrant. Such a being is not the God of the Bible: He has provided, as a free gift in Jesus Christ, eternal life for every member of the human family, with time, opportunity, and every necessary aid and means to enable each and every soul to secure that life in the exercise of their free-will, graciously given them; the use of which constitutes their responsibility or accountability, and will fix their final state. All the influences used by the CREATOR, on the will of man, are to help him to right faith and action, and consist in the aid of the Divine Spirit, accompanied with great and precious promises of good, and the certainty of disaster and ultimate death if improvement is *wifull* persisted in.

Ed.

### AN INQUIRY.

I will thank you for your opinion of Rev. xxii. 15: "For without are dogs," etc. Also, Matt. xxv. 31, 46. Who are those on His right hand? Are they the Bride, or some other saved ones?

T. H. V.

The term "dogs," in the text, Rev. xxii., is clearly used to indicate a class of bad men, who will have no part in the holy city. *What class,* it may not be possible to determine with certainty; but I am willing to give my "opinion."

Paul cautions the Phillipeans to "beware of dogs;" (chap. iii. 2). He doubtless had reference to some testimony somewhere in the Scriptures. By turning to Isaiah lvi. 10, 11, we shall most likely find who are referred to. It reads thus: "His watchmen are blind: they are all ignorant, they are all *dumb dogs*, that cannot bark; sleeping, lying down, loving to slumber: yea, *greedy dogs*, which can never have enough, and they are "shepherds that cannot understand," etc.

It seems from this language, the "dogs," that have no admission into the holy city, are Watchmen, Teachers, Ministers, Shepherds, who undertake the offices, as such, for some other purpose, than to care for the instruction, safety, and edification of those committed to their charge. They are ignorant,—not disposed to learn; "blind,"—do not see the truth, and probably growl and quarrel with those who do, because it interferes with their "greediness" for gain; for, "they never have enough." They do as little as

possible, but want much; they "seek their own, not the things which are Jesus Christ's" (Phil. ii. 21). They are "the blind leaders of the blind," and both "fall into the ditch" (Matt. xv. 14); and so never get into the holy city, but are "without," with other vile characters. Such is my "opinion" of the meaning of Rev. xxii. 15. What the *final* destiny of such characters will be, is another matter.

My friend's question on Matt. xxv., if I understand him, relates to one point, viz: "Are those on the right hand the Bride, or some other saved ones?" They, evidently, are *not* "the Bride." She is ready, and the marriage takes place *before* Christ sits "upon the throne of his glory" for, He has promised her to sit with him on his throne (Rev. iii. 21). Also, "The saints shall judge the world" (Rev. ii. 56, 27: 1 Cor. vi. 2: Matt. xix. 28: Lk. xxii. 30). These texts may suffice on this point. Hence, it follows, another class of the saved, are "the sheep" referred to.

The idea that the judgment scene of Matt. xxv. takes place immediately on Christ's taking his throne has no support from the Bible. It is like the false idea held by the Jews that He would take the throne as soon as He appeared among them; and at one time they were determined "to take him *by force* and make him a King" (John vi. 15), but He refused; and near two thousand years have passed, and He is yet to be King, in fact. So some Christians, in these days, throw into a promiscuous heap, of a few days at the second advent, the work that will take "*ages* to come" to accomplish. According to the truth of God, the final judgment, of the mass of our race, does not begin till after the personal reign of Christ and his saints has been in operation for a thousand years" (Rev. xx.), and then no limit is assigned to its duration; it may run through thousands of ages more, for all that any man can prove to the contrary; and it is highly probable it will before the final result is reached. The transactions of six or seven thousand years will not be hurried to an issue in a few days or years. Such an idea is not warranted by divine testimony, and reason is shocked by such an imaginary process. No; the judgment scenes in Matt. xxv. will run on in ages untold before the full result is arrived at; but when that time comes, it will be final, so far as revealed.

This hurrying the judgment of Matt. xxv., and Rev. xx., into a short period, is the work of

finite and fallible men; men who practically ignore nearly all the prophetic utterances of the Old Testament, and much of the New: "limiting the Holy One of Israel," and "making the Word of God of none effect by their traditions." (Mk. vii. 13). The truth of God is a *harmony*; and any system of theology that does not produce such a result is defective somewhere, and should be revised and remodeled till such harmony is reached. This stereotype system of creed-making, to be unalterable—like the "laws of the Medes and Persians,"—is the disgrace of professed Christians, and a fatal hindrance to the knowledge of "the only true God and Jesus Christ," and of the glorious work of "the endless succession of the ages to come" (Eph. ii. 7, and iii., throughout).

All stereotyped Theologians "are straitened in their own bowels;" but saith the Apostle, "Ye are not straitened in us;" for "the word of God is not bound;" then, "Be ye also enlarged" (2 Cor. vi. 11, 13; and 2 Tim. ii. 9). It is clearly manifest, that all the theological systems in Christendom are defective and deceptive in regard to the character and government of God, the Creator and Governor of our race; and unless revised and remodeled will fill the world with infidelity, and make the self-styled *churches* powerless to stay the plague. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. vi. 9). A spirit of inquiry has gone forth, inspired, as I believe, by the Spirit of God, and cannot be successfully resisted till the "wood, hay, and stubble" of the creeds of men give place to the truth of God, and the reverence now given to these human traditions is displaced, and the words of God stand forth in their glory and purity; then shall we see a harmony in the Scriptures that shall honor God and his dear Son, covering them with a glory that shall command the reverence and love of the human race, and "the earth be filled with the knowledge and glory of the LORD, as the waters cover the sea" (Hab. ii. 14, and Isa. xi. 9).

Ed.

### "THE LAW AND THE PROPHETS,"

There are persons who seem to think "all Scripture is" *not* "given by inspiration of God." At least, they treat both "the law and the prophets," in a large decree, as if they were *not* "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). Much of

the *law*, to them, is useless lumber, not even being "a *shadow* of good things to come" (Heb. x. 1); and the prophecies are likewise of no value if their fulfilment stands in the way of their theories, or they cannot see how they can be fulfilled. Such notions relating to the law and the prophets are pregnant with doubt and uncertainty; they unsettle faith and cause the Scripture to be dark, where, but for their theories, all would be "light in the Lord" (Eph. v. 8, and Isa. ii. 5).

Our Redeemer 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 one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18). And again he says, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17).

With such testimony before us, it is no trifling matter to call prophecies "conditional," and to speak of the law as if there were no instruction in it "concerning things to come." Those, therefore, who do not study both the law and the prophets in reference to things in the future, as well as in the past, can never obtain that knowledge which is essential to make the "man of God perfect," as Paul said; and which had been so beneficial to Timothy; for says the apostle, "From a child thou hast known the Holy Scriptures" (the law and the prophets, of course), "which are able to make thee wise unto salvation through faith in Christ Jesus" (2 Tim. iii. 15).

The Scriptures of "the law and the prophets" are to be studied as well as the New Testament: and it is safe to say, that he who neglects them, or disregards any portion of them, or counts them as uncertain in their fulfilment, even "one jot or tittle" of them, so far neglects the teachings of Jesus, and lightly esteems Paul's commendation of Timothy. The feebleness of faith, so manifest in Christendom, is clearly traceable to this neglect of the Scriptures of "the law and the prophets." When Jesus would dispel doubt and unbelief from the minds of His disciples, it is said, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 27); and he accused them of being "slow of heart to believe all the prophets have spoken."

The truth is, the Scriptures are given to us as a *whole*. Even the "ceremonial law" is full of instruction; and much of the other Scriptures are dark without the light thrown upon them by the ordinances of that law. For the lack of the study and understanding of the significance of

that law, the Jews stumbled at their Messiah, and rejected him; and for the same reason multitudes in Christendom are, at this day, stumbling at the "good things to come" concerning Christ and the kingdom of God. They walk on in darkness, to them impenetrable, for the lack of that light which "the law and the prophets" would give them if they would "search the Scriptures" and believe the testimony set forth by types, similitudes, visions, and prophecies, which God says, "I have multiplied by the ministry of the prophets" (Hosea xii. 10).

It is to be feared that a vast proportion of professed Christians do lightly esteem that large portion of Scripture which speaks of "good things to come," just because to understand them they need to apply their minds to study and prayer for light; and indolence, tradition, or prejudice prevents their engaging in such work; and they content themselves with the idea that such and such laws and prophecies concerned only the Jews, and do not concern them, and no prophecy is of importance to them which they cannot at a glance comprehend,—such they pronounce "*conditional*" and are never to be fulfilled because the Jews did not comply with the conditions. With such thoughts they justify themselves in the neglect of great, important, and precious truth, which God has given for our edification and salvation.

Will not the persons thus described suffer loss? How can it be otherwise? Have they not had a "price put into their hands to get wisdom," and shown that they have no heart, or mind, to improve it? (Prov. xvii. 16). They suffer some of the causes named to keep them in ignorance of "the great things of God's law, and they are counted as a strange thing." (Hosea viii. 12.) These great things, God has caused to be "written" in vain, so far as these persons are concerned. They heed them not, and are likely to enter on "the ages to come"—or, future dispensations—with as great a disappointment as the Jews experienced when ushered into the present one.

Let it be settled, once and forever, that not one jot or one tittle of the law or the prophets will pass till all be fulfilled. The "jot and tittle" are the two smallest letters of the Hebrew alphabet: and the expression of the Saviour denotes the certain fulfilment of the most minute or trifling item of the law and prophets,—not one jot or one tittle shall fail. He that doubts it, does it to his own loss or damage. Let us, therefore, take heed *what* we hear and *how* we hear concerning "the law and the prophets." Give careful attention to all, that certainty may take the place

of doubting in our minds concerning the "good things to come" relating to God's dealings with us and the race for whom He formed the earth to be an everlasting habitation and inheritance. By acting thus, we shall find stability and peace of mind, and honor God and his beloved Son, our Redeemer and Lord. Ed.

### A SINGULAR FACT.

What is it? Ministers who call themselves "Evangelical," and believe themselves called by the "Holy Ghost" to preach the Gospel, will go to the most desperate and hardened sinners, following them into prison, after they have been condemned to death, yea, on to the gallows, offering the mercy of God and a pardon of their sins to the last moment of life; but the instant death takes place it ends all hope of any mercy ever reaching them! Can such great and abominable sinners, a moment before death, be accepted of God, and "go to heaven," and, because death intervenes, there never can be mercy offered them again, and pardon on no conditions ever be obtained, because their present life is extinct? Is it not a singular fact that men, professing to have a Divine call to preach the Gospel should hold, promulgate, and act out, such absurd and unscriptural ideas?

If the Bible contains a "Thus saith the Lord" for such a theory, let them produce it. That Book contains no such utterances. That a man may pass the bounds where mercy and pardon cannot reach him is not the question. Is that boundary, in all cases, at the end of this present life? That is the point at issue. If teachers of religion are authorized to offer the mercy of God to the vilest of sinners, even on the scaffold, the instant before death, who has authorized them to say, that under no circumstances will God offer it to a sinner subsequent to this present life?

Again I ask, Where is the Divine authority for such a statement? Can it be produced? If so, let it be forthcoming without delay.

Have we not been long enough under the slavery of "the traditions of men," promulgated by a self-constituted ministry, who have been educated, not by a prayerful study of the Bible, with an eye single to know what God has said, but by "the traditions of men," who were themselves, also, the slaves of like traditions from the corruptors of the truths, brought in by the love of fame, popularity, money, a corrupt mind, or some other influence not from God? Is it not time to see what God has said? and to inquire whether the false representations of God's character, government, and designs towards the chil-

dren of men, are not the grand cause of the wickedness and infidelity that now prevails, and which has filled the nominal churches with worldlings as destitute of self-denial and the Christ-like spirit as the non-professing world around them.

### CONDITIONAL PROPHECY.

Did ever man utter words of such unbelief as the above? Alas! that any one should thus speak, or be so prejudiced as to entertain such an idea! Nothing can be more absurd; and we may defy language to be more expressive of unbelief.

The *absurdity* will appear when it is considered that prophecy is history written by the finger of God. He placed the prophet, or "seer," as he is called in Scripture, in the distant future, and bade him record what he saw. When this is written, it becomes God's history. To call history "conditional," every man sees, is absurd. If conditional, it is not history; it is worse than a fable; it is a deception, a falsehood, and its author is an impostor. Such is the absurdity into which men fall who talk of conditional prophecy.

Such a position is the grand cause of *unbelief*. It denies that there is any reliance upon prophecy. It may or it may not come to pass. No one can certainly say it will do so. Hence we are left in utter darkness and uncertainty as to the future. "The kingdoms of this world" may never "become the kingdom of our Lord and of His Christ;" for that is a matter of prophecy. Christ may never return from heaven, for that also is a prophetic matter. The saints may never again see Christ, nor arise from the dead; for these things are matters pertaining to prophecy. None of the writings of the prophets are reliable which relate to the future, and faith has no foundation on which to rest for the future; all is conjecture and uncertainty, and we are thrown back into blank heathenism as to what is before us. Alas! that Christian men should be preachers of so God-dishonoring a doctrine as that of "conditional prophecy." It is little short of telling us, God does not know what is in the future, and has deceived us by telling us anything about it. Such a position shakes all faith in Bible testimony, and can only make disbelievers in that Book, and pour contempt on its professed messages. It is the doctrine of *Unbelief*. Promises and threatenings may be conditional; prophecy never can be. It is God's revelation of things that "must come to pass" (Rev. i. 1).

Ed.

### ALL MEN EMBRACED IN GOD'S LOVE.

DR. BLOOMFIELD, in his Notes on the Greek New Testament, says, on John iii. 16:

"The *kosmos* is as Grot., Lightf., and Tittm. remark, meant to show that the salvation to be obtained by the Saviour was to be extended to all nations of the earth, and held out to every individual of the human race, in contradistinction to the notion of the Jews, that He came to bless and save them alone. Comp. 1 John ii. 2."

Truly who that has any just conception of the mission of Jesus Christ and of the love of God to "THE WORLD," could have had any other idea than that "every individual of the human race" was embraced in "the salvation to be obtained by the Saviour?" Any other conclusion manifests the same spirit that influenced the bigoted Jews. Shall not, then, "every individual" have an opportunity to obtain the salvation there is in Christ? Most assuredly they have had or will have, in this life or a future one in "the ages to come," human traditions to the contrary notwithstanding. No man can obtain "the salvation" without *faith* in the REDEEMER: and no man can have faith without *testimony*: hence, God has pledged himself that in "due time" the fact that Jesus Christ gave himself "a ransom for all" shall be made known to all men. I can as soon doubt that God is a Being of truth, as to believe that one of the human race will finally perish till God's love and Christ's sacrifice is made known to them clearly, and an opportunity to take the benefit thereof by faith. Till then, no man's final state is fixed. Glory be to God and the Lamb! Let our hearts be enlarged to understand God's love to "the world," and let us labor for our fellow men under the influence of that love. Let "the only true God" be exalted, and the God of the "INQUISITION"—the God of human tradition—be displaced from the minds of men; so, and only so, shall "the knowledge and glory of God fill the whole earth, as the waters cover the sea" (Isa. xi. 9, and Hab. ii. 14).

Ed.

CYPRIAN, A. D. 220, said, "It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quietly come, to be looking for life here below. . . . Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord."



### "IT'S UNIVERSALISM."

Cry "*maâ dog*," and no matter how harmless the animal is, there are plenty ready to join in the effort to destroy him. So some of our opposers seem to think by putting what they regard as an evil name on our views they will succeed in preventing their spread. And though they know that our views are not universalism in their sense of the term, they keep up the cry for the want of something better to meet the arguments presented in defence of the ground we occupy. Very well; it is better to be called a "Universalist," when that system is truly represented, than to be called an endless misery believer, or a hopeless torment believer, or a "Non-Resurrectionist," because the true Universalist theory is far more honorable to God and his government than either of the other theories I have named.

Some time since, some poetry was inserted in one of my exchange papers, which is extremely discreditable to the author, because it is a libel on Universalism—a bearing of "false witness against" a people, many of whom are men of a most generous and Christian spirit, and put to shame multitudes of those who revile them, showing far more of the spirit of our Divine Master than do those who revile them. The poetry I refer to, is headed, "A hymn—adapted to the public worship of Universalists." The first verse runs thus:

"Sinners, Christ at last will have you,  
He no wrath on you will lower,  
But his boundless love will save you,  
In your sins by wondrous power.  
He is able, he is able,  
Pray no more."

The "author" of the hymn is "Unknown;" but the endorser, who gave it to the public, is "J. F. Wilcox." The production is a scandalous misrepresentation.

Before reviling or condemning any theory, it is best to be sure that we understand just what is its true position in relation to God, and His government of His creatures. Recently there has appeared a statement of the doctrine of Universalism, in a Congregationalist paper of this city—written by an able and intelligent minister of the Universalist persuasion, which may give us all a better understanding of what their theory really is, than most of their opposers have entertained. If we oppose their views, let us first inform ourselves of what they are, from a reliable source. I trust the following statement will give many who are in the habit of reviling that

faith a better view of the matter. If some men believe that the blessed Saviour will go after the lost ones "till he finds" them, and his Father joyfully receives the returning prodigals, though they had "spent all in riotous living," even "among harlots;" shall we be guilty of reviling them by "murmuring" and reproaching them, saying: "These men receive sinners, and eat with them." (Lk. xv. 1). Are we better than the worst of sinners? And if so, *why*? "Who maketh us to differ? What have we that we have not received? And if we have received it, why do we boast as if we had not received it?" (1 Cor. iv. 7.) Why is it that professors of religion in these days possess so much of the prejudice and hostility to those from whom they differ, as characterized the religionists called "Scribes and Pharisees" of our Saviour's time? Is it not the same self-righteousness which led those murmurers to find fault with Jesus because he received *sinners* and eat with them?

It may be safely doubted whether the doctrine of universal salvation, as set forth in the following statement, will encourage continuance in sin any more than the orthodox doctrine, or than the doctrine of annihilation, or that of the non-resurrection of the wicked dead. The two last named doctrines have certainly not as much "terror" in them as is presented in the statement of Universalism, which I now lay before the readers of this magazine. While I do not agree with the idea of the *certainty* that all men will finally be made *holy*, and therefore happy, I give the honest believers in that theory credit for their benevolent construction of the government of God, the *Creator* of all men, and cannot but respect them for their effort to wipe out the foul stain on the character and government of God, which nearly all other theories are chargeable with.

With the foregoing introduction I submit the statement following. — ED. OF THE EXR.

### UNIVERSALISM.

By REV. EDWIN B. SWEETSER.

The Universalist Church in America is a little less than a hundred and five years old. It celebrated its centenary anniversary at Gloucester, Mass., in September, 1870, doubling the population of the town for a week, and causing a considerable overflow into the neighboring villages. Its first preacher was Rev. John Murray, an Englishman, who landed accidentally, or, as the Universalists believe, providentially, on the coast of New Jersey, in September, 1770, and there

began a humble but fruitful ministry, from which as from a planted seed, the Universalist Church has sprung. During the early stages of its growth, it had to contend against great opposition. It grew, however, with great rapidity, overcoming its difficulties, and increasing in numbers, wealth, and influence, so that it now stands among the principal Protestant Churches, a recognized power, compelling attention and respect, even from those who reject its distinguishing doctrine. It has nearly a thousand parishes, and fourteen literary institutions, most of them well endowed, including two Divinity schools which, although they are prospering, cannot supply the demand for ministers which increases in vehemence every year. It has two publishing houses, one in the East, and one in the West, and is represented by twelve periodicals. Its church buildings, exclusive of indebtedness, are valued at \$7,620,190, and its schools and colleges have an aggregate endowment of \$2,494,000. It embraces within its membership many of the most prominent men in the country, and is making a very marked impression upon the thinking of the age.

Concerning the doctrines of the Universalist Church, there has been, and still is, a great amount of misconception, notwithstanding the facts that have been mentioned. The popular notion of Universalism is utterly inadequate, and the Universalists themselves reject it as a travesty of their belief. The idea which a great many people still entertain in regard to Universalists, is, that they are a set of people who are sufficiently described by saying that they deny there is any hell.

Such an idea is radically false. The Universalist Church is not built on a mere denial of hell nor on any negative doctrine whatever. It has a positive faith and a definite purpose, and owns no fellowship with those who are simply destroyers and skeptics. It is built upon the rock Christ Jesus. It has come "not to destroy, but to fulfill" the religious ideas of mankind. Its destructive work is incidental, and its denials are subsidiary; its main work is of a constructive character, and its creed is correspondingly affirmative. Here it is:

ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and happi-

ness are inseparably connected; and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

This creed, adopted by the Universalist Church at its General Convention in Winchester, N. H., in 1803, has since stood, and will probably continue to stand, as its test of denominational fellowship. It was meant to express the essentials of a true Universalist faith, binding alike upon all of its ministers, and at the same time leave sufficient room for their individuality; there has been no occasion yet to change it. Every Universalist minister subscribes to it, and must subscribe to it. Let it be emphasized, then, that a mere denial of hell, or even of its endlessness, is not enough to entitle a person to be called a Universalist.

Let it also be understood that Universalism is not sentimentalism. Many people seem to think that Universalists look upon God as a weak-minded, goodyish kind of a person who will easily overlook their sins, and take all men into heaven at last without regard to their deserts, like some dotting old grandmother who hides the children from punishment which they deserve, and stuffs them with sugar-plums. It is supposed that Universalists do not believe in hell because they are constitutionally averse to the infliction of pain for any purpose, and that they interpret God by their own weak feelings in this respect. Nothing could be farther from the truth. The Universalist Church, passing through an experience which besets every new and progressive institution, was afflicted in its earlier stages, by a class of people who took its name without sharing its spirit or its work, and among them, no doubt, were both skeptics and sentimentalists. But such people were only the driftwood of the current, and most of them have long been stranded, so that now there is probably no body of Christians more free from their evil influence.

Universalism is, to be sure, a religion of sentiment, as every true religion must be. A religion without sentiment is only a philosophy; and a religion which runs counter to the best sentiments of the human heart, is essentially false and dangerous. True sentiment lies at the root of true religion. But Universalism, though it springs from a true religious sentiment, does not end in sentiment. There is nothing mawkish about the feeling which it involves. It does not consist in a soft, unthinking, fanciful belief that all men will finally be made happy, but in a firm conviction that all men must finally be made holy; a conviction which is founded on an intelligent conception of the character of God as re-

vealed in his dealings with mankind, especially in the life and teachings of Jesus Christ.

Universalism means universal salvation from sin, not simply universal exemption from pain, nor simply universal joy. It means, first of all, universal obedience to the laws of God, universal acceptance of the kingdom of God and his righteousness; and it promises universal happiness only as one of those things which shall be added unto that primary and chief possession. The Universalist's belief in the final happiness of all mankind is only a corollary to his belief in the final holiness of all mankind.

This, then, is what the Universalist Church distinctively stands for—not a mere denial of endless torment; not for a sentimental belief in the final happiness of all men; but for an intelligent faith in the final triumph of good over evil. It says that in a universe where God rules, there can be but one issue to the conflict which is being waged between the forces of sin on the one hand, and of holiness on the other hand. It says that sin must be destroyed in order that God may be all in all. It says to the sinner, you not only may be saved, but you must be saved; sooner or later you must forsake your evil ways, and yield obedience to the Lord; if not in this world then in the next world, for God has sworn by himself that he will have you to be saved, and there is no escape from his requirement. He will not let you sin forever; but though you harden your heart like flint, and resist him with your utmost power, yet he will finally conquer you, and bring you in penitence to the foot of his throne. The longer you persist in sin, the more heavily he will chasten you, and the harder it will be for you to repair the mischief which you have done, but you have no final alternative: you must repent and reform, and the sooner you do it, the better for you. Now is the most acceptable time. Otherwise when you do repent, you will have to repent that you did not repent before. You cannot fight against God forever. You are a fool to fight against him at all. He loves you with an infinite tenderness, better than you love yourself, and he asks nothing of you that is not for your advantage. Self-interest if nothing more, should lead you to render unto him that filial obedience which is your reasonable service. But if you will not see your interest now, and act according to its dictates, God will punish you till you do. He will make the path of transgression so hard for you that you will be glad at last to turn from your iniquity, and walk in the ways of righteousness. You

cannot always be a prodigal for you cannot always live upon husks. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." God loves you so that he will save you from your sinfulness though he has to slay you in the process, and raise you up as from the dead. His love is a strong love, a relentless love that never lets its object go. Think not to hold out against it forever. Yield now and accept the free salvation which he offers you through Jesus Christ.

It is sometimes said that Universalists believe that all men will be saved, anyway. Not so. The doctrine of the Universalist Church is not that all men will be saved "anyway," but that all men will be saved and must be saved in the only way that God has provided. "I am the way," said Jesus; and that is the only way which Universalists recognize. They know of no other door of salvation and preach no other. They believe, however, unlike most of their fellow-Christians, that the door of salvation will always be open, and that all men will finally avail themselves of it. They deny the doctrine that death will close it against the unrepentant sinner. They reject the idea, that in this life only the sinner has hope in Jesus Christ. They believe that "neither death nor life, nor things present nor things to come, nor height nor depth, nor any other creature," can separate sinners from the love of God, which is in Christ Jesus our Lord, but that his saving purpose will pursue them even beyond the grave, giving them no rest until they turn, and seek and find rest in him. They believe in future punishment, though not in endless punishment: that is to say, they believe in continuous spiritual discipline, not broken at death, but extending from this life into the next life, and destined to bring all souls at last to perfectness. They believe that between the life that now exists, and that which is to come, there is the same close connection as between our life today and our life to-morrow; that by as much as we lack perfection when we die we must be made perfect after we die; and that there, as here, or then as now, suffering will be one of the agencies.

There is no other Church which lays such stress on the certainty of retribution. There is no other Church which is less amenable to the charge of prophesying smooth things to a rebellious people. Universalism teaches that "whatsoever a man soweth, that shall he also reap." It teaches, therefore, that there is no escape from the penalty of wrong-doing, but that for every sin which a man commits, he must suffer proportionately. It teaches that Christ came to save men,

not from the punishment which their sins deserve, but from sin itself, and that the only way to avoid punishment is to cease to do evil, and learn to do well. It teaches, moreover, that to save men from the punishment which they really deserve, would be an injury instead of a blessing to them, because God's chastisements are meant for the good of the sufferers, that they may learn his statutes and become partakers of his holiness. It teaches, in short, that God has the ages of eternity in which to accomplish his loving purpose, and that, although no man can be saved until he willingly seeks salvation, yet such is the perfection of God's government that it will finally conquer the stubbornest soul, and make it willing to be saved.

It will be seen from these statements that Universalism partly agrees, and partly disagrees with both Calvinism and Armenianism. It agrees with Calvinism in saying that God has fore-ordained certain souls to be saved, and that such souls will be saved beyond all peradventure. It agrees with Armenianism in saying that salvation is free to all alike, and that those only will be saved who obey the conditions of salvation. By combining the truths of these two systems, it eliminates their common error, the doctrine of endless misery. According to Universalism, God has fore-ordained that all men shall finally seek salvation, and find it in the appointed way. It reconciles God's sovereignty with man's free agency in a common result, which redounds to the glory of all concerned. It likens them to the two horns of a crescent moon, which, though they seem to point away from each other, really belong to the same perfect circle, meeting when they are extended, and blending into one another without the least discrepancy.

Universalists draw their doctrines from the Bible, believing that it sustains them fully; those texts which are commonly thought to teach the doctrine of endless torment being buttresses of Universalism when they are rightly understood. They believe, moreover, that their interpretation of the Bible is not a new interpretation, but that it is as old as the book itself, having prevailed in the church during the first five centuries of the Christian era, and having been condemned as a heresy only when the dark ages had begun.

The object of the Universalist Church is to save souls. Its methods are the usual methods of the church universal—words of truth, and deeds of love. It does not depend upon preach-

ing alone, but busies itself also with practical efforts for blessing humanity. Its charities are numerous. It maintains a friendly attitude toward every movement of reform, welcoming truth from whatever quarter, and rejoicing in all sincere endeavors to promote the welfare of mankind. With the advancement of science it has no controversy. Against some of the assumptions which have been put forth in the name of science it takes its stand decidedly, but not frantically or unguardedly. It has no fear that the truths of science will in any way conflict with the truths of the Bible, but, contrariwise, it feels assured that science will enable men to interpret the Bible much better than before, and that the more they learn of God in nature, the more they will believe in his changeless purpose to reconcile all things to himself.

Toward other churches it holds a position that has been forced upon it, not such a position as it would. While disagreeing with them in regard to the great question of human destiny, it agrees with them in so many respects, that it would gladly be on more intimate terms with them if they would encourage such fraternity. Having a similar aim, and the same great Captain, Jesus Christ, Universalists see no reason why they should not march in the same ranks, and fight shoulder to shoulder with their brethren of other churches against the evils of the world. Are they less "evangelical" because they believe in a greater victory?

The government of the Universalist Church is modeled on our civil government. Each parish governs itself in local matters, and sends delegates every year to a State Convention, which in turn sends delegates to a General Convention, which represents the Church at large and makes laws and provides measures for the furtherance of its interests. The convention has no authority except such as is derived from the consent of its constituents, and its power of discipline is limited to a withdrawal of its fellowship. Each parish is expected to contribute annually to the church treasury, and to co-operate in whatever plans the General Convention may suggest.

As a body, the Universalists are becoming more imbued each year with the spirit of missionary enterprise, and the tendency is to organize themselves more closely, that they may concentrate their energies and use their means to the best advantage. Of late years they have kept a permanent officer continually in the field, traveling about from place to place, overseeing, directing,

encouraging and upbuilding, doing good for the church as he has opportunity. They call him the General Secretary. In the Methodist church he would be a bishop. It seems likely that as the church increases in numbers and strength, each State will maintain such an officer, and the time may not be very far distant when the Universalist Church will be as thoroughly furnished with such executives as the importance of its work demands. What the future has in store for it who can tell? As for the Universalists themselves, they do not expect that their church will swallow all other churches, as Aaron's rod swallowed the rods of Pharaoh's magicians, but they do expect that its distinguishing doctrine will prevail before long in all Protestant churches, and that it will stand in the very front rank of power as an evangelizing agency.

## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

### CHAPTER IX.

#### THE KINGDOM OF GOD.

But it will be said, What is this kingdom of which you speak so much, and to the recognition of which you attach so much importance? I reply, it is the kingdom spoken of by Moses, by Zechariah, by Hosea, by Ezekiel, and by Daniel. It is, as an outward and objective reality, to commence at the second advent of the Redeemer. It is a kingdom existing now only in mystery, as a thing yet to be fully revealed. It is *already* the believer's just in the same sense, and *only* in the sense that eternal life is his present possession. It is to be manifested at the resurrection of the dead. Its rulers and teachers (kings and priests unto Christ) are to be the *elite* of the universe, the best and wisest of all ages. Its *subjects*, whatever may be their condition, or whatever their employments, will be the myriads who have been redeemed by Jesus from the power of Satan, and brought by Him while on earth, whatever may have been their apparent wretchedness, under that precise course of training and development which He has appointed *for them*.

The education thus commenced, however elementary it may be in form, will be *there* carried forward under far more favorable auspices. Then, too, will every human being reap as he has sown: *some*, rest and peace; *some*, sorrow, toil, and dissatisfaction—the evil things which

they escaped on earth. The ruling body—the royal priesthood—will, without doubt, inhabit the new Jerusalem, of which “the Lamb is the light thereof,” and where all joys congregate. The rest will dwell *outside* that city (nations of the saved) but receiving both instruction and guidance from those that dwell within. for “the leaves of the tree of life are for the healing of the nations.”

All this, however, in the present day—let it be for a lamentation—is, even among the best, extensively denied. Christians do not shrink from saying in reference to the second advent of the Lord, “Where is the promise of His coming?” so that were He to return immediately, it might well be said, “Shall he find faith (in His advent) on the earth?” Some of the most popular and widely read publications of the religious world do not scruple to say (no one blaming them for the view, or even expressing dissidence) that because our Lord, when speaking of the *characteristics* of the kingdom to the Pharisees, who thought of it only as a kingdom of earthly ambition and pride, said to them “The kingdom of God is within,” (or rather, as the margin, *among*) you—for the King was then present in person,—we ought to believe that the kingdom itself is purely a subjective thing; that it consists “in a right state of mind;” that it is simply Christ dwelling in the hearts of men by His Holy Spirit; that it is amongst us now, and that it will be seen in its fulness when the triumphs of the Gospel shall be universal.

Alas! these are the teachings of a generation distinguished above all other generations by its ignorance of Scripture; a generation essentially “earthly” in its *thoughts* whatever it may be in its affections; a generation in which teachers and taught alike recognize little else than what they have received by tradition from their fathers; a generation, therefore, still dwelling in spite of all its advantages, under the shadow of Antichrist, and more or less involved in the “mystery of iniquity.”

What can be more sad than to find, as we do, in the most widely circulated of all religious periodicals such sentiments as these—“Christ's own disciples yielded more or less to the temptation that the kingdom of heaven was a kingdom beyond the grave: they always looked for a kingdom in which Christ was to be visible King, and in which they were to have visible honors,—a kingdom in the distance, a kingdom in the future.” As if Christ ever taught anything else; as if He had not again and again indicated the position and duties of those who were to share the kingdom; as if He had not spoken of it as a

compensation for earthly suffering, and a reward for eminent service. (Matt. v. 10; Luke xviii. 29-30; Rev. xi. 15-18.)

Such statements are unhappily but a true and simple reflex of Christian public opinion such as it is,—confused, unscriptural, excited, ignorant of Christ's teaching, and filled with false expectations.

On this ignorance and falsity Christendom has been built up. From the death of the apostles and the passing away of the Jewish dispensation to this hour, Christians as a whole, the holiest and the best, have to a great extent lived a false life; have mistaken the Gospel; have taught error in place of truth; and have reaped as their reward a state of things which no eye but that of God can pierce, and no wisdom but that of God can correct and purify.

The error—the *mistake*, if it may be called by so gentle a name, has been precisely that to which I have adverted. It has been the making, from the end of the first century downwards, the Kingdom of heaven a kingdom of this world; sometimes by insisting, as the Romanist (and not the Romanist alone) does, that *his* church is the kingdom of Christ; sometimes by maintaining the same doctrine when applied to all churches; sometimes by associating the kingdom, or rather *identifying it*, with the advancement of piety in the world; always in one form or other, denying that it is future, or associated in Scripture with the resurrection, the second advent of Christ, and the great restoration by which that event is to be accompanied.

Men can scarcely take any other view so long as they hold that earth is the theatre of the world's conversion; that only those who believe on Christ *here* can be saved; that every man's eternal destiny is fixed when he dies. If this be true, what room is there for a *future* kingdom? what end is it to answer? what peculiarity could such a reign have that could distinguish it from that of the eternal Father?

#### CHAPTER X.

##### CHRIST CRUCIFIED.

I am desirous in this chapter to draw attention to the relation in which, according to Scripture, the crucified Redeemer now stands, first, to the world at large considered as a whole, and then to the believer and the unbeliever *as such*.

The relation of Christ to the world, regarded as a *unity*, and irrespective of spiritual distinctions is very plainly laid down in the New Testament. It may be summed up in one text, God was in Christ reconciling *the world* unto Himself,

*not imputing their trespasses unto them* (2 Cor. v. 19). Other declarations, such as that of John the Baptist, "Behold the Lamb of God which taketh away *the sins of the world*," or that of the Lord Himself, "the bread that I will give is my flesh which I will give *for the life of the world*," with many others, all express the same thought, viz., that in consequence of the death of Christ, God has pardoned *the world*; "He will not impute their trespasses unto them." It is needless to say that "the world" in these passages means *all men*, or that it includes every individual that has had, or will have life on this earth of ours. To give the words any other interpretation is simply to render them unintelligible.

The question then arises, In what sense are all men pardoned? (For I have already repudiated universalism, and have expressed my belief that Scripture leads us to suppose that *some* at least, will be lost forever). If God, in consequence of Christ's death, will not impute the trespasses of men unto them, what is their present standing before Him?

The answer to such a question must be explicit or it cannot be the true one. What then does this pardon include? Certainly not the removal or remission of all *the consequences* of sin: for men, whether penitent or impenitent, suffer,—and often very severely too,—for their past transgressions, whether committed in youth or in riper age, and no one can dispute that "after death," all men will stand before God in judgment, and every one receive according to the deeds done in the body, whether they be good or bad. *Now*, it will be said, can it be made out that facts like these are consistent with pardon?

The difficulty, if it be one, arises from our considering the pardon of God to be the same thing as the pardon of man. But it is not so. It is something different and *far greater* than the pardon of a criminal by an earthly ruler. The pardons of earth simply remit the penalty that has been incurred by the transgressors, for they can do no more. They cannot restore the offender, if he has been guilty, either to himself or to society. They cannot take away from him the consciousness of degradation, nor can they give him the confidence and love of his fellow men. These, once lost, cannot be regained by any act of mercy on the part of a human tribunal. The man himself is unchanged, and being morally the same is naturally excluded.

It is otherwise with the pardon of God. *This*,—heavenly and not earthly in character,—*does* not indeed remove all the penal consequences of sin, but *it does far more*. It removes every barrier *on the part of God*, to the complete reconcilia-

tion of the sinner to Himself; to the transgressor becoming a part of the mystical body of Christ; to his being made a partaker of glory and honor. This, and nothing less, is the position of every man, so far as God is concerned, whether the transgressor himself be sensible of it or not.

From penalty, so far as it arises out of sin, or is suffered in the form of pain, sickness, or death, Christ does not deliver any man. So far as penalty is disciplinary He sanctifies it. So far as it necessarily involves retribution here or hereafter He does not interfere with it; for Christ's death "did not dissolve the connection between sin and suffering, the righteousness of that connection remaining unchanged." We may speak therefore with the strictest Scriptural propriety of this world of ours being a pardoned world, without implying thereby anything inconsistent with God's hatred of evil, or any belief that no man can ultimately perish.

But is this declaration of pardon sufficient? Is this all that a sinner needs in order to be restored to spiritual health and happiness? Clearly not. He needs the removal of the moral stain caused by sin. He needs a change of character, without which the fulness of blessing implied in pardon cannot be enjoyed. And this can be obtained only by that co-operation on the part of the sinner with a pardoning God without which no man, so long as he is a free moral agent, can possibly be benefited. Pardon, when believed in, leads to this. It may be very mysterious, but it is nevertheless true, that the more God works in a man by loving-kindness, the stronger that man becomes in himself. Grace acts morally, not mechanically, so that holiness cannot exist without freedom; for, as it has been well put, "without the conscience, without freedom, without will, without the act or the person, nothing is done in the kingdom of spirit."

We now go on to inquire, In what way the death of Christ affects the believer and the unbeliever regarded as such.

By the believer I mean the man who truly bears that character,—the man who believes "with the heart unto righteousness." I understand by the term, simply and alone, one who by a living faith is united to Christ; for I have nothing to do here with a multitude who may either think themselves, or call themselves, believers, but whose hearts are untouched by Divine love. The question put is simply this, "What is Christ to the man who by a living faith is united to Him?"

The answer must be "all in all." Christ is everything to the believer. He is to such a man "the end of the law for righteousness," since he

is "justified freely by His grace." Christ is made of God to him "wisdom and righteousness, and sanctification and redemption." Christ is to him "the power of God, and the wisdom of God," for his faith stands not "in the wisdom of man, but in the power of God." Language, in short, fails to express the innumerable and eternal benefits the believer receives from the Redeemer.

But what is Christ to the unbeliever? In what relation does He stand to the man who either knows nothing of Him, or else deliberately rejects His mediation?

I reply that to the first class (those who know Him not)—a class which includes the great majority of mankind, viz., the myriads of heathen who never heard His name; the multitudes, whether savage or civilized, who are brought up from childhood, in ungodliness, ignorance, and sin; as well as other multitudes who die either in infancy or in idiocy—to these Christ is not less a Saviour because the blessings of that salvation are left to be revealed in other states of existence, where alone fitness for whatever position it may please God to allot them can be gained.

The second class,—those who, in countries like our own, whether moral or immoral, live and die in carelessness and sin,—are in a different position, a position varying with almost every individual: in some, involving the very height of wickedness, in others, an amount of guilt which only God can estimate, but in all implying alienation from the holiest and the best, a heart full selfishness, and a will corrupted and perverse. What we want to know is, in what relation Christ stands to these, and how He ought to be presented to such persons by the believer.

It is no uncommon thing to hear these ungodly ones told that Christ is waiting to bless them, that He is standing with outstretched arms entreating them to come to Him; that He is in fact pleading with them day and night, filled by a Divine anxiety to save them from eternal ruin. But how are such statements justified from Scripture? Not certainly by that often quoted passage in the first chapter of the book of Proverbs, "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded, I also will laugh at your calamity; I will mock when your fear cometh."

Solomon, by a bold personification has, in

these words, strikingly and truthfully portrayed the claims of Divine wisdom, and the retributive consequences of neglecting and despising her offers; but a neglected or rejected Christ is never presented to us in the New Testament "laughing" at the calamity of sinners when it reaches them, or "mocking" at their fears in the day of doom. Neither is He *there* represented as "crying without," uttering His voice "in the street," or "stretching out His hand" to a disregarding people.

Is the justification we ask for, found then, in Christ's words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest?" That cannot be; for these were addressed not to the careless, but to the "weary," not to the light-hearted trifler, but to the "burdened," and the "rest" promised is in connection with obedience, meekness, and humility. "Take my yoke upon you, for I am meek and lowly, and ye shall find rest unto your souls."

Finally,—for we can only glance at possibilities,—is the authority wanted, discoverable in the text, "Behold I stand at the door and knock," or as the well-known hymn puts it:—

"Behold a stranger at the door  
He gently knocks, has knocked before,  
Hath waited long, is waiting still,  
You treat no other friend so ill.

"Admit him, ere his anger burn,  
His feet departed ne'er return,  
Admit him, or the hour's at hand,  
You'll at his door rejected stand."

Attention to the context of the symbolic book in which the words occur will show that they do not refer to the position which Christ now occupies in relation to the ungodly, but to His near approach when He comes "without a sin-offering unto salvation." He has said to Sardis, "I will come unto thee as a thief," silently and *unexpectedly*; then to Philadelphia, "Behold I come quickly;" finally to Laodicea, "I stand at the door and knock," I have come. The passage corresponds to that in Luke where the Lord is represented as "returning from the wedding," and *having come*, "knocketh" that they may "open to Him immediately." The voice of Christ to the careless sinner is not, "I stand at the door and knock," but "to him that knocketh it shall be opened," implying that he who would come to Christ must do so voluntarily and with earnest supplication.

The question is in the present day a very serious one for those who desire to follow the instructions of the Master in their endeavors to awaken men to a consciousness of their spiritual

needs, "How should Christ be persecuted to the careless and ungodly? Should it be as a notice to repentance? or as a remedy for moral incapacity? Ought we to say to such—as we do,—Christ waits and longs for your reception of Him, or Christ alone can answer your cry, "What shall I do to be saved?"; Christ alone can bear the prayer, "Lord, remember me when thou comest into thy kingdom."

For presenting Christ to the sinner as a notice to repentance I know of no scriptural authority whatever, whether that motive take the form of terror, or of love. To the believer the love of Jesus is continually presented as the great, all powerful, all prevailing motive to godliness; but to the careless and unbelieving He is never thus presented. Our fathers dealt much *in terror*, and mistaking the words of Paul, which are strangely mistranslated in our authorized version, their favorite text was "By the terrors of the Lord we persuade men." Many, now made aware of the gross mistake involved in this application of the text, which really refers to the apostle himself and not at all to the Corinthians, have to a great extent ceased thus to misapply it. Convinced also that terror, however excited, never leads to anything better than a selfish desire to escape punishment, these have substituted the love of Christ as the great motive to penitence and faith. But this course, however good the intention, or however certain it may be that Divine love manifested in redemption *ought* to win every heart, is an equally mistaken mode of procedure.

The love of Christ "constrains" a believer to *much*; it never constrains an unbeliever to anything. The love of Christ is therefore in Scripture never brought before the sinner as a notice, either to repentance or to anything else; nor is He *there* even pressed upon the unbeliever as the appointed way of deliverance from eternal death. He is always and only set before him as the sole remedy for moral incapacity. He is the Saviour from sin of all who come to Him *feeling* the weight of their transgressions. He is the strength of those who, conscious of their weakness, yet long to live above themselves and the world. But He is nowhere represented as doing anything for men who are unconvinced of the evil of sin, of the eternal beauty of righteousness, and of the certainty of a judgment to come. The "Comforter" (or monitor) now represents Him in the world, and what the character of His teaching to the world is, we have already seen.

Nor is it difficult to see why this divine action on mankind at large is limited. For, as Vinet has well expressed it, "While in the sphere of material things, the satisfaction of our wants



is the principle thing; in the sphere of Spiritual life the existence of religious wants is the thing to be wished for, since their satisfaction has been already provided for, and can never fail." But this satisfaction cannot precede a sense of want, nor can the sense of need be called out by any forcing process on the part of man. It must, in order to be obtained, be voluntarily sought. There must be the will to accept the forgiveness of God with a consciousness of its results, before forgiveness can either give peace with God, or create power to love His holy will; for "wherever there is Christian faith, there is, with the belief of what is true, the desire of what is good, and the choice of what is right."

I know it may be retorted in reply to my assertion, that Christ did not plead with sinners; did not Paul say, "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God!" Doubtless these were his words, but to whom were they addressed? To Corinthian believers, not to the careless and unbelieving. They were spoken to men of whom but a little before he had said, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart." We may stumble as we will at believers being bidden to be reconciled to God but the fact that they were so besought is certain, and the object of such address is declared to be that they might not receive "the grace of God in vain." (2 Cor. iii. 3 and v. 20.)

Let no one, then, wilfully perverting what has been said, exclaim in bitter irony, "Are not sinners, then, to be pointed to Christ? Is the poor wanderer not to be led to the only Saviour of the lost?" Such persons must know that no one disputes the propriety of their being invited to the Redeemer. That which has been asserted is, that men must not be led to suppose that Christ waits for them before they feel the need of Him; that they ought not to be addressed in language appropriate only to the believer, while they are yet hardened in unbelief; that it is not possible for a man to think of Christ aright before he has been made conscious of the evil of sin; that he cannot really avail himself of the Redeemer while he seeks only deliverance from punishment; that the salvation Christ brings is salvation from the power and love of evil. Motives so low and selfish as are those that operate on a man while in unbelief, are never transforming, and no higher or better motives can ever be excited in an unbeliever's mind by human treat-

ies, or by considerations which involve nothing better than a dread of futurity.

What men really want, in addition to the pardon which removes all obstacles to their salvation on the part of God is, *Holiness*, conformity to the Divine will: Love, proceeding from a consciousness that the pardon granted is itself love to one "dead in trespasses and sins," love manifested to an enemy while the enmity exists. But as I have before said, this love to God supposes a change of character, a change which can only be effected by the Spirit of God, calling forth the voluntary co-operation of the sinner; for it can never be too often repeated, a holy character cannot be created except on the condition that man shall work out "his own salvation," while, and because, God is working in him "both to will and to do of His good pleasure."

### THE SCRIPTURE UNSCATHED:

BEING A REPLY TO B. F. UNDERWOOD'S STRICTURES ON THE PROPHECIES OF HOLY WRIT.

BY WILBUR F. BRYANT.

MR. EDITOR. I will not burden you with apologies for my tardiness.

Since writing my first article, I have received a private letter, charging me with inconsistency. The writer thinks that my extreme High Church proclivities forbid the position I assumed in my former letter. This is not the place for personal defense.

IV. THE FULFILLMENT: Moral evidence is of two kinds, to wit: legal and historical. Simeon Greenleaf has written a most excellent work upon the former kind, and the arguments of the able council in the late great trial in your city, is an excellent exemplification of the application of the principles laid down by Prof. Greenleaf. C. F. Volney, in his lectures before the Normal School of Paris, gave the world some idea of what historical evidence ought to be; and, before him, Gibbon gave to man the best application of those principles which have made his name a synonym for fidelity.

Under my fourth and last caption, I propose to argue from the principles of historical evidence, which, by the by, has never been accurately defined.

But I shall endeavor myself to be so circumspect in the election of my witnesses as not to expose them to the impeachment of the most fastidious shyster.

The first three predictions mentioned in my first letter were, (1) Jerusalem would be legalized,

(2) Jerusalem would be taken, (3) Jerusalem would be razed. The predictions are literally fulfilled. In proof of my position, I will call to the stand Flavius Josephus, a Jew, and a Pharisee, a historian who wrote under the auspices of a Pagan Emperor. Josephus is careful to say very little of either Christ or his followers. He is the last man to be accused of any partiality for Christ or Christians. Hear him: Turn to *Jewish War*, bk. V., Chap. xii., Sec. 2. Read there a description of the "trench" which the enemies of Jerusalem "cast about" her. In the next paragraph we read: "So all hope of escape was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men wandered about the market places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seizes them." I might multiply my quotations *ad infinitum*.

After reading the above from Josephus, turn to Lk. xxiii. 28: "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children."

Titus, the Roman General, took Jerusalem September 2nd, A. D. 70.—*Dr. Wm. Smith's History of Rome*. "And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpiceus [Elul, which answers to our September, nearly].—*Josephus' Jewish War*, bk. VI., chap. X.

Jesus said to his disciples (Matt. xxiv. 2,)

"Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." A. V. The foregoing prophecy related to the destruction of the Temple. In the previous chapter Jesus had said of Jerusalem itself: "Behold, your house is left unto you desolate." Now let us turn to Josephus for the fulfillment. At the commencement of the seventh book of the Jewish War, we read: "Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any had there remained any other such work to be done) Cæsar gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Pharsaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared in order to afford a

camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of a city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that come thither believe it had ever been inhabited." So much for Josephus.

Jerusalem had lain in ruins about forty-seven years, when the Roman Emperor, Aelius Adrian, while visiting the eastern part of his empire, came to the spot where Jerusalem once stood, and found the city all level with the ground; and the Temple trodden under foot. There were only a few houses standing about the spot. He then formed the resolution of rebuilding it; but his design was not acted upon till near the close of his life. The Jews grieved by despair, broke out in open rebellion. The ring-leader of this insurrection was one Barchochad, who appears as a sort of Hebraistic Spartacus. He was one of those singular characters in history who possess genius for achievement, and magnetism for organization; but whose surroundings are adverse. With a wider theatre for action, the man styled in history "a vile robber" might figure as a "hero." Then, instead of a Barchochad, we should have a Bonaparte; instead of a Philip of Mt. Hope, a Philip of Macedon; instead of a Spartacus, a Sherman; instead of a Turpin, a Tamerlane.

"Of the great names which in our faces stare,  
The General Boone, backwoods-man of Kentucky,  
Was happiest 'mongst mortals anywhere;  
For killing nothing but a bear or buck."

Barchochad signified; "the son of a star;" and the possessor of that euphonic name declared himself to be the person prophesied by Balaam: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." (Numb. xxiv. 17.) It is probable that Barchochad made himself master of the New Jerusalem; but he was at length beaten, and the miserable remnant of the City of David was entirely demolished. It was estimated that five hundred and eighty thousand men perished from among the Jews, in this war; but this does not include such as died by famine, and pestilence. The Romans sucked and demolished fifty of the strongest castles, and nine hundred and eighty-five towns in Judæa. Of the Jews who survived this second slaughter, "an incredible number," says Bishop Newton, "of every age and sex, were sold like horses, and dispersed over the face of the earth." (*Dissertations on the Prophecies*, p. 308. It is a sufficient com-

mentary on this remarkable work to say, that it has never been answered.)

Let us pass over a couple of centuries. Julian, sycophant the "apostate," was born A. D. 331. He was the son of Julius Constantius by Basilina, his second wife, and the nephew of Constantine the Great, who pretended to have seen the cross in the heavens with this inscription: "*In hoc signo vinces.*" Julian was six years old at the time of his uncle's death, and except his elder brother, Gallus, was the only person of the imperial family who escaped the murderous fury of Constantine's sons. During his youth he was imprisoned for six years in the strong castle Marcellum, near Caesarea, and about seventy miles from Jerusalem. At twenty-three years of age, Julian lost his brother. The next year he went to Athens, to pursue his studies. He was the fellow-student of Basil and Gregory, the Nazarene. The study of the Greek Philosophy, probably led Julian secretly to discard Christianity, and adopt Paganism. At thirty years of age, Julian became Emperor. (*Smith's Classical and Bib. Dict., Gibbon's Dec. and Fall.*) Julian reigned but two years, when he died while prosecuting a war against Persia. There is a striking analogy between this man and Alexander the Great. Both were of royal blood, both were taught by Grecian philosophers, both were distinguished for their prowess, both were pagans, but both were distinguished for their tolerance of others' religions, in general, and particularly to Judaism; each became monarch upon the sudden and unexpected death of his predecessor, and each was on unfriendly terms with said predecessor; both died at the same age, while carrying on a war against the same people, and nearly in the same locality; and, last of all, each tried to foil the fulfilment of God's decrees without effect, though the Macedonian was innocent of any design.

Julian, despite the abuse that has been heaped upon his devoted head, is one of the noblest characters in history. He is the one to whom Byron alludes:

"To keep *one* creed's a task grown quite Herculean,  
Think you not so, my Tory, ultra-Julian?"

I should not have expatiated so elaborately upon this son of Cæsar, but I wish to contrast him with a certain son of a carpenter, mentioned in my letter of last September.

In the year 262, (nearly four centuries after the Galilean male-factor had thundered from Olivet his terrible malediction against Jerusalem) Julian, the Roman emperor, resolved to make Christ a liar. He accordingly issued a decree to

the Jews, allowing them to rebuild their Temple. The devoted race needed no second invitation but came with their proverbial zeal to the work. This conduct of Julian was in marked contrast with that of his predecessors. Aelius Adrian had erected a temple to Jupiter Capitolinus upon Mt. Moriah, where the Temple, (that temple proposed by David, built by Solomon and Hiram, and enlarged by Herod,) once stood on the ancient site of Araunah's threshing floor. Adrian build a city about it, which he called after himself, Aelia; and the name of Jerusalem was forgotten.

But let us not forget Julian. The Jews came obedient to the call of Rome's great monarch. For four hundred years they had smarted 'neath the lash, and groaned beneath the yoke of Pagan and Christian Emperor, equally intolerant. They are eager for the work,—but let Edward Gibbon tell the story. My friend, Mr. Underwood, knows him, and will not charge him with being over friendly to Christ or his followers.

The vain and ambitious mind of Julian might aspire to restore the ancient glory of the Temple of Jerusalem. As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the Imperial sophists would have converted the success of his undertaking into a specious argument against the faith of prophecy, and the truth of revelation.... At the call of their great deliverer, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple, has, in every age, been the ruling passion of the Jews. In this propitious moment, the men forgot their avarice, and the women their delicacy. Spades and pick-axes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of a whole people." After referring to a phenomena which he proceeds to relate, the writer goes on to say: "This public event was described by Ambrose, Bishop of Milan, in an epistle to the emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzen, who published his account of the miracle before the expiration of the same year. The last of these wri-

ters has boldly declared, that this preternatural event was not disputed by the infidels, and his assertions, trange as it may seem, is confirmed by the unexceptionable testimony of Ammianus Marcellinus. The philosophic soldier, who loved the virtues without adopting the prejudices of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the temple of Jerusalem. 'Whilst Alypius, assisted by the governor of the province, urged, with vigor and dilligence, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.' Such authority should satisfy a believing, and must astonish an incredulous mind."—*Decline and Fall*. Vol. II. chap. xxiii., ps. 341, 342, 343, 344. The foregoing passages speak for themselves. They need no comment. How much they say for the fulfilment of the prediction, to wit: "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Let the candid reader judge.

Jerusalem has been ruled by Arabians, Turks, Egyptians, Mamelukes and Franks. It was long a bone of contention between the followers of the Cross, and the followers of the Crescent. On the plains of Palestine, Peter of Amiens, Saladin and Walter the Penniless, immortalized their names fighting for—an empty sepulchre.

It is late in the day to attempt to assail the authenticity and veracity of the book which has withstood the assaults of every critic from Porphyry to Paine. The fulfilment of whose prophecies brought Gibboñ to his knees; and the majesty of whose truths extorted praise from the unwilling lips of Rosseau.

Mr. Editor, what you and I say will be forgotten. But God's words are *tried*; and now let your readers of every description, put the Carpenters Son in one balance, and the Negro fortune-teller in the other. Which kicks the beam? Perhaps it is well that I have not space, in *this* article, to notice details, as these have been sufficiently noticed by others. But I have noted enough, I think, to warrant me in saying of the victory, *Tuum est, Christe.\* Semper Eadem.*

*Lebanon, N. H., Jan. 1876.*

\* It is thine own, Christ.—Ed.

## IS GOD IN A DIFFICULTY?

BY ELD. S. W. BISHOP.

I heard an Adventist preacher, a few Sundays ago, make the following remark, in a Sunday discourse: "I believe that Scripture that declares that God has no pleasure in the death of the sinner; and I believe God will save all he can in harmony with his government." How many God will save, or try to save, the brother did not attempt to tell us; but his statement of what he believed threw me into a train of thought. The question arose in my mind, whether indeed it is true as stated the Sunday before in the same place, by an intimate friend of mine, also an Adventist preacher, that "It is the chief end of God to glorify and bless the creatures he has made." I most sincerely believe that both statements are correct.

That God loves every child of our race,—*the world*,—as none but an infinite God can love, none will question who give credit to the plain declarations of the holy Scriptures. This, almost all professed Christians admit. Now, unless God's government, as some honestly suppose, stands in the way, he will do all that his love dictates for the good of the men and women He has created. But how many has He made? Some tell us that God never made but barely one man and one woman; but the inspired Paul has declared that God made the world, and all things that are therein; and that *He* made of one blood all nations of men. (See Acts xvii. 24, 26; and chap. xiv. 15. Psa. cxlvi. 6.) All these Scriptures declare in the plainest language that God created the heavens, earth, and sea, and all things that exist in them. This settles the question that God is the maker of all flesh; that not one being exists on the earth but by the exercise of His creative power. When God has made man He created Him free as to the exercise of His own will. To assume the opposite of this, is to charge God with infinite folly, and to declare, virtually, the plan of God through Jesus Christ to be a mere farce; and His dealings with the children of men to be characterized by deception, and hypocrisy. If God has created man with no power to control his own will, and has fore-ordained, and predestinated everything, in minute detail, that ever has, or ever will occur in the life, thoughts, feelings, motives and acts of all the people he has created, as some aver; what use is there of a plan of redemption at all? The plan will change nothing; for, from eternity, God decreed unalterably that no man except such

as he had fore-ordained to eternal life could by any means believe in Christ and be saved.

According to this view, the only effective plan is this,—God has, by his creative power made a certain number in just that way, that they cannot possibly be saved, come what will; and he has created and so endowed another portion of mankind that it is utterly impossible for them to be lost, let matters turn as they may. Yea, it does not matter how bad they may act, they cannot be lost: for an advocate of this system wrote me, in a private letter, that the “*sheep* sometimes go as far astray as the goats.” But, according to this theory, they are just as much sheep while they are doing the works of the devil as if they were working the works of God.

Another, and now the principle advocate of this system, once said: “Some of the elect may now, perhaps, be drunk and in the ditch.” They are, of course, just as much “the elect” when drunk as they are when sober; yea, more. God “fore-ordained” that they should get drunk, and how are they to be blamed? I ask again, with this view, what need is there of a Christ, or a plan of salvation through Christ? It changes nothing whatever; everything was unalterably fixed before creation began, and therefore this blasphemous notion virtually charges God with making a great ado about nothing.

I have said, it virtually charges God with practicing deception, and hypocrisy. Let me prove it. Take the case of Cain. In the result of Cain’s offering not being accepted, we read that “Cain was very wroth, and his countenance fell.” “And the Lord said unto Cain, Why art thou wroth?” What sort of a question is this? If I had been in Cain’s place, and the doctrine of fore-ordination, as some now hold it, is true, and the Lord had asked me why I got mad, I should have answered him, Lord it is because you fore-ordained that I should get angry. If I had been placed under *these* circumstances, I should have been ashamed of my question.

But this is not all. *No, no*; there is more and worse still to come. The Lord said to Cain, “If thou doest well, shalt thou not be accepted? and unto thee shall be his desire, and thou shalt rule over him.” If Cain was predestinated before he was born, not only to do evil and that not for himself only, but was fore-ordained to be the progenitor, and head of an accursed seed, it is not only folly but hypocrisy for Him who predestinated him for the work, to hold out promises of good to him if he would do well. If this monstrous theory be true, God knew he could not do well; and it was mockery for Him to suggest any such

thing to him; for he had decreed from eternity that he, and his seed should do evil all the time. And why does God charge him with sin for doing what He had pre-determined he should do? If God decreed that Cain or any one else *shall*, irrespective of any choice or will of their own, commit certain acts, by so doing they do the will of God just as much, and just as certainly as those who by God’s decree are compelled to pursue the opposite course. How then can the doing of those acts be *sin*? Is it sin to do what God compels us to do? to do God’s decreed will? In such case, God alone is responsible; and it is bare-faced injustice to punish any being for doing what God himself has appointed him to do by His unalterable decree.

The case is like this: Suppose I should profess unfathomable love for my child, and then should tell him if he put his hand in a certain drawer that contained treasure I will whip him till he dies. The child has no will of his own to transgress this command, but I take hold of his young and feeble arm, and by my superior strength I force his trembling hand into the drawer, and then charge him with the act of transgression, and whip him till he expires under my lash! what would all the world say of me? What would be the out-gushing feelings of the hearts of even my predestination friends? I should be branded as a consummate hypocrite; a black-hearted villain; a fiend in human form.

Predestinationists, of to-day, charge God with dealing not only with Cain, but with the entire antediluvian world, the inhabitants of the cities of the plains, the Amorites, the Amalakites, the Egyptians, the Babylonites, the Israelites; yea, *all* unbelievers, on precisely this principle. It is charging God with greater injustice, hypocrisy, deception, and cruelty, than we would tolerate one hour in one of our fellow men. Endless torture with an opportunity, unimproved, to escape it, is sufficiently horrible; but there is not a thousandth part of the detestable horror connected with the presentation of that doctrine, as there is in the blasphemous notion that “God has fore-ordained, [or, “Predestinated,”] whatsoever comes to pass.”

Does God love the *world*? So He declares over and over again. Did He devise a plan sufficiently broad to save all the race? Certainly. Has He invited all to come and be saved? Yes. Read Isa. xlv. 22, 23. Psa. xxii. 27. John iii. 14–17. Rom. v. 12–19. 1 John ii. 2. chap. iv. 14. 2 Pet. iii. 9. Heb. ii. 9. 1 Tim. ii. 1–6. These and many other Scriptures that might be quoted, declare plainly that, (1.) God’s love extends to all the race; (2.) His plan through Jesus Christ

is made for the race; and (3.) That plan will eventually be presented to all the race for their acceptance or rejection. Why not? There is surely nothing in God's government to prevent. We have seen that no government founded on unconditional decrees stands in the way; and if "God has no pleasure in the death of the wicked;" if it is "the chief end of God to glorify and bless the creatures He has made," and there is nothing in His government to prevent the course of His infinite love, He will give that race, that came into being by the special act of his creative power, an opportunity to hear, and believe the gospel, and be saved in an endless life.

Let us remember that God's government over the race, is simply His devised plan to save the race. If, therefore, infinite love dictated the plan through Christ, the government of God is of necessity the fruit of that same infinite love. To suppose that infinite love in dictating the plan, shall make an arrangement that will thwart infinite love, and defect infinite justice in the carrying out of that plan, is to charge God foolishly, and to suppose Him to be altogether such an one as ourselves. He is more generous than wise. If God's love for the race impelled him to arrange a plan adapted to the wants of, and sufficiently broad to save the race, as the Bible plainly declares, that plan being the form of government He has instituted for the race, we are driven to the conclusion that nothing short of a full presentation of that plan, with its conditions, to every member of the race can justify the wisdom, power, and benevolence of the great undertaking. The wisdom, love, and power of God, will be justified in the eyes of every member of our race in God's due time; so that if any of the race are lost in eternal death at least it will be, not for the lack of an opportunity to believe the Gospel and be saved; but, because of their own choice—the free exercise of their own will: they refuse to believe and obey the Gospel. This plan addresses itself to our reason; is in harmony with the plain teachings of the word of God; and I love to believe it.

May God enable us all to believe and obey the Gospel of Christ; lead holy and consecrated lives, and in a little while we will lay off the pilgrim garb, and put on the wedding robe: lay aside the crown of thorns, and receive the diadems of kingly authority, and sit and rule on David's throne with David's royal Son; be "kings and priests unto God and Christ," to work in immortal joyfulness in bearing the knowledge of the glory of God to them that have not known his glory, on, and on, into the "endless succession of ages." Amen, and amen.

West Meriden, Conn., Feb., 1876.

### THE BLESSING: WHAT IS IT?

"In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."  
—(Gen. xx. 18.)

The above promise contains and reveals God's purpose to bless the world; and that too, because Abraham obeyed His voice. This is the ultimate, and central promise, which runs through the whole Bible. The blessing will finally become complete. It will eventually take the place of every annoyance.

In place of having wicked rulers over the nations, God will put in such as will be just; ruling in equity. In place of bad governments over the nations, there will be *one* universal good government over all nations. In place of the nations being at war with each other, they will learn war no more. In place of fear and danger, there will be none to molest, or make them afraid. In place of oppression and injustice, love and righteousness will prevail: for a king will reign and prosper, and execute judgement and justice in the earth, before all the families of the earth can be fully blessed. In place of barrenness and unfruitfulness of the soil, the earth will yield her increase. In place of ignorance, bigotry and superstition, the knowledge of the Lord will cover the earth, as the waters cover the sea. In place of the great mass of the race having no fear of God before their eyes, all the ends of the earth will remember and turn unto the Lord. In place of a scattered few worshipping the Lord,—all nations whom God has made will come and worship before Him, and glorify His name.

In place of one denomination worshipping God in one way, and another in another way, they will all worship, *believing* the same things; for their watchmen will see eye to eye, *speaking* the same things. In place of sorrow and sighing, sorrow and sighing will flee away. In place of the blind feeling their way in the dark on the earth, the eyes of the blind will be opened and the ears of the deaf will be unstopped, the lame shall leap as a hart, and the tongue of the dumb sing: for, in the wilderness shall waters break out, and streams in the desert. In place of sickness among the inhabitants of the earth, the inhabitants shall not say, I am sick. In place of tears, all tears will be wiped from off all faces. In place of pain, there will be no more pain. In place of death, there will be no more death. In place of the curse of being on all the earth, there will be no more curse; but the Throne of God

and of the Lamb shall be in the Holy City, New Jerusalem; and His servants shall serve Him; and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the Sun; for the Lord God giveth them light; and they will reign for the ages of the ages.

These sayings are faithful and true, and the Lord God of the Holy prophets sent His angel to show unto His servants the things which must shortly be done. And they sing the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art Holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

The more we search, and research the divine promises of God, the more we will feel like exclaiming with Paul; "O the depth of the riches and wisdom and knowledge of God! How unsearchable his judgments, and untraceable his ways! For, who knew the mind of the Lord! or, who was His Counsellor? or, who first gave to him, and it shall be given to Him again? Because out of Him and through Him, and for Him are ALL things. To Him be the GLORY for the ages. Amen.

W. H. WHITMAN.

Box 1080, Galeburg, Ill.

### A BIRTHRIGHT CLAIM TO A TRIAL.

PROF. JAMES G. CLARK, the widely known poet and singer of western New York, thus wrote in an Albany letter to the Rochester (N. Y.) "Daily Union and Advertiser."

"I may be wrong, but I am firmly of the opinion that bad children, and bad men and women, will not be quietly locked up in the lower story of the Here-after, and that all the so-called 'good people,' are going into the upper story to sing psalms and enjoy themselves generally, out of sight and hearing of the scenes and sounds underneath. In other words, I believe that our responsibility extends into the other life, and those rich and dainty 'saints' who have wilfully or ignorantly neglected 'the least of these little ones' in this world, will be compelled to do 'home missionary work' in the world to come, or be eternally shocked by the conduct of 'bad children,' who have a birthright claim to reformation somewhere in the economy of existence. Why not?"

The above sentiments from a highly cultivated mind are significant as showing how thinking

people are breaking away from the old theological notion, purely of human origin, that only a precious few "good people" called the "elect," are to partake of the "blessings" dispensed in the "hereafter" out of sight and hearing of the unfortunate masses who never had a chance of elevation to the "upper story," where God's love and blessings are supposed to be confined.

I have been led to reflect, How many poor, selfish Christians there are in the world! To them the idea is almost unbearable that God's love should embrace more than a few, upon whom He should lavish all His blessings; and they tremble at the bare mention that God's love, in its great breadth and depth, embraces the ignorant masses. Possibly they fear that the extension of grace so as to bring the masses of Adam's children to "the knowledge of the truth," may eventually so increase the number of the saved that they may be crowded into a "back seat," and be eternally tormented by seeing God's blessings lavished upon the multitudes on whom they had looked down in this life as "natural brute beasts made to be taken and destroyed." They forget that God "made of one blood all nations of men," and, hence, the masses who have died in ignorance of the glad tidings, have at least as good a "birthright claim" to an opportunity of securing some of the good in the "hereafter" as the more favored few. When we find men thrown into a paroxysm of agitation at the mere mention of there being hope for Judas, we may be sure that they lack much of that love and compassion for perishing humanity which caused the Eternal One to give his only begotten Son to seek and save the lost, even the lost sheep of the house of Israel.

I rejoice to see light breaking upon our world that completely vindicates the character and government of God from the dishonoring claims of man-made theology. Let the good work go on. Let men be convinced that death does not terminate their responsibility, that in "the ages to come" God "will have all men" "come to the knowledge of the truth."

WM. H. SPENCER.

Rochester, N. Y.

### A PROPHECY ILLUSTRATED.

BY ELD. N. H. PALMER.

"Drop down, ye heavens, from above,  
And let the skies pour down righteousness;  
And let righteousness spring up together;  
I, the Lord have created it." Isa. 45: 8.

This sublime poetic imagery is naturally illustrated in the Scriptures thus:

• "God covereth the heavens with clouds;  
He prepareth rain for the earth;  
He maketh the grass to grow upon the mountains." Psa. 147: 8.  
"He watereth the hills from His chambers,  
He causeth the grass to grow for the cattle,  
And herb for the service of man;  
That he may bring forth food out of the earth;  
And wine, ... and oil, ... and bread." Psa. 104: 13, 15.

It has also a spiritual significance which may be expressed or illustrated thus:

1. "Drop down, ye heavens from above:"  
"They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

2. "And let the skies pour down righteousness."  
"Behold the Lord cometh with ten thousand of His saints." Jude, 14. "He cometh in the glory of His Father, with the holy angels." Mark 8: 38. "The Lord Jesus shall be revealed from heaven with His mighty angels." 2 Thess. 1: 7.

3. "Let the earth open, and let them bring forth salvation:" "Them which sleep in Jesus will God bring with Him." 1. Thess. 4: 14. "The dead in Christ shall rise first." 1. Thess. 4: 17.

4. "And let righteousness spring up together:" "We shall not all sleep, but we shall all be changed." 1. Cor. 15: 51. "The Lord shall descend from heaven with a shout, and the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord." 1. Thess. 4: 16, 17.

5. "I the Lord, have created it:" "This is the Lord's doing: It is marvelous in our eyes: This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118: 23, 24.  
*Dalton, Ga., Jan. 1876.*

### ALL THINGS FOR GOOD.

"We know that all things work together for good to those who love God."—ROM. viii. 28.

God hath said all things, every joy and sorrow,  
Bright hopes fulfilled, and aspirations crush'd;  
The opened grave, the sweet and soothing music  
Of tender loving voices early hush'd.

The buoyant step, the wasted form and feature,  
The bounding pulse, the feeble languid flow,  
The sunny hour, the dark and low'ring tempest,  
Bursts of glad song, and wailing notes of woe.

Poor finite sense will sometimes doubt the promise,  
Fail to discern how all for good can be;  
The tear-dimmed eye in each dark dispensation  
Scarce a faint shadow of His love can see.

Yet he saith "all things:" hush'd be each misgiving,  
Though now infinite wisdom hath conceal'd  
The gracious purpose, the intended blessing;  
In the hereafter all shall be revealed.

Oh, for implicit trust, for faith unbounded,  
'Mid floods and tempests to be still and know—  
Thus far may swelling surges reach, no farther:  
He will not suffer them to overflow.

A few more storms, ah! then the restful haven,  
Soon shall we see the bright, the eternal shore,  
Behold the Saviour in His advent glory,  
And live and reign with Him for evermore.

Sweet precious hope, beyond expression soothing,  
Who knows how near our blessed Lord may come:  
Each morn we near the joyful consummation,  
Each sunset sees us nearer rest and home.

HELEN WINTER.

—Selected.

### THE BROODING OF THE SPIRIT.

Every genuine teacher acknowledges the use of analogy in conveying instruction. By itself, analogy may perhaps be said to prove nothing. Be that as it may, we are disposed to think, in our studies of divine revelation, we shall act prudently if we confine our employment of the analogical argument to the three offices following; namely, (1) to set us on the right path for finding truth; (2) to help us to communicate truth when we have found it; (3) to conform arguments which afford more or less of probability without being altogether conclusive. To these uses of analogy we shall endeavor to confine ourselves in the two articles on Creation and Redemption, of which this is the first and mere introductory.

Our leading assumption will be, that between the Divine Work of Creation and the no less Divine Work of Creating Anew, there will certainly be found a number of beautiful and helpful resemblances which it is our privilege to observe and ponder. That we begin with an assumption is no reason why we should end there. If verisimilitude do but conduct us to verity, for both we can afford to be thankful. For the present we content ourselves by observing that, —**ONLY LIFE CAN PRODUCE LIFE.** The creation of the heavens and the earth is attributed to God (Gen. i. 1). But God is the fountain of life, He is the living God. All forms of life, there-



fore, are to be referred to Him as their ultimate and all-adequate source. Next to this broadest generalization of faith comes (in verse 2) the first assertion of a life-giving Agency that our Bibles contain. The *earth*, by some means, has become, —whether by the initial act of creation, or by subsequent catastrophe, matters nothing just now,—a “*tohu and bohü*,” a waste and a void, a devastation and a desolation. Darkness, moreover, is on the face of the roaring deep,—is on it abidingly; for the proposition is “a descriptive proposition:” we do not see the darkness come, but we find it there. Dismal indeed sounds the hollow mocking of that “*tohu and bohü*,”—whose dull, inarticulate moaning, ever repeating itself, coming in with a groan, going out with a sigh, seems the very climax of audible despair. But this picture of hopelessness is made the more appalling by the existence of the enshrouding, restraining darkness; whose prescience tells the treble tale of nothing to see with—nothing to see—nothing to be seen.

Nothing? We must recall the word. At no moment are we allowed to find creation so utterly left. The desolation cannot be denied, nor can the darkness; “*but*”—blessed monosyllable of hope!—“*but the spirit*” . . . ! With the word *spirit*, hope begins to be intoned; for is not *spirit* symbolized by every *breath* of life, by every *breeze* of health, by every *blast* of power? “The Spirit of God”—of “Elohim”—“the putter forth of manifold powers”:—and why not then of the power to dispel this gloom, and to hush this dismal wail? But wait: let us spell out a little more. “The Spirit of God is”—more than merely “moving,” is—“brooding on the face of the waters.” This revelation at once suggests to our minds a number of welcome thoughts.

The image of “brooding” conveys the following three ideas: (1) *life*; for that which broods lives; (2) *love*; for that which broods loves; (3) *production of life*; for that which broods does, in this very way, seek to reproduce itself and to find objects on which to rest and delight.

How feeble from this point of view appears the verbal criticism which would here fain content us with “a wind of God!” Indeed we are not content; we should deserve to be cheated if we were. Finding ourselves in a region of highest creating life—life on which is shed the fragrance of the most tender, patient, out-going, self-imparting love—we unhesitatingly prefer “*spirit*,” as alone adequate to render the *ruach*

of the Hebrew, and translate the clause “but *the Spirit of God* (is) brooding on the face of the waters.”

But now comes the question: Is it for nothing that the Spirit of God thus broods? Does no life spring from the brooding of the living Spirit of God? We know, indeed, that it has been customary in modern times to overlook this preliminary brooding, and pass on at once to the spoken word: “He spake and it was done,” &c. And so we seem to be threatened even here with the old controversy as between the conflicting theories of Spirit alone and Word alone: the which controversy, however, be it known, cannot be permitted to impede our course. Perhaps if the *contents* of the Word were only measured with due care, the place and promise of the Spirit would be found clearly enough revealed therein. Here, at least, it were quite inexcusable to let go the revelation of primary, preparatory, productive and abiding work done by the Spirit of God; and that for two or three reasons. (a) The First Day does not begin with light but with darkness. “And the morning and the evening were the first day” would be a very modern rendering. Better far the well-known “authorized” version. Better still the original words, which for our purpose may perhaps be thus represented “*so it becomes evening, so it becomes morning,—one day.*”

Now since, plainly, the shining of light cannot make evening, are we not forcibly thrown back on the antecedent darkness wherein the Spirit of God has been brooding? We see not how this can be denied; and hence do assuredly conclude that the first of the six creative days starts with the life-giving action of the loving Spirit of God, and that the whole series of those days is fundamentally grounded therein. (b) Accordingly, the sequel indicates that the *Word* of God calls forth into form, activity, order and beauty, germs of life which the Spirit of God has already deposited: “Let the earth bring forth,—“Let the waters bring forth” (comp. verses 11, 12, 20, 21, 23). These statements implement that of the “brooding” in verse 2. (c) Striking to say, although the generative action of the Spirit is not *here* formally associated with the first forth-shining of light; yet such a connection is implied by the remarkable words of the Apostle Paul (3 Cor. iv. 6), “The God that said: Out of darkness light shall shine!” (so the true text). How wonderful: Not into *darkness*, light shall shine; but “*out of darkness.*”

And how strange,—if we overlook the Spirit's brooding. For if "out of nothing, nothing comes," certainly out of mere, dead darkness, LIGHT could never come. But, in truth, this darkness is not dead: it is impregnated darkness, for the Spirit of God is brooding within it. It contains latent light. At the morning call of the Creator, the latent becomes luminous—the hidden is revealed. The prolific evening prepares for the vocal morning. The silent and veiled work of the night is revealed by the dawn of day.

In creation, life antedates light. Life is the parent of light in all its various forms. This is one of the first great lessons conveyed to us by the story of Creation.

How far, and in what way, this lesson is repeated in the story of Redemption, may not be so very easy to determine. That it is therein re-conveyed, there can be no reasonable doubt.

Whether there be,—in the midst of the chaos of human rebellion, where Christ has never been seen and God is unknown,—a corresponding work of brooding carried forward by the Divine Spirit, and graciously intended as preliminary to the light-revealing word of the Gospel, is assuredly a very interesting question. In this form, however, it scarcely comes within the scope of the present inquiry.

Moreover, if we could venture upon it, we should perhaps find it necessary in pursuing it, to ask whether the direct teaching of Scripture thereupon did not require us to make a distinction between (I.) The immediate, and (II.) The mediate action of the Spirit of God on the waste and void world of dark human nature. By the "immediate" we mean—apart from the agency of man on man, the saint on the sinner; while by the "mediate" we intend—the action of the Spirit of God in and through those reclaimed ones in whom as the Divine Paraclete, He graciously dwells. Personally, we are disposed to think that the direct biblical evidence ranges itself with more force under the head of "mediate" than under that of "immediate;" bearing in mind, as we do, our Lord's great word on the subject (John xiv.): "whom the world cannot receive." And here, in an especial manner, we must forbear to press the analogical argument. Let us assume that it is in direct evidence, that, as the Spirit brooded in the pre-existent darkness of matter, so does He brood in the pre-existent darkness of mind. Granting that: it may still very well be that the manner of the brood-

ing in the one sphere shall be found to differ exceedingly from its manner in the other.

There is this to be said in the most unreserved terms: It is utterly alien to the reverent mind to feel the smallest desire to fence in and straitly circumscribe the ways of God. For his own part, the writer is free to say that he would feel immensely indebted to any man who should treat with freshness and with biblical power the portion of this subject which has been indicated above. He feels disposed, if he might dare to say so, to help any man to get well started on that track. Perhaps a plain question or two will not be deemed offensive. (1.) Do you believe that there is an "immediate" action put forth by the Spirit of God on the minds of unregenerate men, altogether prior to any knowledge of the word of truth, though intended to prepare the way for that word? (2.) If you do, will you kindly direct us to the evidence that it is so? Not presuming to say that such a discussion would be suitable for the pages of this Magazine, all that the present writer will add is this: he craves to see a discussion of this theme, adapted to the present day. If anything extant is at all commensurate with the subject, he is in ignorance of its existence. At least, every age brings new demands; and this seems to be one in ours.

Putting off this querulous mood, we come back to speak out what we do believe. We believe that only life can produce life. We believe that the Spirit of God is the author of life—in Redemption as truly as in Creation. We believe that all Christian men are called into direct fellowship with the Spirit of God in respect of the emptiness and desolation and darkness caused by sin. And we believe with full assurance of understanding and heart, that the brooding lying at the base of the old creation finely adumbrates a brooding equally fundamental in the new. We have done with exegesis, for the moment, having set foot on ground where unity of heart brings all voices into accord.

Undeniably so it is,—that nothing can better symbolize the outgoing of the Spirit-moved Christian heart towards the outlying world than the fluttering, hovering, clinging, yearning, patient, warming activity of the Spirit of God at the commencement of the Six Days' work. We have no vocabulary so choice, as that which is thus provided, to express the finest sympathies; for example, of the Christian mother, yearning with unutterable love over her children; the teacher in the Sunday-school, looking with pity on the neglected ones around him; the genuine evangelist, spending and being spent for those he hopes to win; the Christian neighbor, hoping

by many a winsome deed to gain a foothold for the Lord. It is brooding: nothing so much as that. It is life throbbing with the mighty impulses of blessed love to bring others to life and light and joy.

Nor can it well be doubted that, as a rule, love must be felt ere light will be seen. The preliminary brooding is required in order that the light-evoking word may take effect. When men have come to feel the sympathy of Christians whom they have seen, have they not within them a foundation for believing in the sympathy of the Christ whom they have not seen? Jesus Himself when on earth, first did good, and then asked for faith. Would He not adopt the same plan through His members now? Suppose that method in process of being pursued in a given instance; and a human heart gradually opening itself to receive the message of which nevertheless it has as yet no true and certain knowledge. Is not such a receptive state very much akin to latent light? We think it is, and so the evening takes the lead: the morning follows; and the first day plants germs for other days to unfold.

JOSEPH B. ROTHERHAM.

—Our Hope.

## LETTERS AND EXTRACTS.

FROM REV. JONAS OLSON.

BRO. STORRS: I have been a reader of the BIBLE EXAMINER for years past; and rejoice greatly in the glorious truths its pages contain. I have felt sorry that circumstances have hindered me from writing to you before, and let you know the gratitude of my heart to you for faithful labor in the Lord in your old age; and my prayer is to God that he would spare your life, further, that you may still continue in spreading the glorious Bible truth, and in expounding the mysteries it contains, which, as Paul says, "hath been hid from ages and from generations, but now is made manifest to His saints."

I have been glad when I have read the cheering letters in the EXAMINER, which encourage you to go on, and thus help you to carry your heavy burden.

I will now tell you what has hindered me from writing to you, although I have loved your views with all my heart.

I came from Sweden, A. D. 1840, at the age of 44 years. I was a pretty good writer in the Swedish language, but since I came to America, time has never allowed me one day's school in the English language. That is the reason: even

now it hinders me from communicating to you as I would like to do.

I have been a Bible reader from my youth; and I have read many Swedish Commentaries on the Bible, but not to any satisfaction, for this reason; I had to turn to the English reading. This, however, was very difficult as I never had any instruction. But by the grace of God, earnest and unwearied labor, and the help of a dictionary, I can now read and understand your language pretty well.

The first that came within my reach and gave me some light on the prophecies, which seemed to be obscure, was the "Rainbow," from Wm. Leask; and now for some years, I have read the EXAMINER, your Vindication; and Hope for our Race, by Jacob Blain.

The reason why we left our native land, was on account of persecution for religion. We were not permitted to read the Bible with any other view than the Lutheran Church had adopted. But when we, for conscience sake, could not endorse their creeds and false interpretation, which we saw was Roman Catholic in its origin, then we began to read the Bible in our own houses, together with some friends; for this reason the Priests and Bishops used their prosecuting power, and imprisoned some of us. Then you can imagine what made us leave our beloved home, and face the great ocean with charge to bring one thousand one hundred persons over, and most of them very poor. Now, the only thing we could do you will find recorded in Acts iv. 32, 34. Thus we had all things common till the year 1860, when the colony broke up and was divided.

O, Brother, I have many things to tell you right here; but I must leave it at present, and only say that my experience, the last thirty years, has been much like Israel in the wilderness; and in conclusion I refer to your own article in the EXAMINER for January. Many and various have been the trials of the days of the years of my life; but my pilgrimage is almost ended, and I praise the Lord for the way in which He has led me, and for that abounding grace which has borne with my errors, follies, and sins; and, as I trust, has blotted out my transgressions for His Name's sake, and has led me to see in my old age, the glories of His character and government in "the ages to come."

I have been very brief in my letter, because my desire is to see you next summer, if the Lord spares our lives.

May the Lord grant us an abundant entrance into His everlasting kingdom, is the prayer of your humble brother.

Bishop Hill, Ill., Feb., 1876.

FROM WM. H. SPENCER.

DEAR BRO. STORRS: As my friends are expecting a further report through the EXAMINER regarding my health, and of the encouragement I have received towards the publication of my proposed pamphlet, I desire again the use of a little of your valuable space.

When I last made mention of the condition of my health, in the December EXAMINER, I was improving, and hoped, and believed, my improvement would continue. In this, however, I was disappointed. With the great change in the weather Christmas week, I had one of my severest relapses, leaving me even lower than I had previously been. Yielding to the urgent request of friends and acquaintances, I placed myself under the care of D. J. Chaffee, M. D., of this city, a Magnetic and Homeopathic physician, one of the most skillful and successful practitioners of that school. This act has proved to be very providential. At the time, my vitality was very low; and for weeks he would not allow me to even read my correspondence; but under his skillful treatment I have steadily gained in vitality, so that I now feel more like my former self, both mentally and physically, than I have in the past four years. Although I am yet allowed but little mental labor, and am capable of but little physical exertion, yet I am daily growing in strength. I have got above the sinking spells to which I have so long been subject, and my physician assures me, (and I feel assured by his success in treating me,) that my restoration to health, better even than I have had, is but a matter of time, care and patience, in the providence of God.

Regarding my proposed pamphlet, "JERUSALEM IN GLOOM AND GLORY," I am pleased to say, that the interest manifested in it has surpassed my expectations. About one hundred and fifty copies have been ordered, (half the number desired,) but this has determined me to publish it just as soon as my physician will allow me to complete its revision and expansion of certain parts. Brethren may now order the work with the assurance of its publication, though possibly not till April. Price, single copies 15 cts. Two copies, 25 cts., post paid.

FROM ELD. H. ROCKWELL.

BRO. STORRS: If Jesus delays his coming, you and I must die. If I die, I must die unmourned and soon forgotten. But what of earth's joys or sorrows? they soon pass away: so we can truly say, "Man that is born of woman, is of few days and full of trouble." But man is the author of much of his trouble. Although we die, if the

Spirit that raised up Christ from the dead dwell in us, while here in this mortal state, it shall quicken our mortal bodies. My position is expressed in the following lines:

On the shore of time I linger,  
Looking out upon a sea  
Where the ships are sailing outward  
From this nether land and me.

These mysterious ships are bearing  
Treasures out upon the main,  
That the heart has loved and cherished,  
And they come not back again.

Faith and hope speak words of comfort,  
As the ships sail out at sea---  
Were it not for these good angels,  
That are cheering you and me,

Life would be a heavy burden,  
And the shadows on the shore,  
Would forever keep the sun light  
From the soul's half open door.

I will wait with resignation---  
My ship is coming by and by---  
Through the darkness, outward sailing  
Underneath a heavenly sky.

I shall find within the harbor,  
Where the ships at anchor lay,  
All my treasures that were taken  
From this night-world into day.

Again, farewell, dear Editor and readers of our precious EXAMINER. I think that any one with the BIBLE and the EXAMINER in their hand need not be lost. But we submit the saving to Him who only can save. Remember me to all lovers of truth.

NOTE BY THE EDITOR.—I hope the friends will not suffer our dear aged Bro. Rockwell to suffer this winter. He is, I believe, about 84 years old, and without any permanent home, or relatives to help him; and had his pocket picked off the cars at Hartford, Conn., and is quite destitute of funds. His post office address is New Britain, Conn. He has not asked me to notice his circumstances, but I feel it a duty imposed upon me to HIM "who was rich, but for our sakes became poor."

FROM H. HEYES.

BRO. STORRS: Error unconfessed, unrenounced, and persisted in, leads into deeper error, resulting in loss and ruin. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding." To bolster up notions, Adventists have made sad work. They have stuck to some views, let go others, and adopted new ones, palpably absurd.

I remember conversing with an elderly Advent preacher, of Scottish birth, at a private house in this city. He said that at Christ's first advent, (Dan. 7: 13, 14), "dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him," etc., were given Him, "But they did not serve Him," said he. What shall we say to this talk? If he was right, our Lord is mastered by men! For the sake of misled creatures, some errors should be loudly exposed.

According to some "teachers," the predicted rule of the Fourth Beast, "dreadful and terrible," fills the time when the Son of Man rules the nations! What glaring absurdity and folly! "Preachers" with such *beams* in their eyes, cannot but darken and mislead.

In this city there are two bodies of Adventists. One party likes preaching, but of a kind lacking in Bible instruction. The other are known as "Timists." These have boasted of being the *wise* who "understood:" the "little flock;" and "wise virgins;" and by their own former assertion they are proved lacking in understanding, indeed. They have called themselves "prophetic people;" and have been and still are afraid of prophecy! They talk about loving the Word, but they cannot bear the Word! They affirm that there is no future reign or throne for Christ; all His reign is before He comes! The separation of Matt. xxv. 32, they say, is going on now. I told one man, privately, that at the rate they were going, the personal Advent would be denied altogether; for they declared the whole book of Revelation was to be fulfilled in the present state of things!

One evening, a preacher invited all to testify who had testimony. I gave mine, quoting what Gabriel, "Sent from God" (Luke i. 26), told Mary. (v. 32, 33). I also cited Peter's words, (Acts ii. 30), and a promise to the overcomer, (Rev. iii. 21), and that the separation of Matt. xxv. 32, etc., was not before the Lord's coming again. I gave the plain words to prove. This testimony was too much for them; and during the week, I was notified that my presence was not desired!

Hartford, Conn.

P. S. A woman, who is the chief one of this meeting, told me that she had lately heard one preacher, at their meeting, declare that they "were now sitting with Abraham, Isaac, and Jacob, in the kingdom!" What next?

II. II.

NOTE BY THE EDITOR.—Leave them with the Lord. Such wild and fanciful notions cannot be cured by man; they will run their course. "Let

them alone;" the Lord only can restore a diseased mind.

FROM J. A. SALIN.

[Our friend SALIN is one of a Swedish settlement, several of whom have taken the EXAMINER ever since its revival, four years ago, and now sends seven new subscribers.—Ed.]

BRO. STORRS: I also want to write a little, and let you know how we are getting along here, in our religious matters. As I wrote you sometime ago, we are a little congregation here that do not belong to any other community or sect—are independent in our views, and like to investigate when something is set forth from the Bible. It was a good thing for us when we got hold of the BIBLE EXAMINER. It was most like our views to investigate the Bible, what it teaches, the glorious future, when all the families of the earth will be blessed, when the King will come and restore all things; which is spoken by the mouth of the holy prophets, from the beginning of the world.

I have been thinking, as I often do, how the glorious truth has been hidden from the world, and many thousands and millions go to the dust and never hear of the loving Christ and Redeemer of this world; and many who are living could hear of His love if they would give their attention and look for themselves.

But I thank God we are in a free country, to think and study our Bibles as we please. But it was different in Sweden. When we lived there, no one could sit down in their own home and read their own Bible among his friends and speak of his views to them, before he had the sheriff on him, and was hand-cuffed and taken away for trial, and fined a heavy sum for reading the Bible and giving his views on some points to his fellow men.

One of your subscribers, Jonas Olson, when he was in Sweden, was taken many a time, and tried before the civil courts and heavily fined, for just reading the Bible in his own house before some friends; and no glass was left in the windows, when the uprising crowd, with their minister leading them, went to persecute those who sat peacefully reading in their own homes. They could not be let alone, and had many times to go and see the king, of his majesty to have peace, but could not get other than to leave the kingdom, and seek for a better, and free country.

I was only a little boy when I was in Sweden, but often heard my father say, when he lived, it was terrible, sometimes, to see how they treated

people, those who did not want to belong to the State Church. Even my father, when he should leave Sweden, had to get papers of the minister, to show that he had settled all things in Sweden, so he had not left any thing unsettled; and as soon as he got to the minister's residence to get his papers, the minister commenced to give blows to my father, so that he was going to fall backwards, if the minister's wife had not got between them, and stopped the minister's madness and cooled him down; and father did not get his papers, and was delayed four years longer.

Although there is much more freedom there now, it would not do to go and proclaim the truth as we now see it. It would be the same way as it was when we were there, as long as the State Church has got the control. It is a sure thing that they would be persecuted. Only three years ago, a Methodist minister was taken before the civil courts, and tried for preaching Methodism. He was suffered to live on bread and water fourteen days; only one little loaf of bread, large as one's hand, each day. This punishment is death for some persons that must suffer, for it is impossible for all to live through this penalty. There are many things to relate, but they are too many to relate in writing.

I am still glad to see that many do take an interest in the EXAMINER. May it go forward, and I hope you will go forward, with God's blessing resting upon you.

Yours in the promise and oath to Abraham.

Bishop Hill, Nov., 1875.

FROM MRS. J. E. PECK.

BRO. STORRS: I do not feel willing to give up the EXAMINER as yet, and do not believe I shall as long as you have health and strength to continue it. It has already helped me much in the study and understanding of God's word. I have often felt moved to write you a line, within the last few months, but circumstances have prevented till now; and even now, I must write in haste. I feel as though I would like to spend nearly all my time in the study of Bible truth, and helping others, if it were only a little to a proper understanding of it.

If we could only have correct translation, it seems to me that very much that is now obscure and hard to be understood, might be made as clear as the bright noon-day. I would instance some verses in Isa. ix. In the EXAMINER for Nov., Elder Chapman asks for your exposition of the 5th verse of that chapter, and also of Heb. xii. 29; and you say in reply, that you would be pleased to hear *his*, etc. Well, I am patiently waiting to hear both; at the same time I think

that Bishop Lowth's rendering of this verse is the correct one. At least, it is very satisfactory to my mind. It is said, "The word rendered *battle* occurs only in this place, and is of very doubtful meaning." Bishop Lowth renders it "greaves," (i. e., leg-armor), and reads the verse thus: "For the greaves of the armed warrior in the conflict, and the garment rolled in much blood shall be for a burning, even fuel for the fire." This learned critic mentions that, "a medal struck by Vespasian, on finishing his wars, represents the goddess Peace, holding an olive-branch in one hand, and with a lighted torch in the other, setting fire to a heap of armour." See Ezk. xxxix. 8-10.

In the 3d. verse of this chapter we read, "Thou hast multiplied the nations, and *not* increased the joy." Now there must be some mistake here, for the next sentence reads, "They joy before thee" etc. Lowth remarks, that instead of *la*, *not* eleven MSS. (two of which are ancient) read *lo*, "to him." He, therefore, reads in the affirmative, "Thou hast increased *their* joy." I am fully persuaded that this is the correct reading, as it harmonizes perfectly with other Scriptures on this subject.

But I want to refer again to verse 5, to say, that although Bishop Lowth explains *this* to my satisfaction, I have had no clear light on Heb. xii. 29, and many other texts where fire is spoken of. Do you think that the bride of the Lamb, or, rather I should say, any of that class which will be known as the bride, will yet have to pass through "the fiery trial" spoken of by Peter? It seems to me that those who are kept from the hour of temptation or trial, and have an abundant entrance into the everlasting kingdom, will compose a company altogether distinct from the "righteous," Peter speaks of, who are *scarcely* saved; or, as Paul expresses it, 1 Cor. iii. 15, "saved, yet so as by fire."

Appleton, Wis., January, 1876.

FROM DR. A. G. CASE.

BRO. STORRS: With great pleasure I now renew my acquaintance with my old friend, the EXAMINER; to which I was a regular subscriber from January 1843 to December 1860. I also took the Herald of Life a short time; but believing the resurrection doctrine, as taught therein, was unscriptural, and tending to mar the beauty and divine harmony of the great and glorious system of redemption, as set forth in the Holy Scriptures, I discontinued the paper. Since that time I have known but little of you, even whether you still lived, till a few days ago I received a copy of the BIBLE EXAMINER for January, 1876,

with a few tracts issued by you; and was happy to learn you have freed yourself from that—to me—defective view of human redemption.

Your views concerning "the ages to come," are not entirely new to me, as my mind has been in a similar channel for years; and on this account I think I shall prize the EXAMINER more highly than ever, because in it I anticipate material aid in my researches and efforts to bring into the light this sublime and glorious display, of the infinite love of God our Father, and His Son Jesus, the Christ and Saviour of the world.

Yours, in hope of endless life.

Nebraska, Ind., Jan., 1876.

WM. JOHNSON, Dedham, Me., writes: I have recently scattered the numbers of BIBLE EXAMINERS, volumes 18 and 19, in this community to see what effect they would have. Some wonder that such "erroneous ideas are allowed to pass in this gospel land;" others take no interest in them. But I have found one where the seed has taken deep root. This man has been almost lost in infidelity. He had been greatly perplexed and incensed against the Bible by what he had been instructed that the Book taught, concerning the character and government of God. He now rejoices in the light he has gained by reading the EXAMINER. He said to me, a few days since, "I rejoice in the consistency of the doctrine; it is better than anything I ever read." I am thankful that the good Lord has heard my prayers and given me one "kid to make merry with my friends." I hope the good Lord will bless us with more of like faith, if it is only a few. How glad I should be to hold communion with those who are of this faith. O, that dear brethren would remember us at the throne of grace.

AMOS SANFORD, Anna, Ill., writes: I can't do without the EXAMINER. I am preaching all the time. My "hobby" is, the "Gospel" which Jesus and the Apostles proclaimed; and all my expositions of the Word revolve around the grand central truth that "God is Love." I do not preach "another chance" for any after the resurrection "of the dead;" but I do unhesitatingly declare and *prove*, by the word of truth, that *all* will have a chance, i. e., one chance to obtain eternal life, either in this age or the age of ages. Those who hear and understand have their "due time" now, and "How shall we escape if we neglect so great salvation?"

ELD. W. H. BARNES, Albany, Mo., writes: I believed the Age to Come doctrine, (so called), though for a time I had doubts as to its embra-

cing the dead heathen, in the past, as you hold; but I believe you are correct, as the doctrine certainly has reason to support it; and many declarations of Scripture seem to be without meaning, viewed in any other light, and many prophecies, it seems to me, can never have a fulfilment in any other way. I have been thinking of trying to write a short article on the Melchisedek priesthood, which I think puts the ages to come doctrine, as held by the EXAMINER, beyond controversy: but my hands are so crippled that I can't write much. May God bless and sustain you in your labors to defend the character, government, and truth of His word, as taught in the Bible.

OUR AGED BRO. ROCKWELL writes, under date of Jan. 25th, from Danbury, Conn., "I have preached four Sunday evenings in this place, in a private house, to a small, but very attentive group. Verily I say unto you, they have their reward, and I have mine. Theirs, is to be blessed with a mind to inquire; mine, to thank the Lord that it is so. He that goeth forth weeping, bearing precious seed, shall come again with joy, bearing his sheaves with him. Praise God, the night of weeping is almost over; the morn of Zion's glory will soon dawn on our benighted vision. O, who would not be willing to live and suffer here, for the rich reward of the future; to know, then, that our feeble efforts here, have been blessed to the benefit of any. Truth is clothed in sackcloth in this place, but it will yet rise above the ruins. Remember me to the readers of the EXAMINER.

DR. W. K. EVERSON, Grand Crossing, Ill., writes: I hope the EXAMINER may be kept going till Jesus comes. Its general subject is so in harmony with the spirit and word of God, that I wonder how any that love the truth can fail to appreciate it. I have recently had an opportunity of confronting an avowed infidel with these views after he had denounced the Bible severely. He listened, at first, out of courtesy; but soon became interested. After awhile the water collected in his eyes, his savagery all left him; and when I closed, he said he wanted to hear more of that again; for it was reasonable, and put God and His word in a light he had never heard of, and he could love such doctrine and its Author; (or that in substance), but that the church had driven him from it, and caused him, by its traditions to hate the Bible. As I unveiled the truth to him he would frequently inquire, "Is that so?" O, how sure I felt that if this Gospel of the Kingdom could only be shown up in all its love-

liness, unhindered by the traditions of men, many, very many, who now despise the visible church and hate the Bible, would be found rejoicing in hope, and giving glory to God.

**GRAND ARMY HALL: MERIDEN, CONN.  
COLONY STREET.**

Free Gospel Meetings are held here, every Sunday.

Preaching service at two o'clock, P. M. Social meeting at seven o'clock.

Free for all. No creed but the Bible. Love of Christ, and consecration to his service the only test of fellowship. God the only Judge.

"Whosoever will, let him come."

**COMMITTEE.**

N. CORNWELL. S. W. BISHOP,  
M. E. WHITEHEAD, CHAS. C. BARKER.

Preaching once in two weeks, alternately by Chas. C. Barker, and S. W. Bishop, for the present.

**NOTE BY EDITOR OF EXAMINER.**—I am glad to give the above notice, and hope and pray the meeting may be a success. It is started on the right principle. All sectarian associations are lacking in gospel liberty, and a reproach on Christianity.

**LETTERS RECEIVED TO FEBRUARY 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.

Mrs. G. B. Haddock, Jas. M. Haynes, Mrs. R. Brinkerhoff (pays to January, 1876), Eld. H. Rockwell for M. A. Jewell, Geo. Tilton, J. A. Saliu, H. Young, W. F. Bryant, Mrs. E. Chadwick, Minnie A. Barney, Ellen Anderson, Geo. H. Waterhouse, Mary P. Bush, Edwin Phelps, C. E. Marchand, J. L. Russell, Eld. John Foore, Rev. Jonas Olson (thank you much), A. McCord for N. B. Stewart, Eld. J. S. White for Eliab Wight, Danforth Parmelee, H. Heyes, J. S. Hatch for Saml. Priser, J. S. Lawver, Mrs. M. A. Battersby, (\$2. was received Dec. 18), Jane Gay, Wm. M. Marshall, Eld. S. W. Bishop (2), Geo. F. Kerr, B. S. Mills (you had paid for Vol. xx. before the present remittance), Eld. J. Blain, T. A. Merchant.

**PARCELS SENT TO FEB. 26.**

Mrs. G. B. Haddock, Alerin Downer, James M. Haynes, C. H. Adams, Mrs. E. Chadwick (2 par.), Mary P. Bush, J. L. Russell (bound Exr.), D. Parmelee, Eliab Wight, Eld. J. S. White, N.

B. Stewart, H. Heyes, Wm. A. Guy, Samuel Priser, John Bigwood, E. F. Young, J. S. Lawver (2 par.; Vol. xix. is sent gratis), Rev. Jonas Olson (by express), Geo. F. Kerr, T. A. Merchant, Eld. Jacob Blain (by express).

**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.

**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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

TRACTS:—I can no longer supply calls for "BIBLE EXR. TRACTS." I have not funds to print more, and what I had are exhausted. Twenty dollars are needed to reprint an edition. If that sum is furnished they shall be put to press immediately.  
GEO. STORRS.



# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES.....	154
"A BETTER CHANCE." Ed.....	195
"THE SIN OF THE WORLD." Ed.....	197
QUESTIONS BY W. H. WHITMAN. RESPONSE By Ed.....	198
"FATALIST" TROUBLED WITH HIS OWN GOD. Ed.....	199
GOD'S LOVE: ITS EFFECTS. Ed.....	200
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. Henry Dunn.....	201
QUESTIONS ON OUR ORIGIN AND BIRTHRIGHT IN CHRIST.....	205
THE ANGLO-SAXONS: Are they of the Lost Tribes of Israel?.....	208
THE PRE-DESTINATION THEORY. By S. W. Bishop.....	211
SONS OF GOD. By M. W. Strong.....	213
SEPARATENESS OF THE CHURCH.....	215
IS THE SECOND DEATH FINAL? INQUIRY By H. Young.....	216
"LIFE IN CHRIST.".....	217
MID-SUMMER, 1871 (Poetry.).....	218
WHAT IS DEATH? Ed.....	219
"THE LIFE" AT THE GRAVE. By Dr. Leask.....	219
DOES GOD'S FORE-KNOWLEDGE DETERMINE MAN'S FUTURE DESTINY? By Wm. H. Spencer.....	220
FUTURE PUNISHMENT.....	221
LETTERS AND EXTRACTS.....	222

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, APRIL, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

## EDITOR'S NOTICES.

AN ERROR CORRECTED. On page 177 of the last EXAMINER, last word on the page, for "le-galized," read *belonged*.

BIBLE EXAMINER.—Our friends who are intending to aid financially, in completing the present volume, are earnestly requested to do so as early as possible.

A WORD TO CORRESPONDENTS.—At my age, I cannot read and comment on all newspaper articles that are sent me with requests to notice or review. I have not time nor strength for such work. Hence, nearly all such papers I am obliged to lay aside. Please excuse my neglect.

THE CHRISTIAN PASSOVER, OR LORD'S SUPPER.—Myself and family intend to "keep this feast" at my house, 72 Hicks St., Brooklyn, at 8 o'clock Saturday evening, April 8th. Friends of our Lord Jesus, who may be disposed, are cordially invited to meet with us. GEO. STORRS.

ELD. S. W. BISHOP expected to give a talk to our friends in Bristol, Conn., March 20th, and I presume he did.

He expects to preach in Eatontown, N. Y., Sunday, April 16.

I hope the friends who wish help, will keep him employed: he will thus be blessed and be a blessing.

EDITOR.

## LOOK AT THIS! A NEW OFFER.

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with \$4, sent at your risk and expense, you shall receive *one* volume of the *bound* EXAMINER. For *three* new subscribers, with \$6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with \$2, I will send volume 18 or 19, *unbound*, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these I have a large quantity, and will be glad to scatter them in any locality where they can do ser-

vice. *Odd* Nos. of volumes 16, 17, 18, and 19 can be had by the persons sending for them, paying the postage, that being *one* cent per ounce, and must be *pre-paid*. Volumes 16 and 17 are in newspaper form, and weigh about one ounce per copy. Volumes 18 and 19 are Magazines, and weigh two ounces per copy. *Perfect* sets of either of these four volumes, *not bound*, will be furnished for 75 cents; or, for \$1 including postage.

For the price of volumes 18 and 19 bound, see notice below.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

## CORRESPONDENCE.

FROM MRS. F. W. HASKELL.

Danville, N. Y., "OUR HOME."

BRO. STORRS: It is with sorrow that I inform you of the decease of our beloved Bro. DANIEL COGSWELL. His visit with you was one of the last he made; he returned home sick, and in one short week he breathed out his life. This loss is deeply felt by the community. He was faithful in all the relations of life, and to those who enjoy a like faith he was invaluable. We laid him away in tears and sadness, but with strong confidence that very soon he will be raised a spiritual body, to die no more. God's wondrous plan of redemption for the human race filled his soul with love and praise.

I am glad he saw you, as he expressed a strong interest in you and a wish to have an opportunity to converse with you on the great subject that filled his soul. May the Lord comfort you and spare your life, and lead you on and into truth, that the church may be fed and live up to her privileges.

Yours in the blessed hope.

REMARK BY THE EDITOR OF THE EXAMINER.—Only a week or ten days before his death, Bro. Cogswell called at my house, and we had a very pleasant interview. I had not seen him before for nearly 20 years, and was much pleased to greet him once more after so long a separation. Little did I think that we should meet no more this side "the glorious appearing" of our Saviour, Jesus Christ. I trust we shall then meet again.

# 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. XX.

NEW YORK, APRIL, 1876.

No. 7.

## "A BETTER CHANCE."

Those who oppose what they imagine to be the views advocated in the BIBLE EXAMINER, make themselves believe I maintain that those who die without the knowledge of God's love manifested in the remedial scheme in Jesus Christ, will have "a better chance" than we who have that knowledge; and the leaders in the opposition strive to make that impression on others, as is evident by their use of the above expression, always with quotation marks, as if it were an expression made use of by us. The expression, "a better chance," is one of their *own* coining; it was never used by me, nor, so far as I know, by any one who holds with me as to probation in "the ages to come." The opposers quote from each other as if it expressed our views, which is not true; and I do not *father* the expression; it is their *own* child, begotten in ignorance or misapprehension of what I teach.

The truth is, Those who die without the knowledge of "the only true God, and Jesus Christ whom He hath sent" into the world to be the "life of the world," have not had a "chance," at all, if their lives have been spent in unavoidable ignorance, as is the case with all little children and the unnumbered millions who have died without any knowledge of the only true God and Jesus Christ: they have gone down into death "without God, and without hope," and were "strangers from the covenants of promise" (Eph. ii. 12.) They had no knowledge of the way of life; hence it was impossible for them to find it: yet, "Christ gave himself a ransom for all, to be testified in due time." That time never came in this life; but I *believe* and teach "that God is able to raise them up even from the dead" (Heb. xi. 19), and will do it; for His pledge of a "due time" to have the knowledge of the "*ransom*" Christ has made for them cannot fail, because He cannot "lie:" therefore, the provision of that "ransom for all" shall be "testified" to "all men everywhere" in this life, or another after God has "raised them up even from the dead."

To talk as if the believers in these views taught

"a better chance" for the persons of whom we speak, to be enjoyed hereafter, is to talk ignorantly or to misrepresent wilfully our views. I hope the plea of ignorance may be the true one. Those who are to have "a chance" hereafter are such as never yet have had an *opportunity* to secure life in Christ; by unavoidable circumstances they were deprived of it while they lived—the "due time" never came to them; but it shall come, as God has said, and He changeth not.

But our opposers *infer* that is "a better chance." Are they "willingly ignorant," that they thus speak? Will it be "a better chance" than we, who now receive the Lord Jesus, have? How can that be, seeing we are called to be "joint-heirs with Christ?" Yea, called to be "kings and priests" in "the ages to come" and to "sit with Christ on His throne" in those ages? Such is the honor to be bestowed on those who in this life form a divine union with the LIFE-GIVER. Nor is this all: their resurrection will be in immortality and endless life; "neither can they die no more." (Luke xx. 36.) "Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power." (Rev. xx. 6.) Is it possible for any one to have "a better chance" than this? Indeed, I know of no authority to even hint that others, after the close of the present dispensation and second advent of Christ, will ever have *any chance* to obtain the exalted position of those who compose the Bride, "the Lamb's wife." That completed at the first resurrection—that "door" to such honor and exaltation is "*shut*," and shut forever, so far as revelation informs us. This exaltation was never designed for all the race it would be a grand absurdity to suppose it. A strange kingdom that, in which all are rulers and none are subjects; or where all are the King's Bride, and none the "friends of the Bridegroom," nor any called "her companions that follow her" (John iii. 29 and Psa. xiv. 14). It will be, indeed, an honorable and glorious state to the "friends of the Bridegroom," and to "the companions that follow" the Bride; yea, a most exalted privilege to live under such a government as *subjects*. The Bridegroom and his Bride are

the "few" spoken of by Jesus. The subjects are a "great multitude, which *no man could number*." (Rev. vii. 9.) Two classes which no man can make to be identical.

Wherein then does the imaginary "better chance" consist? It certainly does not consist in giving the immortalized ones another trial; nor in giving those who "have received the knowledge of the truth," and "after" that, have "sinned wilfully" by rejecting it, and "have trodden under foot the Son of God" (Heb. x. 26, 29); nor such as have been "once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," if they "shall fall away;" for such there is no other "chance;" nor do I teach there is. The "better chance," then, has no existence in our theory, and is purely an invention of opponents to the doctrine that God will give an opportunity to every son and daughter of Adam to know that "He is love," and that He has loved them, and that Jesus Christ "gave himself a ransom for" them; even "for all" men, and that "in due time" this fact shall be "testified" to all men, and they shall have "a chance" to believe in Christ as their Redeemer; not a "better chance;" for that implies they have previously had a chance and did not improve it, and so are to have another, which is superior to the first.

The persons who are to have an opportunity to embrace Christ, and thus submit to the will of God, in "the ages to come," are those who never had "a chance," or opportunity, to do it in the previous ages, having been deprived of it by circumstances over which they had no control, and were ignorant of God's will and of Christ's work for them. "How can they believe in Him of whom they have not heard?" But millions on millions have died without having heard of "the only true God and Jesus Christ;" yet Christ "gave himself a ransom for all." Shall His death for them be of no avail? Shall infinite love and wisdom be assumed to be incapable of devising a method by which these ignorant ones shall come to the knowledge which shall result in life everlasting? Shall those who have died in unavoidable ignorance perish hopelessly for the lack (not of "a better chance," but) of any chance, or opportunity to be benefited by God's rich provision for the race, which His love made for "the world" (John iii. 16)? Is all this expenditure of God's love for "the world" to be an utter waste, because He has provided no way

or means to bring that knowledge to the mass of men which it was indispensable for them to believe in order not to perish? Is Christ not to "see the travail of his soul" because death intervenes before the news of His love has reached the ears of the millions? or, is He to be "satisfied" that his sorrows and anguish for the race are known to and benefit a few? Is death to triumph over life, and never to be "destroyed?" Will not all the race have a trial—a "chance" to partake of the benefit of Christ's death and mediation, and exercise faith in God's love, and in Christ as the LIFE-GIVER? Surely every soul of man will have such an opportunity: neither death nor *hades* can prevent it.

But this opportunity, in "the ages to come," is not a "better chance" to them, because they never had any other; this is their *first* and the *only* chance they ever had. Yet, says an objector, "It is a better chance than we now have." Mistaken soul! You now have a chance to have a part in the "royal priesthood," as "joint-heirs with Christ," as partners of His throne and His glory; and to be made immortal "at His appearing and kingdom." Those of whom we speak, as having an opportunity of life in the ages to come, will not have any of these glorious privileges and honors. They will be liable to "the second death;" but, if improving their opportunity they are saved from that, they have no part in the glory and honor of the immortal kingship and priesthood, but are the subjects of that body of "the children of God." Their chance a *better* one! I pity the man who can think so. Give me my "chance" in this life, if I may choose; the chance to be of "the children of God" by being raised from the dead immortal and undying: to be of the Bride of Christ. The opportunity for that will never come again; this dispensation closes up that work; no more will be gathered into that company.

The future ages will gather an assembly "which no man can number;" but they may have to pass through "great tribulation" before the work is accomplished and their "robes are washed and made white in the blood of the Lamb." (Rev. vii. 9-14.) All who ever rise from the dead, will be revived with the same moral character with which they died. No change, in that respect, is made during the time of death's dominion. If this be a fact, as I firmly believe, then we can see why some who may say, "Lord, Lord," will find themselves excluded from the marriage feast, who are expecting to be there: they did not seek to obtain that maturity which Christ speaks of when He says, "Except ye be converted, and become as little children, ye

shall not enter into the kingdom of heaven." (Matt. xviii. 3.) Possibly they may "be saved; yet so as by fire." (1 Cor. iii. 15.)

Again: If men rise from the dead in the same moral condition in which they died, it can easily be seen that some will have to endure terrible trials before their proud hearts will consent to be subject to God, in Christ, and His body of rulers; many of whom, in their ignorance, they may have despised and persecuted even unto death. "What," exclaims an opponent, "do you believe any of the persecutors of Christians will have a chance to repent and believe hereafter?" My answer is, That depends on their ignorance. Paul said he obtained mercy for having done his wickedness "ignorantly in unbelief." (1 Tim. i. 13.) And of all wicked persecutors the murderers of Jesus would seem to have the least excuse; and we can hardly see, in the light of His works, miracles and teachings, ignorance could be plead in their behalf. Yet hear the voice of the great INTERCESSOR, as He hangs dying by the malice of His enemies: "Father forgive them; for they know not what they do." (Luke xxiii. 34.)

After such an exhibition of merciful kindness to those we all call "betrayers and murderers" (Acts vii. 52), who shall affirm when and where that mercy shall end, and who shall be the subjects excluded utterly and forever from its plea? Have we one spark of Christ's love and compassion on the "ignorant and them that are out of of the way" (Heb. v. 2)? Then let us be careful that we do not limit "the Holy One of Israel," lest we be found wanting before Him at his coming.

Let the narrow contracted views of the love and compassion of God and our Redeemer, which have so long corrupted the truth and blinded the minds of men to the glorious character and government of our CREATOR, be banished from the world: let all sects and parties cease their reproaches in these matters; and let them join heart and soul to undo the mischief which the false views hitherto advocated have done to our fellowmen; and let the reproach which has been cast upon the Divine character and government cease now and forever. O that by timely repentance christendom might wipe away this sin of ignorance, which will yet be "visited with a rod," if not voluntarily put away.

Ed.

### "THE SIN OF THE WORLD,"

"Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

The above text has caused much conjecture

and perplexity to many. What is the true sense of the words? Commentators apply them to the atonement, but differ as to what was to be the effect. Some hold that "It carried sin away in reality; while the lamb, under the law, did so only representatively." So says Dr. ADAM CLARKE. He adds: "It carried away the sin of the world: whereas the other was offered only in behalf of the Jewish people." . . . "This salvation was now to be extended to the whole world."

Dr. BLOOMFIELD says, the original "never signifies to remove sins, i. e., to extirpate iniquity from the earth, but to forgive sins, or to pay the penalties of sin, either one's own, or others." He adds: "As to bear one's own sins denotes to be punished for one's own sins, so to bear the sins of others, must mean to be punished for the sins of others; to undergo the punishment which the sins of others have deserved."—Notes on the text. Dr. BLOOMFIELD concludes his remarks by indorsing a quotation from another eminent writer on the atonement, ending in the following words: "It is the peculiar foundation and principal doctrine of the Christian Church in all the ages, which has never deviated from the opinion that the death of Christ on the cross was the full, perfect, and sufficient, oblation, and satisfaction for the sins of the whole world."

On the teaching of these Commentators, what other conclusion can be arrived at than, First, The doctrine of endless misery for any of Adam's race is a falsehood; for Christ took no such punishment on himself. Second, That the doctrine of twice dying for sin is, also, false; for Christ did not die a second time. Third, That universal salvation is inevitable, as, according to the statements of these learned orthodox men, Christ was punished for the sins of the whole world, and made a full and perfect satisfaction for all.

If Christ was "punished for the sins of others," even "for the sins of the whole world," as these learned men affirm, then there is no claim that justice can make for any transgression of law; sin being "the transgression of law." Men, then, according to these worthy Commentators, do not die under law, but under grace. Their punishment under law has all been inflicted on Christ. In this view of the subject, I am happy to be mainly agreed with them: for "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) The race was subjected to death, "not willingly, but by reason of Him who hath subjected the same in hope." (Rom. viii. 20.) The provision was made, before the foundation of the world, for man's deliverance from death: which death

was not a fortuitous or unforeseen event. Hence, Christ is called "the Lamb slain from the foundation of the world" (Rev. xiii. 8); and again, "God the Father . . . hath chosen us in Christ before the foundation of the world." (Eph. i. 3, 4.) Once more: "In hope of eternal life, which God, that cannot lie, promised before the world began" (*pro chronon aionon*) "before the ages began." Thus it is seen, God's plan and mode of operation has not been changed nor supplemented since the world began. He saw "the end from the beginning." (Isa. xlvi. 10.) The CREATOR was not to be disappointed: He foresaw the sin and death and provided the RESTORER, in whom and by whom, "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." (Eph. i. 10.) "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.) The death by Adam is reversed by a revival from death, just as extensive as it affected the race. In this sense, there is a universal salvation—Christ "taketh away the sin of the world;" not, indeed, at one time, any more than all men die at one and the same time; but "every man in his own order"—*tagmati*, band, appointed succession, series (1 Cor. xv. 23); Christ first; afterward they that are Christ's at his coming; "then the end"—*telos*, the ultimate, the uttermost: of what? The resurrection, most assuredly: and that ultimate or uttermost resurrection is not till after the thousand years' reign of Christ with His immortalized saints on the earth; for, "the rest of the dead lived not again till the thousand years were finished." (Rev. xx. 5.) Then, and not till then, shall death be destroyed." (1 Cor. xv. 26, and Rev. xx. 13, 14.)

Christ by his incarnation, sufferings, death and resurrection, taketh away the sin of the world—"the whole world"—so that no man is now under the law, but all are under grace; and "by the deeds of the law there shall be no flesh justified in His sight." (Rom. iii. 20.) Christ has magnified the law and made it honorable (Isa. xlii. 21); and by so doing "taketh away the sin of the world," and brought the race under grace, delivering all men from death by abolishing it (2 Tim. i. 10); and their sins being thus taken away their final state turns on their "obedience of faith" in Christ as their DELIVERER, whenever He is set before them as their REDEEMER and Lord. If they die a second death it is not because their sins were not taken

away by the Lamb of God, but because they reject him as their DELIVERER. "If ye believe not that I am He, ye shall die in your sins." (John viii. 24.) The final state of men turns on their belief or unbelief in Jesus as their REDEEMER. But first, He must be proclaimed to them as such: for, says Jesus, "If I had not come and spoken unto them, they had not had sin." (John xv. 22.) As "Christ gave himself a ransom for all," He has taken "away the sin of the world" which was the result of the transgression of law, and put the race under grace: a dispensation in which *faith* is the grand criterion—the acceptance or rejection of the REDEEMER on evidence presented, which, if rejected, leaves the person without excuse, and is the ground of his condemnation—"He that believeth not, shall be damned;"—condemned (Mark xvi. 16.) Condemned for what? for sins against law? No: but for *unbelief* in the REDEEMER. That is the sin, and the only sin that is now punishable with the "second death." All others are taken away by "the Lamb of God." In this view, unbelief is seen as a most ungrateful sin; a sin, in fact, against the Holy Ghost, because it was "through the *Eternal Spirit* Christ offered himself without spot to God" (Heb. ix. 14): so that he who rejects Christ, rejects the Holy Ghost. Ed.

### QUESTIONS BY W. H. WHITMAN.

BRO. STORRS: You say in the EXAMINER, Oct., 1873, page 3, "The opportunity to come into harmony with God, and secure immortality, will be given to every individual of the race of man; if not in the present life, in a future one, or some of the "ages to come."

Query: Will immortality be offered to the nations in the future ages, under the reign of Christ and his immortal saints? Will not the nations have their existence perpetuated by having access to the restored tree of life? God has immortality, so has Christ; the Church, or the chosen ones, have the promise of it, at the resurrection, and no others. Is this so?

### RESPONSE BY THE EDITOR.

At the time spoken of by my friend Whitman, I was not as cautious in using the term "immortality" as I now am. However, "*everlasting life*"—the phrase I now usually employ in speaking of those reconciled in the ages to come—does not differ so very much from that of immortality. The Saviour said to "the churches:" "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. ii. 7.) Hence, it seems,

their immortality is not absolute, but somehow secured by a free access to the tree of life; and this access is secured to "the nations of the saved," and it is "for the healing of nations." (Rev. xxi. 24, and xxii. 2.) If men have access to the tree of life they will "live forever." (Gen. iii. 22.) To live forever seems not to be so essentially different from a *derived* immortality as to require a distinction in speaking of a permanent life in the future.

Immortal, is simply, *not mortal*—not liable to die. And whoever has access to the tree of life will not die, but will "live forever." It seems, therefore, really of little importance which phrase is used to express the state of those reconciled to God in the ages to come, whether everlasting life or immortality. In either case it is *derived*, or, *inherent*; because God *only* has inherent life or immortality. (1 Tim. vi. 16.)

*Second Question*, by friend Whitman: What does the book of Jonah teach? Jesus says, there shall no sign be given to this generation, but the sign of 'the prophet Jonah.' (Matt. xii. 39, 41.) As the great work of Jonah was done after he was three days and three nights in the stomach of the great fish; will not the great work of Christ and his chosen ones be done after they come from the heart of the earth, or from the tombs? Is there not a great lesson taught us here?

The sign, Jesus assures us, related to *his* burial and resurrection. If it had a further significance we can learn it only by conjecture; and, for one, I would be sorry to preach only *destruction* and then get "*angry*" because the inhabitants were spared. That "the great work of Christ and his chosen ones" is, mainly, in the future, I cannot for a moment doubt. The ages past and present have only been *ages of preparation* for rearing up the "*tower*" which infinite wisdom and love has planned to be the glory of the "endless succession of ages," and is to be an eternal monument of God's abounding love, mercy, and grace toward the creatures He has made, and concerning which it may and will be said, "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. 33.) Yea, when millions on millions of ages have passed away, the same utterance will be made at the discovery of new glories in JEROME's administration, and wondrous developments of His wisdom, love, and power.

Again, friend Whitman asks, "Are the chariots spoken of by Nahum, ii. 3, 4, our trains of cars, running in our days? Do they not seem to be described by the prophet, and

does it not seem they were to be running 'in the day of his preparations?' What are your views of these two verses?"

My views are, that railroads and steam cars are to become almost universal before the second advent; and that they are an important *sign* of the "near" approach of our King; for, it is manifest, from many portions of Scripture, that rapid transit will be essential to the work to be done at and near the time the kingdom of God is set up on earth. How long the prophecy will be in having its fulfilment, or how extensive these means of rapid traveling are to be established, who can say with certainty? Vast distances are yet probably to be overcome. It is highly probable that railroads are yet to be built in Palestine, on the Euphrates, and in other parts of Asia and Africa, and also in other countries; for, "all families of the earth" are to "come up to Jerusalem to worship the King, the Lord of Hosts." See Zech. xiv. And now is "His day of preparation." The Lord may make a "short work of it," and nothing is so important to us as to be in a prepared state to meet our King in the day when He comes to take the "kingdom of the world" out of the hands of corrupt and wicked rulers. That the prophecy of Nahum points to the running of railroad cars, or "chariots," seems indisputable.

#### "FATALIST" TROUBLED WITH HIS OWN GOD.

Let it be kept in mind that *his* "God has fore-ordained whatsoever comes to pass;" or, as expressed by him in another paragraph, "predestinated all things whatsoever comes to pass, or will in the future come to pass." Now, it has happened that one "GEO. STORRS" has called in question the truth of such assumptions; but it happens that STORRS' method of showing up "Fatalists" theory gives offence to him, so he accuses STORRS of getting "nervous," of "attacking" him "very uncourteously and unjustly," also, of "using unchristian, cowardly thrusts" at him. Well, what of all that? Did not "Fatalists" God "fore-ordain" that STORRS should write just as he did? It was one of "the things" that "came to pass." If STORRS were to be ten times as severe in denouncing the God-dishonoring theory of "Fatalist" as he has been, would that personage have any complaint to make, except of his own self-made God? According to his own theory, did not He fore-ordain, or "*predestinate all things*" that STORRS has said?

Mr "Fatalist," do not quarrel with *your* God; submit to his "predestination" a little more gracefully, seeing that "Storrns"—poor fellow—has "no free-will," but only says just what he was "predestinated" to say. "But Storrns has some of the most absurd notions of the plan of salvation that have been advocated in this dark age." Well, what if he has? You say, God "predestinated whatsoever comes to pass," and how could Storrns break the decree and accept any other "notions?" What if he should call you by all the approbrious names found in the Bible, as applied to haters of "the only true God?" Could he help doing it, having "no free-will," as you affirm? Of all the errors that ever cursed the church, or world, none can exceed the blasphemy of making our CREATOR the PREDESTINATOR of "all things whatsoever comes to pass, or shall hereafter come to pass," as "Fatalist" does. It virtually makes God a liar, a hypocrite, a dissembler, a false swearer; in fact, the most deceitful of all tyrants that ever ruled over intelligent beings. But, dear reader, "be not deceived," evil men and seducers shall wax worse and worse, "deceiving and being deceived" in the "last days;" and of all deceptions none exceeds that of God's having "predestinated" all our conduct without exception. It destroys all sense of responsibility, and gives a license to every abomination man chooses to practice; and he can soothe his conscience, if he has any left, as though it were "seared with a red hot iron."

To make the awful pill go down, it is "sugar-coated" with some precious truths on other topics which operate to remove the suspicion from simple hearted and trusting souls that there can be any danger in taking the dose from such a hand. Let us all remember, "Every one of us shall give an account of himself to God." (Rom. xiv. 12.) For what are we to give account, if God has "predestinated all things whatsoever comes to pass," and we had no "free-will" that could help us to do otherwise than we have done? "Fatalist's" God is the only one that has to give an account of his administration, and it may be that it will bring him to the "lake of fire and brimstone," where "the devil and false prophets" are to go. Surely, if any being deserves such a destiny, that one who "predestinates whatsoever comes to pass" and then finds fault with the creatures he has made for doing that which his decree compels them to do, should himself be "damned" with a double damnation; and it is most certain that "the only true God" will thus dispose of "Fatalist's" idol God.

Ed.

### GOD'S LOVE: ITS EFFECTS.

What a blessed mission for *the race* was that of the Son of God; and "He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things?" (Rom. viii. 32.) And "we love Him *because* He first loved us." (1 John iv. 19.) men must first be convinced that "God is love," and that He loved them, before their hearts will melt in love to Him. That sorrow for sin which is produced only by dread of punishment (whatever may be the punishment contended for) has only the element of "the sorrow of the world," that "worketh death." (2 Cor. viii. 10.) It lacks the element of "godly sorrow" that "worketh repentance to salvation, not to be repented of." How far short of *this* sorrow for sin is that state of mind which is induced by presenting to the sinner the torments of hell (whatever that hell may be), and telling him of the awful things in store for him. That soul may dread God, who, he supposes, has appointed him to such a destiny; it may produce regret that he has exposed himself to such a fate; but never did and never can produce the "godly sorrow" of which the apostle speaks; a sorrow arising from a view of God's great love to us, and of the awful ingratitude of living in opposition to Him who has so "LOVED us." O, what sorrow must arise in our hearts when we are made to see and realize the magnitude of God's love to us, notwithstanding all our sins and ingratitude. Our sins then become hateful in our own sight; and our grief is, not that we have exposed ourselves to punishment (whatever that may be) but that we have sinned against *love*: LOVE such as no earthly friend ever did or ever could manifest to us. Here is "godly sorrow," and it brings with it "SALVATION"—*present* salvation; and the "lively hope" of future and eternal salvation.

In order to this result, we must first have the knowledge of "the only true God and Jesus Christ" (John xvii. 3); and that knowledge must be the *true* knowledge, as well as of the *true* God. False notions of God's character and government never can produce "godly sorrow," nor lead men to abandon sin, from a hearty abhorrence of it as a hateful thing in itself. Let us, then, make it our first study to know "the only true God and Jesus Christ." Let that study be guided by the Bible and the reason God has bestowed on us, and calls us to exercise in our researches (Isa. i. 18); so shall we become wise unto "salvation." . . .

Ed.

Keep sin away, and leave the rest to God.



## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

### CHAPTER XI.

#### THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

These are necessarily determined by the condition of the world and the character of those who are to be acted upon.

The truth is,—and because it is now so commonly denied or ignored it can never be repeated too often,—that, if the statements of Scripture are to be believed, there are always two distinct classes of men in the world, and these are, so to speak, dealt with by God separately. These are those who have a *peculiar* history, and are subjected to a peculiar discipline; who are at all times led by an unseen hand, and governed by a special providence in a way, and to an extent, altogether different from the experience of others.

These persons are constantly spoken of in the Bible as “the Elect,” and said to be “chosen in Christ from the foundation of the world.” Not, however, that they in distinction from others, may be saved from eternal ruin,—as is commonly taught,—but chosen to high and honorable service; to do work in the world to come, as “kings and priests” under Christ; work which will bear on the restoration and spiritual education of the myriads who, whether in infancy or idiocy, or in gross ignorance, leave this world without having practically known anything of Christ or of His righteousness. They are *the few* chosen out of the world *now*, for the benefit of the *many hereafter*. The world, however, knoweth them not. They do not always themselves know that they are the *privileged*. Their true life is a hidden life, hidden “with God in Christ.” They are the scattered ones, scattered far and wide; having no visible embodiment; represented by no organization; to a great extent invisible to mortal eye.

Yet are they, in an emphatic sense, *known* to Christ. His eye is always on them. His heart is perpetually yearning after them. His attention,—if such a phrase may be allowed,—is constantly fixed on them. The world, in a certain sense, exists for them. It is a *redeemed* world on their account. They are to be in the future its teachers and rulers; for, as Scripture asserts and re asserts, “the meek shall inherit the earth.” Nay, more, says He who controls all things,—“He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall (although meek as his

Lord) rule them with a rod of iron: as the vessels of a potter (if they refuse to be governed by love) shall they be broken to shivers: even as I received (similar power and authority) from my Father.”

It is of the responsibilities of these persons to “a world lying in wickedness” that we have to speak.

And, in doing so, let it first of all be observed, these “chosen ones” cannot increase their own number by an action on the unconverted. Regarding them *as a body*, they can only be looked at as consisting of a *fixed and determined* number of persons, “chosen in Christ before the foundation of the world,” and therefore, being such, no human effort can add one to the blessed company. In His own time and way, God will call each and all of them out of the world, and so “complete the number of His Elect,” but man, who knows them not, cannot do anything to advance or to hasten the process.

I know that many, notwithstanding all that is said in Scripture, absolutely reject the doctrine of Election, not only in the form it has taken when somewhat caricatured by persons called “High Calvinists,” but in any way whatever. They consider such a doctrine to be nothing better than Fatalism; as if the Heavenly Father was but another word for Fate. This prejudice, however, carries no argument with it. The doctrine of Election is either in accordance with that revelation of the Divine will which God has made to us in the facts of life, in providence, and in the Bible, or it is not. Whether it be so or no, every man may judge who is not too prejudiced to inquire, too thoughtless to consider, too indolent to search, or too obstinate to be convinced.

Influenced more or less by prejudices of this character, many, when speaking of the dignities connected with the everlasting and glorious inheritance of the holy, say, “These are not special privileges for a few, but a common benefaction for all.” The error involved in this statement is a grave one. The supposition that the Kingdom is for all men, or rather *acting on the supposition*, is extremely dangerous. As I have already said, it lowers “the high calling” by taking away its exclusive character; while it brings down the standard of righteousness which belongs to the believer,—and which *ought to be* much higher than that of others is ever likely to become,—to the level of the mass. It makes spiritual Christianity a question rather of popular diffusion, of sympathy, and of appeal, than a supernatural thing. It makes preachers fancy they can “compel” men to come in by the power

of their exhortations; as if the kingdom of God could be taken by the force of eloquence, by entreaty, by alarming address, or by any other form of human action.

The denial of Election is an almost inevitable consequence of the notion that Christianity is *essentially aggressive*. For if every blessing spoken of in Scripture belongs to all men; if the great work of a Christian on earth is the conversion of the ungodly; if the eternal condition of every man turns on his acceptance or otherwise of Christ *here and now*, what have we to do with God's purposes? In this case the one and only thing worthy to be thought of is the safety, of our neighbor's soul; and no labor can be too great, no means too public, or too indiscriminate, no appeal too pungent or too selfish, no motive too low, and no methods too exciting, that can be made available to arrest the attention of the thoughtless, or to produce a professed faith in Christ as the vicarious sin-bearer, the *punished of God* in the place of man.

This view of things has, of late, been very largely acted upon, and, according to the testimony of those who have been most engaged in these evangelistic efforts, a signal blessing has been given. Multitudes, it is said, who, before hearing truth thus presented, were either careless or in darkness, have through it, first become distressed about their spiritual condition and then entered into peace and joy. What stronger evidence, it is added, can we have that this mode of presentation is of God than the joy it produces? only because it is in harmony with the mind of the Holy Spirit is it thus signally supported by Him.

I must be pardoned if I say that *to me* this joy is no proof whatever that the Divine Spirit has, so to speak, *endorsed* the utterances referred to. That *joy* should be all but spontaneously produced when these comforting doctrines are received; when, in the way spoken of, sin is supposed to be forgiven, and the happiness of heaven obtained, need excite no surprise. It is the most natural thing in the world; and the wonder would be if excited satisfaction were not the result of such teaching on a certain class of persons who are sensitive to appeal, affected strongly by the sympathy of others and especially of crowds, generally ill-informed and ignorant of Scripture, and, not unfrequently, somewhat deficient in intellectual power and vigor. But to infer from the fact of this joy being experienced that what has been accomplished *must be* a work of the Spirit of God, is at best but a hasty assumption. The Romanist invariably draws the same conclusion in relation to the proceedings

of his church, since the converts or "perverts" he may make *always experience similar emotions*, and are never weary of telling us how happy they have become, and what a proof this happiness is that in submitting to Rome they have done right.

But the question returns,—Under what limitations are we placed in relation to our fellow men? What, according to Scripture, is the nature and extent of the action of the Spirit of God on the minds and hearts of the unconverted multitudes? The answer that must be given to the last of these questions will decide our reply to the first; for it never can be our duty to do more than to follow Divine leading.

In obtaining the information we seek, no difficulty need be found, for Christ himself has told us, in express words, what the action of the Spirit on the world at large really is. "When He, the Comforter, the Spirit of Truth is come, whom the world knoweth not, and whom the world cannot receive, He will reprove the world of sin, and of righteousness, and of judgment to come. Of sin, because (or rather since) they believe not on me. Of righteousness, since I go to the Father and ye see me no more. Of judgment, since the prince of this world is judged." And, let it here be especially noticed, that the Lord is speaking of what the Comforter (or Monitor) would do for the world *after* His ascension; when His sacrificial work was finished; when "the middle wall of partition" was broken down, and the gospel thrown open to the world.

What under such circumstances would have been our expectation? Why, clearly this,—That the Spirit of the Lord thus sent, would point the whole world to Christ, would teach them that by looking to Him alone their souls could be saved. Nothing of the kind however is announced. The knowledge of evil and of good, as these things exist in the mind of God: the difference in His eye, between right and wrong doing, between sin and righteousness, all ending in judgment, is the entire message. How different is the voice from that which we fancy ourselves bound to utter! How marvelously is it *in accordance* with what St. Paul delivered to Felix, Festus, and Agrippa, to the Athenians, and, so far as we have any opportunity of knowing, to unbelievers everywhere! The case of the jailor, as I have already observed, is not in point at all, for he, whatever he might mean by the cry, "What shall I do to be saved?" was a man earnestly seeking deliverance from what he felt to be a position of great danger, and was therefore naturally pointed to the only Saviour, and to the only salvation worthy of the name.

But how are we to account for this singular

withholding of the good news of Christ's sacrifice, both by God himself when acting as the Comforter, and by the inspired Apostle speaking as his messenger? I see not how it *can* be accounted for except on the supposition that the judgment of the world will be something very different from what we have generally supposed; that earth is not the only place where Christ's redemption can be made available; that a *class* of persons, and not all men, are *here* training for glory and honor.

That all this harmonizes, both with the facts of life and with the revelation of Scripture regarding the past, is clear. On any other supposition it would be inexplicable, that the knowledge of God was at first apparently confined to the family of Seth; that no provision was made under the Patriarchal dispensation for communicating this knowledge to any one; that the Jews were actually *restrained* from that kind of intercourse with other nations which would have seemed to us most likely to have diffused Divine truth; and that under the Christian dispensation by far the greater part of mankind have lived and died in utter ignorance that a Saviour had ever been sent into the world.

When I say these revealed statements are collated with the facts of life: with the state of the world as it is, and as it always has been: it seems impossible to suppose that mercy is confined to this world. Who then are we that we should deny, or wish to set all this aside, and undertake to do for men what God has not done for them, and, shall I say it, to improve on the work of the Spirit? Alas! there is but one answer, and *that* is to be found in the whole history of Ecclesiasticism from the second century until now.

The truth is,—and it is high time it should be recognized,—almost all our views about God or man; about the Divine dealings of humanity; about the nature, extent, and bearing of the sacrifice of Christ; about its influence in satisfying the law of God; and about the possibility, or otherwise, of faith being exercised and sin pardoned after the death of the transgressor, *rest*, not on plain Scripture statements, but form a part of that huge system of theology,—the work of ages,—according to which everything in heaven and earth is mapped out with wonderful precision, and apparently demonstrated; not however as any order of thought would be, but by the application of texts in the most arbitrary fashion—texts separated altogether from their contexts, and quoted with a recklessness which, *when perceived*, is perfectly astounding; frequently in defiance of their natural meaning, and often

without regard to anything beyond mere sound.

Centuries have passed since this state of things first came into existence. Since then many generations of men have come and gone; systems, one after another, have been framed, accepted, denied, and disappeared; churches of all possible kinds have sprung up and passed away; sects have risen, flourished, and decayed; everything has changed save the one absorbing, controlling thought of all ages,—Christ has committed to His believing people the salvation of their fellow men. For this, as time has rolled on, Christians have continued to assert they are bound to live, and if needful to suffer and die. Why speak then, say they, of the limitations in this respect of Christian responsibility? Love knows no limits. Life is too short to allow us to fulfil half the obligation that rests upon us to save sinners from the burning. Are they not brands to be plucked out of the fire at any cost?

If our theology be Scriptural, *they are*, and in this case, all that I have written is idle if not mischievous. But I cannot allow the Biblical authority of what we term orthodoxy to be thus *assumed*. There are too many reasons for supposing the contrary, and too many probabilities, that in accepting it, men have been biased in their conclusions, to permit us to take for granted that either our Fathers or ourselves have, as yet, honestly examined the matter, without being influenced either by prejudice or interest.

I do not like to attribute inferior and unworthy motives to any one. Especially do I think such imputations unfair in relation to persons who, if thus biased, frequently are so unconsciously. But it is impossible to forget that not only the great worldly Hierarchies that have afflicted mankind, but also all churches and sects, down to the very humblest, have always depended, for their existence on endeavors to bring men out of the world into their association. Without such a process priestcraft could have no existence; the ministers of sects would have to retire; denominations would cease to exist; persecution would be unknown, for the power of Ecclesiastics would vanish like an evil dream; property would be dissociated from religion; status arising therefrom would be unrecognized; magnificent buildings reared in support of an æsthetic piety would soon become ruins; and in the eyes of all formalists, all hypocritical professors, all persons whose lives consist in a perpetual mingling of things secular with things that are Divine, religion would cease to exist, and the world would in their eyes become purely atheistic.

Whether it would become so in the eye of God

is another question. Whether society would become demoralized, manners decay, moral considerations be, to a great extent, disregarded, or the world be in any respect worse than it is, may fairly be questioned. For "the Comforter" would still be convincing men of sin, of righteousness, and of judgment to come; the elect of God would be living nobler lives than they do now; the Scriptures would be more diligently studied; families would be better taught; the obligation to fulfil the duties involved in a Priesthood of Home would lessen that greed for gain which now absorbs everything else! Christians would still meet together for Divine worship, "exhorting one another;" and outsiders would, from time to time, as in Apostolic days, come in, and "be convinced of all, and be judged of all;" the "secret of men's hearts" would thus oftentimes "be made manifest," and the spectator be led to "worship God, and to report that God is with Christians of a truth." Whether this would be so or not, I think it every way desirable that the tremendous issues at stake in the question before us should be fully realized in all their length, and breadth, and vastness.

The immediate consequences of such a return to Apostolic practice I do not pretend to guess. But of this I am quite sure, the ultimate result would be every way beneficial. Not one sinner less would be converted. The line separating the believer from the unbeliever would be broader and clearer: the delusions that now so frequently gather about death-beds, and nestle in every crowded congregation,—delusions that are fostered in families, sustained by ecclesiastics of every name and class, confirmed by a literature almost boundless in extent, embodied, sometimes in books of high pretensions, and more frequently in tracts which are important only from their extended circulation,—*these*, all of them, would in process of time disappear; men, called by the Spirit of God, would listen to his voice, and set before their minds the glories of the everlasting Kingdom; while the careless and ungodly, instead of being perplexed as they now are, by the conflicting theories and doubtful disputations which meet them everywhere, would be led to dwell more on the character of moral evil, on the beauty of righteousness, and on the certainty of that judgment which will render to every man according to his works.

The sooner, therefore, this change takes place, although none but God can bring it about, the better will it be both for the world and for the church. For the sooner Christians begin to perceive that their *first* obligation is to perfect their own characters; to live a *manifestly* Christian

life; and to be *felt* by all men as different from others, the sooner will "the mystery of iniquity" come to an end. Then will the great crisis arrive when the final struggle between good and evil will take place in the world; terminating, as it inevitably will, in the second advent of Christ, "in the manifestation of the Sons of God," and in the perfect deliverance of a groaning and troubled creation, from the sorrows that have so long weighed it down.

But the question still remains unanswered,—What have Christians, *as such*, to do in the world? In what forms are they to represent Christ, so as to become the "lights of the world," and the "salt of the earth?" I shall endeavor to answer this question as plainly and as simply as I can.

I might perhaps be content to do so by observing that all they have to do is to walk in the footsteps of their Master, and to follow the leading of the Holy Spirit; but since this reply may be accounted too vague, it will be better to go somewhat into detail.

First of all, then, the Christian, if he would exercise a valuable influence upon the world, must *live* Christ, by direct and implicit obedience to His commandments; not adapting Divine precepts to the supposed necessities of the time, but compelling the time and all its supposed necessities to bow before the authority of the Lord. *This* (and I do not except myself from the sweeping condemnation) the Christian world, as I have already shown, is, as yet, far enough from doing.

Next, they have to render to their fellow creatures what have been termed "the dues of Humanity." They must sympathize with the afflicted; they must pity and aid the poor; they must instruct the ignorant, whether young or old; they must, in short, in all things do unto others as they would that others should do unto them. They must live unselfish lives, and, like their Lord, go about doing good. And this, if done properly, will, as a rule, be done individually, and without the help of organizations or any other machinery;—love to others being the prime mover, and an individual heart brought into contact with another individual heart being the only satisfactory result.

Nor is this all. They must care for men *spiritually*, as well as physically and morally. In this respect, too, no man has a right to say, "Am I my brother's keeper?" They must, therefore, while illustrating the gospel by their conduct, make it known, *to all who are ignorant of it*, in the plainest possible terms; taking care only that they state it correctly, *viz.*, as a call to share in the blessedness of the Kingdom and glory of

our Lord Jesus Christ; a call, therefore, to give up this world for the next; a call to follow Christ along the path He trod when on earth; a call to make ourselves of no reputation; to be careless of the world's ambitions; to be unbiassed by Christian conventionalities: to walk, in short, in that narrow way, which is the choice of few and the ridicule of most. I know of no authority for bidding men to come to Christ in any other way, and on any other conditions; or for making Him known to them in any character beyond or beside that of the atoning Redeemer, the source of all moral and spiritual strength, the author and lover of righteousness, the seeker of those who, by His grace, have imbibed His Spirit, and are prepared to follow Him in self-denial, in weakness, in truthfulness, in humility, and in all virtue.

The "fulness and freeness" of the gospel does not consist, as we are incessantly told, in the offer of future glory to men who, having *lived* in sin, are willing, on a bed of death, to profess faith in the Redeemer, but in the applicability of its offers to all without distinction, who accept its conditions. The direction "Believe on the Lord Jesus Christ," as that command is now commonly understood amongst us, is thoroughly unscriptural; leading sometimes to delusion, sometimes to perplexity, and generally to serious misconceptions regarding the essential nature of Christianity. Put thus barely, the demand is almost sure to be misunderstood; and faith is but too likely to be regarded as a talisman.

Further, when such teaching is illustrated, as it commonly is, by the looking of the Israelites on the brazen serpent,—an illustration, *not used by our Lord as explanatory of faith*, but simply of the "lifting up" of Himself as the Saviour of the world—belief in Christ is almost sure to become a merely mental process; a momentary act of the mind, not only separable, but too often separated, from any change either of heart or purpose. This is not to "call on the name of the Lord," (Acts ii. 21.) but to say, "Lord, Lord," without departing from iniquity.

The teaching of Scripture is *not*, "Believe that Christ died for you, and you are safe; your guilt is transferred to Him; His righteousness is imputed to you." But "Believe what Christ came to teach. Believe on Him, as what He has declared Himself to be—the only Saviour from the love and power of sin." To say that in the salvation which God has provided, everything is done for us, is simply absurd. Justification is

indeed not by works of our own, for nothing we have ever done or can do, *merits* anything; but "salvation" must be worked out "with fear and trembling," and this because "it is God that worketh in us both to will and to do of His good pleasure."

Distinctions are not therefore destroyed by the assertion that all men are under grace. The only difference is, that He who by the Spirit of God has become convinced "of sin, of righteousness, and of judgment to come," instead of being directed to cry for salvation from hell, will be taught to pray, to struggle, and to hope for deliverance from the power of sin by faith in Christ; and to *believe* Him when He says that Satan's power is already gone, that the Prince of this world is already "judged." It is on the recognition of this great fact that the final award rests.

It is because Satan is judged (dethroned) that God hath appointed a day in which He will judge mankind by the Redeemer.

See then, the work of the Believer while on earth! It is to a great extent the same in character as was that of his Lord. It is a redeeming work. It is the obligation at all times and at all hazards to promote truth and righteousness; to redeem men from evil of all kinds; to alleviate their distresses; and to bear constant witness in favor of the goodness, the wisdom, and the love of the Father of us all.

Here Christian obligation ends. High excitements and passionate entreaties are neither appointed nor appropriate means for bringing men to Christ. The ungodly are to be *won*, not worried, as they too often have been to their lasting injury, into a premature profession of piety. Let us beware then lest we irritate men by our impatience to do them good; or, which is worse, in our hearts reproach God for not subduing human hardness. We are in danger of doing both if we imagine that our responsibility is unlimited, and that if men perish their blood will be required at our hands.

A few more remarks on what Christians can or cannot do for the propagation of the faith must form the subject of a distinct chapter.

## QUESTIONS ON OUR ORIGIN AND BIRTHRIGHT IN CHRIST.

QUES. 1. Where are we to look for the people upon whom more particularly the blessing of Abraham was to come, and who were to minister the same to all the families of mankind?

ANS. The descendants of Ephraim and Manasseh, the sons of Joseph, to which the birthright was given (Gen. xlviii. 14-20; 1 Chron. v. 1, 2; Jer. xxx. 9), were separated from the Jews at the death of Solomon (1 Kings xii.), and were ultimately cast afar off among the Gentiles, and scattered throughout the countries (2 Kings xv.; Ezek. xi. 15, 16). When apart from the Jews, they were lost among the Gentiles (Hos. i. 6, 7), and should therefore be looked for, not among the Jews, but among the Gentiles, the more especially as it was promised to Ephraim that of him a multitude of nations, or Gentiles, should come (Gen. xlviii. 8-20; comp. Rom. xi. 25). It was in the view of this "fulness of the Gentiles" that, through the Cross, the blessing of Abraham was pronounced upon the head of Ephraim.

QUES. 2. When were the descendants of Ephraim lost among the Gentiles?

ANS. About 742 years before the birth of Christ, it was said by the Lord (Isa. vii. 8), "Within threescore and five years shall Ephraim be broken, that it be not a people." Soon after this prophecy was pronounced, Israel began to be removed (2 Kings xv.); and, within the predicted period Israel, including Ephraim, was wholly carried forth of their land (2 Kings xvii.—xxiii.), long before their brethren the Jews were removed to Babylon (2 Kings xxv.).

QUES. 3. Were not the Israelites restored along with the Jews after the seventy years' captivity in Babylon?

ANS. No; Samaria, which had been the capital of Israel, and the surrounding country which had belonged to Ephraim, continued after that event in the hands of the people who had been placed there instead of the Ephraimites, showing plainly that the first-born had not then returned to claim the inheritance.

There was no recognition of Ephraim being any longer a people in the land. But out of the land, though as much lost as Joseph was in Egypt, his posterity were still to be fulfilling their destiny, growing up into the predicted "fulness of the Gentiles," unto whom was to be given the kingdom taken from the Jews (Matt. xxi. 41-43; Jer. iii. 11-17), and through whose ministry all the nations of the earth were to be blessed.

QUES. 4. To what nation has specially been given that which chiefly distinguished the Jews, —the keeping the oracles of God? (Rom. iii. 1, 2.)

ANS. To the Anglo-Saxon race in these "Isles afar off," and spread out to "the ends of the

earth," is given the unspeakable privilege of distributing the Scriptures in all languages, to all the families of mankind.

It is theirs both to testify for Christ, and against AntiChrist; to proclaim liberty to the captive, and point all men everywhere to the means of health and cure and blessing. God hath not dealt so with any nation. No people have been so literally dealt with by the God of providence, whether in respect to gold itself, or that which gold represents, or that which is better than gold, the true riches, his word, his statutes, and judgments to Israel (Psa. cxlvii. 19, 20).

QUES. 5. Is the past history of the English correspondent to their present remarkable position? And is it possible they can be the people unto whom the promises were made, which have been thus far to them so remarkably fulfilled?

ANS. It is possible. It has been acknowledged that no history presents to our view so great a number of striking pictures as that of England. Even long previous to the time when as Jutes, Saxons, Angles, Danes, and Northmen, they came into England, God appears to have been most remarkably preparing for their coming, by sending in this direction, down through Asia Minor, Greece, and Rome, the messengers of his grace. Every successive journey of the apostles was more and more in this direction (see Acts xiii.—xxvii.), and in the same direction seem to have been sent all the New Testament epistles. The very first of these, that to the Romans, very plainly intimates that through the mercy thus sent, the outcasts of Israel were to obtain mercy. The word which was sent away from "treacherous Judah," after "backsliding Israel" into the north country, hath been declared to them as bearing the name of "GENTILES" in these Isles afar off, and hence has been carried out by them to all the ends of the earth, and from which Israel are at length to be assembled (comp. Jer. iii. 11-17; xxxi. 10; Isa. xliii. 5-12, 21). The English, as their language itself indicates, and as our best historians have traced, came from the border of the Caspian Sea, to which quarter had been deported the people unto whom the promises were made (2 Kings xvii. 6).

QUES. 6. Can the English be lineal descendants of Ancient Israel?

ANS. The Anglo-Saxons came from where the Israelites were lost. And, as has been shown in "Our Israelitish Origin," they possess the physi-

cal, intellectual, and moral characteristics of Israel; and in their ancient laws, political constitutions, and ecclesiastical arrangements, they give evidence of having been under the training of Moses, and as having been punished and otherwise dealt with as Israel was to be when cast out among the Gentiles. They were lost as Ephraim, but as promised, they are found "the sons of the living God" (Hos. i. 10). To them belongs in truth the responsibility of using aright the privileges of the first-born.

They ought not to defer acting till they see those privileges in the hands of another, which are already in their own. They should have confidence in Him who put them there, thank God, and go forward.

QUES. 7. By what great mark may the nations of Abrahamic descent be known, and especially those appointed unto the birthright? How may they best prove their right to be considered the heirs of the promises made unto the fathers?

ANS. By returning in humble penitence to their Father, confessing their unworthiness and guilt; and by their learning to be like the Son of God, eminent in self-denying service for the glory of God in the good of man; by acting as Joseph did to his brethren in Egypt; and as the man of Ephraim did to the captives of Judah brought into Samaria (see 2 Chron. xxviii. 12-15): God's great purpose in separating a people to himself was to make them instrumental in converting good to others.

ABRAHAM was to be the progenitor of a race whom the Almighty intended to employ in distributing blessings to all mankind. And when the Lord promised (Gen. xii. 1-3) that Abram should be "the father of a great nation," and be given a great name, the purpose for which this great nation should come into being, and be given extensive influence, was declared in what follows,—“And thou shalt be a blessing.” THE POWER PROMISED WAS A POWER TO DO GOOD.

When it was intimated that others should have blessing or curse, success or defeat, according as they had helped or hindered the people of the God of Abraham, it was that the law of love might have free development among all mankind. This was the promise,—“And in thee shall all families of the earth be blessed.”

The land which Abraham was to be shown, the great nation, the great name, and God testifying of his choice both by mercy and by judgment, were all in order that blessing might be universally diffused. And thus, the call of Abram's posterity was the very opposite of a nar-

row, selfish pre-eminence. Their "greatness" was to be a greatness of service; the widest possible manifestation of the Divine power in bestowing blessing through whatever means God might be pleased to work.

Here is the birthright—the WILL to work freely for others; not as slaves, not as hirelings, but as the free-born sons of God, doing whatever our Heavenly Father may give us to do for other's good. This, which distinguished the Son of God, should characterize those that are Christ's. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). True, the promise is to the natural seed of Abram; but it is to them as it was to Abram—through faith, a faith which working by love, bringeth forth the fruits of righteousness. (Comp. Gen. xv. with Gal. iii.).

When ISAAC, whose name means "laughter," was born, his mother, as if in prophetic anticipation, said (Gen. xxi. 9), "God hath made me to laugh; and all that hear will laugh with me."

Isaac's posterity were to convey the glad tidings of great joy to all people. Unto them were to be entrusted "the oracles of God," not that they might hide this precious talent in a napkin, but that they should open it up for the joy of all the earth.

When Isaac was received back as from the dead, and the Lord was pleased to confirm his promises to Abraham, this was the climax,—“And in thy seed shall all the nations of the earth be blessed” (Gen. xxii. 18). All nations are to be made blessed in Christ. And this is the unspeakable happiness of the children of faithful Abraham—that, being found in Christ, they are not only made to rejoice, but are given the privilege of diffusing his joy abroad among all nations.

When to JACOB at Bethel, possession of the Central Land was predicted, and a wide diffusion therefrom—west, east, north, and south—this is contemplated as the purpose for which Israel were to be raised up and spread abroad (Gen. xxviii. 14.),—"And in thee and in thy seed shall all the families of the earth be blessed."

Those who are in Christ should be found, as he was in the world, going about doing good. If so found, there is no occasion to ask, "Who is their Father?" There can be no doubt that they are the children of promise, and heirs of the kingdom.

[To be concluded.]

## THE ANGLO-SAXONS :

## ARE THEY OF THE LOST TRIBES OF ISRAEL?

In the June No. of the EXAMINER, 1875, I gave an article on the above inquiry, showing, as I believe, unanswerably, that they are of the tribe of Ephraim, which was the leading tribe of the House of Israel, that was lost, or carried into captivity by the Assyrians more than a hundred years before the House of Judah was sent into Babylon.

Recently, I have had access to two or three pamphlets by EDWARD HINES, of England, on the "Identity of the English Nation with the Lost Tribes." I have been much interested in reading them; but think he may have carried some points too far; nevertheless I trust that may not prevent the usefulness of his labors. It is a subject of deepest importance, and cannot but be of interest to a sincere student of prophecy.

I give the following extracts from one of the first of his pamphlets, and may be followed with more.

EDITOR OF EXAMINER.

Two Great Questions have for many generations puzzled and set at defiance the intelligence of the great and learned of our land. The first, What has become of the Lost Tribes of Israel? The second, Who were the ancestors of the English People?

The object of these pages is to show that the latter are identical with the former, and out of very many others that could be produced, to advance Twenty-seven Identifications that shall clearly establish the proposition. A few introductory remarks are needed. We take for granted that the reader is well informed as to the past Israelitish history,—that they were once One People, and afterward became Two Houses; the House of Israel, and the House of Judah. Since their captivities this distinction of the two houses becomes the grand essential to be borne in mind. To confound Judah with Israel, and Israel with Judah, is the root of all mistakes in reference to this subject; these two people are as distinct as France and Russia, as fire from water, so that to speak of Israel as meaning the Jews, is to fall into an error, which destroys the sense and meaning of much of the prophetic word; yet this mistake is almost universally made, the result being, that in the pulpit of our divines, the prophetic word is seldom touched upon; the great command to "take heed" to the sure word of prophe-

cy is disobeyed, or, if brought forward at all, it is generally so wrested, by its literal meaning being disregarded and a spiritual one substituted, that from a dozen different pulpits a dozen different interpretations are given; and under this teaching the word can no longer be said to be the "sure word." (2 Peter, i. 19), or be taken as the "light that shineth in a dark place." It is quite contrary to the spirit of prophecy, when a plain literal interpretation can be accepted, to substitute a figurative or spiritual one. "No prophecy of the Scripture is of any private interpretation," and the greater number admit of a literal sense. Thus, with the Jews, or the House of Judah, it is most interesting to mark how literally the prophecies have been, and are still being, carried out. Thus,—"I will cause thee to serve thine enemies in the land which thou knowest not." Jer. xvii., 4. "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them." Jer. xxiv., 9; Jer. xxix., 18. "I will fan them with a fan in the gates of the land; I will bereave them of children." "Thy substance and thy treasures will I give to the spoil without price." Jer. xv. "Thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee," "and thy life shall hang in doubt before thee, and thou shalt fear day and night and shalt have none assurance of thy life." Deut. xxviii. 20, 66.

These and many other dreadful curses have been literally fulfilled, and to this day in our own country the Jew is a taunt, a hissing, and a by-word. Then surely if they have been so minutely fulfilled with the one House, so surely shall a literal fulfilment take place of the prophecies concerning the House of Israel. Very many of these have been fulfilled most wonderfully, yet, marvelously; indeed so many, that but few are left yet to be accomplished, and these few must shortly come to pass. The most remarkable feature of the prophecies concerning Israel, is their exactly opposite character as contrasted with those concerning Judah. Thus, instead of being a marked people, known by all nations, Israel was to become a lost people, known by none, not even to themselves. Hosea, i. 9: 2. Instead of being a small people, bereft of children, Israel was to have the multitudinous seed as "the stars of heaven." Instead of being a dispersed people, and no nation, Israel was to become the fulness of nations, kings coming out of her. Instead of being a trembling people, smitten before her enemies, Israel was to be the



most warlike nation possessing the seat of power, "the gate of her enemies." Instead of being a standing witness to the prophetic word, Israel was to become the overwhelming witness to the truth in the Latter Times. Instead of being under the Mosaic Law, Israel was divorced from the Law and is to be found in Christ. Judah is represented as Deaf, but Israel as Blind. It was treacherous Judah. Backsliding Israel. From Judah one seed. Of Israel seeds, and so forth. Israel was never Judah, but Judah was of Israel, and will, eventually, be one with Israel. Sometimes Judah is referred to in Scripture as of Israel, when the distinction is still kept up, for then Israel as the Ten Tribes is distinguished as "All Israel," "the whole House of Israel," "the House of Israel wholly," etc. These distinctions are more generally to be found in the book of Ezekiel.

A review of the leading prophecies concerning Israel, will enable us most clearly to identify the English people as the Lost House of Israel.

It was not until 725 b. c. that Israel or the ten Tribes was carried captive into Assyria, "and the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habor by the river Gozan, and in the cities of the Medes; because they obeyed not the voice of the Lord their God, but transgressed his covenant." 2 Kings, 18: 11, 12. It was in these parts that Israel was lost, which includes the southern border of the Caspian Sea, and as far west as Araxes, beyond the Euphrates. Here her name was to be taken from her, "they shall no more be remembered by their name." Hos. 2, 17. Hitherto they had been known by the name of God's people. "My people." "Then said God, call his name Lo-Ammi," Hos. 1: 9, meaning "not my people." They were not only to be lost in name, they were to be "blinded," become ignorant of their ancestry, and as this "blind" people were yet to accomplish the marvelous works allotted to them as the "pre-ordained" "chosen" and "special" seed. "Yet doth he devise means that his banished be not expelled from him," 2 Sam. 14: 14. "And I will bring the blind by a way they knew not; I will lead them in paths they have not known," Isa. 42: 16; thus Israel though in captivity, inasmuch as they were "cast out" of their land, yet would not remain under the dominion of the Assyrians, for God twelve years after the event says through Nahum "though I have afflicted thee, I will afflict thee no more. For now I will break this yoke (the Assyrian) from off thee, and will burst thy bonds in sunder." Nahum 1: 12, 13. This

prophetic word plainly recognizes as having been done, for afterwards Israel is addressed as being in the North, and then North-west of the seat of Prophecy: "Behold these shall come from far, and lo, these from the North, and from the West." Isa. xlii, 12. "To the islands will he repay recompense, so they shall fear the name of the Lord from the West. (Isa. lix. 19). "Go and proclaim these words towards the North and say, return, thou backsliding Israel." Jer. iii. 12. That Israel did not go to the East is positive, because God in prophecy declared they should have "the Assyrians before, and the Philistines behind" (Isa. ix. 12). Had they gone eastward this would have been reversed; therefore, this assures us they went first to the north, then to the west, which is further proved by the direction Paul went when he journeyed after them, and Christ himself never went to the south of Jerusalem, where the Jews were chiefly to be found, but always to the north, through Samaria. Had his mission been to the Jews, he would have gone southwards, but he did not.

Thus it is evident that from this point they would become wanderers, without any fixed design of their own, whether their tribeship would be kept as distinct as they were when in the Land, I am not prepared to affirm, though I think the probability is that they would endeavor so to preserve them, at least for a time.

Since the publication of the former editions of this work, I have been amazed to find the amount of ignorance that exists upon the Captivity of Israel, having been told, even by Ministers, who presumably should know better, that Israel did return, they confounding Israel with Judah, and the seventy years, that I must be allowed the indulgence now and then of showing the difference between the two Houses; Israel never returned, they went into captivity 725 b. c.; Judah went into captivity 588 b. c.; but Israel at this time was in captivity, and had been so for one hundred and thirty-four years. Israel's captivity was in Assyria; Judah's in Babylon. Israel's was complete, "there was none left but the tribe of Judah only" 2 Kings, xvii. 18. Judah being then a distinct nation. Judah's was partial, the poor being left behind. Jer. xl. 7. Israel never returned, their captivity "is unto this day" 2 Kings xvii. Judah did return after the seventy years. Neh. vii. 6.

THE IDENTITY. In just such a state as that of these people now, were our ancestors found. The Anglo-Saxons were wandering tribes among the Germans, with so much of the warrior spirit, that the Ancient Britons invited them into these isles to help them in their national difficulties.

To trace the origin of our fore-fathers has been the perplexing problem for ages. Who were the ancestors of these Anglo-Saxons? To this day nationally we are in positive ignorance as to our true ancestry, a mystery which these pages are intended to remove. From the very parts through which the tribes of Israel wandered, we came. So interesting has been the tracing of our ancestry to our historians, that to some it was a life study. Sharon Turner is foremost in the search, and he traces us to the very spot where Israel was carried captive, the one where the name of Israel was taken from them. Arriving here, he loses all further trace of them. Here was the connecting link, but had he seen and lain hold of it, the purposes of God would have been frustrated, for the "time of the end" was not then come, for which reason it was hid from him. The fact however, is most important, and forms the ground-work of our argument. Our own historian, Sharon Turner, in treating of the second or Teutonic stock of European population in his "*Anglo-Saxons*," (vol. i., 93—102) says: "It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic." "The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth,\* or according to Herodotus, in the seventh century before the christian era." "The first scenes of their civil existence, and of their progressive power, was in Asia, to the east of the Araxes.† Here they multiplied and extended their territorial limits for some centuries, unknown to Europe." The account of Diodorus is, "That the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and courage. They extended their boundaries on all sides; till at last they raised their nation to great empire and glory. . . . In the course of time they subdued many nations between the Caspian and Meotis, and beyond the Tanais." "In the time of Herodotus, they had gained an important footing in Europe, and to have taken a westerly direction." Having reference expressly to the Sax-

ons, Sharon Turner observes: "They were a German or Teutonic, *i. e.* a Gothic or Scythian tribe, and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred, without the least violation of probability. They defeated Cyrus, and reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Saka-suna is obvious from Pliny; for he says that the Sakai who settled in Armenia, were named Saccassani, which is but Saka-Suna spelt by a person who was unacquainted with the meaning of combined words. . . . It is also important to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxones."

These extracts are invaluable to our purpose, as they call to our aid Strabo, Homer, Herodotus, Eiodorus, Pliny, and Ptolemy, to prove that our so-called Saxon ancestors came from the parts where Israel was lost, making their first appearance in those parts at the exact time that Israel was lost—two most important points, by which we are enabled to gather another most important fact, *viz.*, that in the days of Christ our fore-fathers were then occupying the north-west of Asia, and gradually making their way into Europe; that in the very days of the apostles our race were located in Cappadocia, Galatia, Pamphylia, Lydia, Bithynia, Mysia, Achacia, Thessaly, Macedonia, and Illyricum. We are traced in this direction seven hundred years before Christ, and we did not reach these isles until four hundred years after Christ; so that between these periods, and at the time of Christ, we were in the regions specified. This is important to see because one of Christ's most pronounced declarations was, that He was "not sent but unto the lost sheep of the House of Israel;" Matt. xv. 24. He instructed his disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel" Matt. x. 5. And, in obedience to this command, we find the apostles making their journeys to the precise localities where our English fore-fathers then were, preaching the word and forming churches. This is an indisputable interesting historical co-incidence, which fully justifies the inference of an identity.

—♦♦♦—

The authority of Christ alone is to be regarded in everything purely religious, as he is the only judge to whom mankind are accountable.  
—S. Bruddburn.

\* The date of the Assyrian captivity.

† The identical place to which Israel had been carried captive.

## THE PREDESTINATION THEORY.

BY ELD. S. W. BISHOP.

I have a few words more to say concerning this blasphemous notion.

We read in the Bible that God has in the past condemned nations, classes, and individuals, for pursuing a certain course named, and He has assigned as a reason why He has inflicted punishment on them, because they have done thus and so. I am glad that inspiration uses the word in making these statements. I am glad because there is a large meaning in this word when used in this connection. If God be God—a God of infinite veracity, He will, of course, assign the true reason, if He assigns any at all, why He does certain acts. Is it true that the real, the primary reason for destroying nations, or individuals, is because they have sinned, on the supposition that God has “fore-ordained whatever comes to pass?” If He has fore-ordained every thing that takes place, that decree of fore-ordination lies far back of every other act; and the great ultimatum of the whole matter—the last act in the drama, is the important thing to the accomplishment of which the decrees of God look forward. If the end of any being, class, or nation, is destruction, that destruction is the one climax intended to be reached by God’s fore-ordination; and therefore they are destroyed, not because of some mere incidental occurrences, but the great primal reason why they are destroyed, is that God decreed from eternity that they should be destroyed. To say, therefore, that they are destroyed because they have sinned, is, on this hypothesis, utterly false. They sinned because God compelled them to sin, if indeed there is any such thing as sin. Suppose that a highwayman meets a traveler on the road, and fires the contents of his revolver at him; the ball goes through his brain, and he is murdered. Who sinned in this case? Was it the revolver or the ruffian who used it? It certainly was not the revolver, for it had no power of choice, no will in the matter; and where there is no volition there can be no actual sin. If, therefore, God has unconditionally decreed every act of our lives, if free-agency is “nonsense” as “Fatalist” says, if man has no control of his will, he *cannot* sin. He is just as much a machine, wholly controlled and directed in every word, act, motive, and thought, as the revolver was managed by the highwayman, with only this difference; the ruffian was a poor mortal, but man is controlled by the power, and wisdom, of an infinite God. If he murders, God decreed he should. If he is an

adulterer, it is by God’s appointment; if he steals God fore-ordained that he should; therefore, if there is sin in the world, the poor, predestined creature, man, is not the sinner, for he is only a machine, and has no power or will to control a single act. If there is any such thing as sin, God alone is the sinner; and if He sins, it can be only against Himself; so that the doctrine of fore-ordination, as taught by “Fatalist,” in a certain paper published in Massachusetts, be true, then all the talk in the Bible about sin, the punishment of the sinner, etc., is sheer “nonsense,” unless we assume that God will punish Himself, for who would think of hanging the revolver for murdering the traveler?

Suppose, again, that a perfect mechanic should erect a mill, put in the machinery, apply the proper power, but purposely so construct the mill that it cannot possibly perform the proper work of mills of that kind. After all is completed, he puts the grain into the hopper, puts on the power, and starts up the mill. He promises a large reward to the mill if it will grind thirty bushels of wheat an hour, and threatens to punish it very severely if it does not do it. All this time he is fully cognizant of two important facts. 1. The mill is a mere machine that cannot move at all only as it is compelled to move. 2. He knows that he purposely constructed the mill in such a manner that it cannot grind at all. We, Predestinationist with the rest of us, would be apt to think such a man foolish, even if our theology prevented our calling him so. But this is exactly in point. Predestinationists of 1870 say, that God has designedly created a portion of the human family in such a condition of nature as to render it utterly impossible for them to do those things which are right in His sight; and yet this same God has said to such men as Cain, “And now thou art cursed from the earth; when thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear.” (Gen. iv. 11, 12). *Punishment!* What justice was there in punishing him at all for doing just what God had unalterably decreed he should do?

This same God asks, by the mouth of the holy prophet, “Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?” Certainly, answers Predestinationist, you have pleasure in the death of the wicked; it is your pleasure that he should not return from his ways and live; for from eternity you have decreed every act of his life, and so created him that he

must continue in his ways, and go down to eternal death. You have fore-ordained that every circumstance that is brought to bear upon him shall help to push him down the road to death. But what does God answer? Hear him: "For I have no pleasure in the death of him that dieth, saith the LORD God: wherefore, turn yourselves and live ye." (Ezek. xviii. 23, 33). Again, Say unto them, "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." Ch. xxxiii. 11. In this text, God swears by His own existence that he has no pleasure in the death of the wicked, and that it is his pleasure that the sinner turn from his evil ways and live. God does not afflict the children of men willingly, so He declares by Jeremiah. But, according to this fore-ordination dogma, he does afflict those whom he knows can never be benefitted by the afflictions they suffer, for He has decreed their ultimate damnation, condemnation, or destruction; therefore, if He does not do it willingly, then, according to the doctrine of fore-ordination, God's decrees so bind Him that He is compelled to act contrary to His own will. If so, God must have two wills, and is at war with Himself. Throughout the Bible treats mankind as free agents, and teaches that man is free in his will. I wish to quote portions of Scripture as sample texts.

God commenced His dealings with the race on this principle, and recognized in Adam freedom of choice and will. His language to him is this; "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. (Gen. ii. 16, 17). It came to pass that Adam did eat of that tree, and if God fore-ordained all that comes to pass, and "free-agency is nonsense," then, by God's decree Adam was *compelled* to eat of that tree of which He forbade him to eat, and threatened him with death if he did eat of it. All this talk to Adam, then, must have been nothing short of pure deception.

"If the wicked will turn from all his sins that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ezek. xviii. 21. See also ch. xxxiii. 19. Here again, according to this fore-ordination theory, is more deception. These Scriptures, according to that notion, offer life to the sinner if he will do so and so, when God has decreed that he either shall or shall not have life, and that, too, long before the sinner addressed by this language had an existence. His living,

or not living, on this principle, does not depend in the least upon either his doing or not doing. There is a multitude of Scriptures of this class, and they are all a deception if God has fore-ordained all that comes to pass.

In Isa. xlvi. 18, God represents Himself as bemoaning the condition of the house of Jacob, which condition He tells them they have brought upon themselves by disobeying His commands. How entirely false is this statement, if He has fore-ordained all that comes to pass. This is another sample text, and all of this class are utterly untrue on this predestination hypothesis. In Ezek. xiii. 22, God charges certain men with making the hearts of the righteous sad whom He has not made sad; when, if Fore-ordinationist is correct, God did make their hearts sad, and those men did not do it at all. Another sample text which I leave with its class for Fatalist to dispose of.

Another sample text is found in Josh. xxiv. 15; and in it, and the class from which it is selected, it is plainly stated that men serve God from their own choice, if they serve Him at all; but this statement Fore-ordinationist flatly contradicts. In Deut. ch. xxviii. God treats the nation of Israel as a free agent, promises to bless them if they will obey Him in all things, and threatens to curse them if they do not obey Him; when, according to "Fatalist," he fore-determined every act of that nation, as well as their final end, and it was utterly impossible for them to avoid doing just what He had fore-ordained they should do.

In Heb. vi. 4, 6, we have another sample text. In the text we are told the consequences of falling away from the truth and grace of God. We are told that there is danger of thus falling away even after we have obtained to an exalted position of Christian experience and holy living, and falling so far away that it is impossible to be renewed, or even brought to repentance for sins. This could never be if Predestinationist is right, for he declares that those whom God has decreed to damnation, he has so "created" they cannot *do good, or be good*; and that all who are created with a capacity to cultivate goodness, God has predestinated to eternal life, and they cannot fall short of the very end for which God has fore-ordained them; for He has ordained that every circumstance that can in any way act on them, will push them on in the way to eternal life. In that case God is dealing with His church on the principle that some inconsiderate parents try to frighten their children, by scares and bugbears that never existed.

When Peter charged Satan with filling the

heart of Annanias to lie to the Holy Ghost, Peter, according to this fore-ordination theory, was wholly mistaken. Satan did not do it at all; it was God who did it, and that by His own unchangeable decree. It was very cruel to strike the poor man dead, and consign him to eternal oblivion for doing just what God had compelled him to do by His infinite determination.

The case of Herod (see Acts ii. 21,) is precisely similar; also that of Simeon the sorcerer, Elymas, and Judas Iscariot. According to this blasphemous notion, the sin against the Holy Ghost is by God's decree, and He has pre-determined that all who thus sin *shall* commit that sin. How then, are they guilty? I might multiply texts from the beginning of the Bible to its end; but I have quoted enough to establish the fact that, the Bible being the word of God, if the notion that God has "fore-ordained whatsoever comes to pass" is true, His dealings with the creatures He has made, as marked in His own word, have been unjust, cruel, deceptive, and hypocritical, from Adam down; and that, too, in an infinite degree. Woe to the man or woman who *knowingly* thus belies the character of that God who has declared that He has no pleasure in the death of the sinner, and that His tender mercies are over the work of His hands. To do this with intent thereunto, must be a high crime against God's moral government. It will not in the least disturb that government, or prevent the purpose of God being fully carried into effect, which purpose is, according to His holy word, that every accountable, intelligent being He has made, shall, "in due time," have an opportunity to believe in Christ and be saved.

West Meriden, Conn., March, 1876.

## SONS OF GOD.

### A BRIEF MEDITATION ON 1 JOHN iii. 1-3.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

"*What Manner of Love!*" This is the language of astonishment, and of itself might not determine whether the surprise which it expressed, was the surprise of pleasure or its opposite. One might say of some exhibition of favor from his fellow-man, "What manner of love is this!" how paltry, how insincere, how unsatisfactory! But

this aged saint was thinking of that which is as far removed from paltriness or insincerity as east from the west,—as heaven from the earth. (Ps. ciii. Isa. lv.) His meditation was of the Love of God as exhibited to men in His Son Jesus Christ, and his language was the outburst of a grateful heart, the devout expression of deep and holy admiration. "Behold what manner of love," how great a love, "the Father hath bestowed on us!"

John loved much, and knew, as few have been privileged to know, what it is to have the love of God "shed abroad in the heart." Yet, when he would impress the greatness and excellence of this love with more than usual earnestness upon his dear fellow-disciples, he does but point to it, and say in imperfect accents: "Behold! See! what manner of love is this!" Ay, it is not always he who speaks most trippingly of love that feels its keenest strength. The stammering tongue, the eye suffused, the broken sob, may sometime speak its power more eloquently than words.

"*That we should be called sons of God!*" Was there not a contrast present to the writer's mind? He had testified of One whom he had seen, in whose presence he had often been, whose wisdom and power he knew, on whose bosom he had leaned—he had testified of this One, "we beheld his glory, the glory as of the only begotten of the Father." "He dwelt among us," says he, "full of grace and truth" (John i. 14). It was no wonder that of him a voice from heaven had declared: "This is my beloved Son, in whom I am well pleased." No need for exclamation of surprise at the love bestowed upon him, "the chiefest among ten thousand," and "altogether lovely." Oh, no, his title to the name of Son of God shone bright in every word and act, and the love the Father bestowed upon him was a righteous tribute to his perfect obedience. "Thou hast loved righteousness, and hated iniquity: therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

But—that *we* should be called "sons of God!" What man is there who can fathom all that is implied in that comparison and contrast? This is a marvel to be pondered in secret when the doors are shut upon the noisy world. At such a time let me think of him of whom John testified, and picture, if I can, his unblemished purity, his sweet gentleness, and stainless dignity. Then let me ponder on the other hand all I once was, by nature one of the "children of disobedience" and "of wrath;" and all I am still, notwithstanding I may have believed and confessed the Gospel of God's grace—what coldness of affec-

tion towards divine things, what worldly longings and fleshly desires, what secret faults, known only to myself and the Searcher of the hearts of the children of men. Truly such a love bestowed upon me is not a righteous tribute, but a deed of grace.

"The Father himself loveth you," said our Redeemer on one occasion to his followers, "because ye have loved me." Is it so, indeed? The feeble stirrings of our affection rewarded after such a sort! Yet, were our feeble love tenfold as strong, poor merit this to plead, for who could help loving him "who first loved us," or fail to be constrained by the love that was faithful even unto death?

Our love to God is but bare gratitude; God's love to us is all of grace: wherefore we will bow our heads in humble adoration of "the exceeding riches of his grace in his kindness towards us through Christ Jesus" (Eph. ii. 7).

*Now are we the sons of God, and it doth not yet appear what we shall be.* To be children by God, is to be His children in reality. In His bestowal it is no empty name, but a virtual adoption into His family. *Now* are we sons of God, and can claim the Almighty as our Father, to love us and provide for us, to pity and protect us, to guide, and, if need be, to chasten us. Oh, what unspeakable dignity for the frail, erring sons of men! But here it does not end; there is something more in the future. The apostle does not say "we do not know what we shall be," although many read and sometimes quote his words as if he had so spoken; but "it doth not yet appear what we shall be." This dignity of ours is shaded now by darkness—darkness of imperfection in ourselves and trial in our circumstances, and "the world knoweth us not." But a time is coming when its brightness shall break forth, and even the world shall see how blessed are those men who place their trust in the shadow of the Most High.

But it "doth not yet appear," it is not yet manifested. There is nought of greatness in these sons of God to be seen meanwhile, save childlike faith, and ardent hope, and fervent love—but such things the world counts mere foolishness. They have no freedom from the sorrows and the sicknesses that weigh on other men: nay, it may seem that poverty and weakness and death are more their lot than other men's and the world, that judges by the surface, passes them by as of no account. But we know that when it shall appear, "when the dignity of our sonship "shall be manifested," "we shall

be like him" whom God hath already set free from the dominion of death and crowned with glory and honour. Or shall we prefer to retain our common version, around which so many hallowed associations cling, and which is so consonant to the teaching of other Scriptures as to the time of this manifestation? Then this is our confidence, that "when he shall appear, we shall be like him."

Did John not know what that implied? Did he not know "what we shall be?" Doubtless the manifestation of the glory will far exceed any knowledge that even an apostle might possess; but what knowledge had he of the matter? He knew that mortality and weakness and sorrow would be swallowed up of life and incorruptibility and everlasting joy. But was this all he knew? Let us think again. Another man of God, and fellow-laborer of his, had been dwelling with devout gratitude upon the adoption into the Divine family, and he added this remark: "If children, then heirs; heirs of God, and joint heirs with Christ," (Rom. viii. 17). Two other "faithful sayings" he has left on record which show that he and his fellow-Christians were by no means ignorant of what they were destined one day to be: "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him" (2 Tim. ii. 11).

It was this bright hope that John, too, had before his eyes, although as yet it had not appeared, and of it he said, "Every man that hath this hope in him (i. e. Christ, *ep' autoo*,—on him) purifieth himself even as he is pure."

Joint-heirs with Christ, who has been appointed "heir of all things!" Should not such a hope if really grasped, if truly cherished, turn this present world into a fleeting dream, its pomp and wealth and honours into empty shadows? Not that a man should carry his head in air and take no notice of his fellows, or neglect the duties of even this passing scene, and go forever in a walking sleep. Nay! But with cheerful sobriety, and unfeigned humility, and deep earnestness, he shall do all his present duties as a member of the human family, remembering that "the world to come" is his inheritance, and the only substantial reality.

"Joint-heirs with Christ!" What matter then though now we walk with trembling steps? What matter feeble sight and weary limbs? Ay, what matter, if it come to that, the loss of all the world accounts most dear, of life itself? Looking, not at the things which are seen and temporal, but at the unseen and eternal, we have this persuasion: "All things are ours, whether life or death, or things present or things to come,

\* Dean Alford's translation.

for we are Christ's and Christ is God's." So even the losses and sorrows and afflictions of the present time may prove to be but the under side of the immortal crown.

Surely gratitude and every proper feeling and dictate of the heart declare we must purify ourselves "as he is pure." So grant us needed grace dear Lord, to do, amid these days of frivolity and worldly-mindedness, of impurity, and every form of unbelief. Amen.

M. W. STRANG.

—The Rainbow.

## THE SEPARATENESS OF THE CHURCH.

The Church of Christ is a separated community. In the world, she is not of it. She has renounced the world. In character and desire, in moral standing and in heavenly hope, she has come out of the world. Her members cannot return to the world without losing their right to a place in a body the distinctive life of which they no longer possess.

So it has ever been since the Church was founded; and so it will ever be till the Church is crowned with completion,—her discipline closed, her growth perfected, her warfare accomplished, her tears wiped away, her members made immortal and glorious. For the separateness of the Church is constitutional and essential, and consequently it is abiding.

Hence springs an argument for the supervision of a dispensation beyond the present. The revealed future of the world demands it. The world as a whole is to be saved; seeing that Christ is to have dominion "from sea to sea, and from the river even to the ends of the earth" (Zech. ix. 10), and that "the earth" is to be "filled with the knowledge of Jehovah, as the waters cover the sea" (Isa. vi. 9). In other words, the world is to be peopled with inhabitants the majority of whom are to be righteous. Good will be the rule, evil the exception. Now we can conceive of a saved world only, as either (1.) *in* the Church, or (2.) *outside* the Church, or (3.) *beyond* the Church.

(1.) A saved world *inside* the Church would unchurch the Church.

(2.) A saved world *outside* the Church (a) has never yet been seen; (b) if it ever should be, that alone would form a new—a further dispensation; (c) it also would unchurch the Church; (d) and for many other reasons is an inadmissible hypothesis. Recognizable salvation, as a blessing actually enjoyed, is, during the pentecostal dispensation,

to be found only within the Church of the living God.

(3.) A saved world *beyond* the Church,—in the sense of a state of things to be realized *after* the period of the Church's formation, growth, and militant discipline, and *when* the Church shall have been raised, glorified, and made triumphant,—this is the only legitimate conception, in which all divergent prophecies are fulfilled and all diverse claims are harmonized. When the Church is glorified, the world can be saved. Not till then.

A great principle is here involved. An exclusive body cannot be an inclusive one. An elect community cannot be a universal community. The church is the former—exclusive, elect; therefore she cannot be the latter,—inclusive and universal. Therefore the present course of the Church must close, the present dispensation end, ere the latter day glory can shine forth, and the world, as a whole, be a saved world. A militant Church where all are friends would be a strange sight. A Church separated, defensive, armed, resisting,—where evil is dominant, where foes lurk on all sides;—this we can understand. Its congruity is evident. But that the world should be saved, and be in the Church, and that, in such a state, *the Church should remain in the Church*, this is inconceivable.

It would no longer be true that Christ's disciples were not of the world (John xvii. 16). They *would* be of the world; only a *better* one than now exists.

It would be no longer true "that we must through much tribulation enter into the kingdom of God" (Acts xiv. 22). That must then be the exception at most, not, as the Apostle Paul proclaimed it, the rule.

It would be no longer true that "all they who live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). The world being saved, where should be the persecutors?

In fact, a large portion of Church teaching as given in the New Testament, and found most appropriate as things are now, would be inapplicable as things would then be.

The apostle teaches us that this age is an "age of evil" (Gal. i. 4):—here is the doctrine. He bids us not be conformed to this age (Rom. xii. 2):—here is the exhortation, based on the doctrine.

That confusion of the ages which consists in making this the last before redemption's plans are accomplished, and which brings a saved

world into the Church, undermines doctrine and exhortation alike. It says that the age by-and-by becomes a good age,—thereby denying that it is characteristically an evil one, as taught by the apostle. It says that by-and-by there will be nothing wrong in being conformed to the age, seeing that the age itself will have been so transformed,—will have become so good. This, at least, is what consistency would require. Seldom, perhaps, is such consistency met with.

Our argument thus appears to be perfectly conclusive. The more it is examined, the more fully we are convinced, will its conclusiveness be manifest.

Only in one respect will we at this time fortify the conclusion thus derived from the separateness of the Church in favor of the occurrence of yet another dispensation.

What is the chief ground of the Church's separateness? Say, if you will, that it is the evil of the present time. Still the question returns, Why so evil? In the latter day it will not be so; human nature, nevertheless, remaining still the same.

The great fact which yet awaits our consideration, as going into the very heart of the whole matter, is this: That the world is an evil ORGANIZATION. It is diffused as the air, high as thrones and principalities (Eph. vi. 12), hoary and treacherous as the old serpent (Rev. xx. 2). Hence—pre-eminently hence—the position and attitude of the Church. She could only be formed apart from the kingdom of darkness, which lay all around engrossing the world. Those honored to become her members were bound to come out of the world, because she could not be subject to this world's evil organization.

Hence the Church is what she is,—a separate organism, working on the world from without, from above,—necessarily keeping her position,—standing aloof from the evil; keeping clear of the rebellious confederation. Hence the dispensation is what it is. Hence the separateness of the Church must be maintained as long as the dispensation lasts.

## IS THE SECOND DEATH FINAL?

INQUIRY BY H. YOUNG.

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Inference:—"The

rest of the dead" will live again after the thousand years are finished.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years." (Rev. 20: 4, 6.) Inference:—The second death shall have power on *all but such* as have part in the first resurrection.

"And death and hell" (hell meaning the grave, margin), "were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." (Verses 14 and 15.) Question: Were not those who were found written in the book of life the same as those who would have part in the first resurrection, be priests of God and of Christ, and reign with him a thousand years? We think so. Well, this 15th verse says that *all but such* "were cast into the lake of fire, which is the second death." Now we wish to ask, are our above inferences on the texts quoted, allowable? And if we admit that they are, then, there can be no other fair deduction from said texts; none, certainly, which would contradict those that I have drawn. Admit my inferences, and what follows? Can there be any other conclusion than this, viz., Every resurrection of the dead which shall follow this first resurrection, be they one or more, many or few, must take its or their subjects out of this second death. By this view it will be seen that the power of the second death to "hurt," or to hold its subjects, can only be a temporary power, i. e., a power which is limited to time. Have we not been too hasty in our conclusions that the second death must be final? We know there are many who once thought that the first death would be final, to thousands of our race, who have since been happy to learn that it can be final to none.

Rome has her ideas of purgatorial fires, and Protestants think she is in error on the subject, and no doubt she is; but has inspiration given us any *true* ideas on this matter? And if so, should not the Bible students understand what they are? "Our God is a consuming fire." What does He consume? "The refiner's fire" is a consuming fire. What does it consume? "And I will purely purge away their dross, and I will take away all their tin," etc. Any harm done to anything but "dross," and "tin?" and, following this line of thought till we reach those fearful texts which speak of such as fail to make their calling and election sure, and, for whom there is only a "fearful looking for of judgment and fiery indignation which devour the adversaries," cannot this fiery indignation devour the



adversary—the adverse nature is such, and still they be saved, yet so as by fire? In refusing or failing to secure the high honor set before them, they refuse or fail of the joint-heirship with Christ, and of being made alive at his coming; and when they do “come forth” they “come forth to judgment.” Is not this sufficient punishment? especially, as they cannot come out of this judgment until they are purged, or the *diabolos*, the adverse nature in them is “devoured.”

I cannot believe the judgment here is to satisfy the law merely, and not to benefit those upon whom it comes. I cannot keep myself from asking, with the deepest interest, in the language of another—“Is there a corner in the house of many mansions? especially, as they cannot come out of God who is the fountain of power, must always be the vanquished party and evil reign triumphant in the hopeless death of even so small a portion of those creatures for whom Christ gave himself a ransom?”

And shall we dare to look at those texts which declare that certain sins shall never be forgiven in this age or in that which is to come, but that such as commit them are in “danger of eternal damnation,” or “condemnation?” May we not be permitted to ask, reverently but fearlessly, what precisely, is this condemnation? Now it is certain that there is no sin that can be committed which will be forgiven, if the person who commits it shall find repentance; but as there are sins one may commit for which he can never find repentance, so for such sins there is no forgiveness. Shall we look at one such instance where a wrong act could never be forgiven because the person who committed “found no place for repentance though he sought it carefully with tears.” But what of this *profane* Esau? Is he lost? We know he has lost his birth-right, and that this loss will be to him an eternal loss. But is the man Esau lost? Can he not live without his birth-right? Is it essential to his very being? Aye, and will not this very birth-right in the hands of his brother, to whom he sold it, be the means of some good to the man who purposely sold it? If not, then how shall the “right of the first born be to bless and save the later born?”

These questions I believe to be important; and it seems to me, we need not be afraid nor unwilling to answer them. Shall we be afraid or unwilling to follow just where the truth leads? The truth shall one day be triumphant—we shall all wish then that we had bought and not sold it. Amen.

Pittsfield, N. H., Feb., 1870.

## REMARKS BY THE EDITOR.

My esteemed friend, Young, will not think it unkind in me, if I make two points of dissent to his remarks.

FIRST: I cannot, with present light, see cause to assent to his “Inference” that “The second death shall have power on *all but such* as have part in the first resurrection.” I do not think the text from which the inference is drawn warrants it. If he had said, the text teaches that those having part in the first resurrection “cannot die any more,” but all others are *liable to die* again though they need not. I would say, *That* is truth: but, not that they *must* all die again. But if *all* cast into the lake of fire (“this is the second death”) are to live again, or are restored to a living existence, then “death and the grave” are to be restored also; they are numbered in the “second death” whatever that expression may mean. It seems to me, therefore, that second death means an utter and final extinction. If God can find a way to restore men who experience that death, I have not the least opposition to it, but I see no *evidence* that He will.

SECOND: I think my friend is entirely mistaken in supposing Esau sought for repentance *in himself*. Repentance is a change of mind; and when he saw that his father, Isaac, had given the birth-right blessing to Jacob, he “lifted up his voice and wept”. . . “with a great and exceeding bitter cry;” he “sought carefully repentance,” or a change of mind, *in his father*; not in himself. And an apostle tells us there is a sin, when committed, “It is *impossible* . . . to renew them again to *repentance*.” (Heb. vi.) But it is a “*wilful*” sin “*after* we have received the knowledge of the truth.” (Heb. x. 26.) The grace and love of God seems ample in all other cases; but sinning wilfully and knowingly after having received the knowledge of “the only true God and Jesus Christ,” it seems to me, excludes all Scriptural hope of the restoration of that individual; it is in fact the “blasphemy against the Holy Spirit;” for no man can have that knowledge without having been made “a partaker of the Holy Spirit;” (Heb. vi.) and then to sin wilfully, is to blaspheme the Holy Spirit, virtually saying, “It lies.” To such, *condemnation* is eternal. (Mk. iii. 28.)

## “LIFE IN CHRIST.”

What does this phrase, regarding which Christian men are now so often disputing, really mean?

I suppose it means that those only who are spiritually united to the Lord Jesus, in the sense

of being made members of his mystical body, will share in his immortality, *which is the immortality of God*. These are the kings and priests of the kingdom.

But there is a second class, consisting of the great mass of mankind, who, though redeemed by Christ from the power of Satan, are as yet either dead in sin, or partakers only of a more or less feeble spiritual life.

These, in all their varieties of character will live again; in the kingdom of God, at the resurrection: where they will be subjects, not rulers, and live *outside* the New Jerusalem. Like other men they will reap what they have sown on earth, deprivation or reward; and will be, I doubt not, in course of education, for something higher. They may live ten thousand years, or they may live *for ever*. This will be as God pleases, and according to their improvement; but their life—be it long or short—will always be *on sufferance*. They will never be partakers of the immortality of God.

There still is a third class, which, although not exclusively consisting of haters and active opposers of God and goodness, includes such. These also will live again after death, and receive in some form or other, according to the deeds done in the body, whether they be good or bad. They likewise will live only *on sufferance*, only so long as God pleases, and in accordance with the improvement of their characters. Some of them, therefore, it may be expected, will pass on and up into the second class; whilst others, the hopelessly and irreclaimably bad, will, in God's own time, perish utterly by a fiery indignation which is called "the lake of fire." This is "the second death."

These three classes seem to be distinctly brought before us in the seventh chapter of St. Luke's Gospel (vers. 29, 30), where we have (1) Christ and his disciples; (2) "the people and the publicans;" (3) "the Pharisees and the lawyers, who rejected the counsel of God against themselves." To confound these three classes of persons is absurd.

Thus, finally, all things will be subdued to Christ, and evil be blotted out of the universe.

Christ is therefore *the life of humanity* in a two-fold sense. He is the giver of immortality to the elect, and he is the giver of a new and *indefinitely prolonged existence* to the rest of mankind for the purpose of thereby advancing their moral and spiritual education.

Is it asked, Where is all this taught in Scrip-

ture? I reply; all that is said about the elect implies their *immortality* in Christ, and all that is said about Christ being the Saviour of "the world" involves the *prolonged existence* of the rest of mankind.

Whenever Christ or his apostles speak about salvation, or being saved, or eternal life, they always refer to *the first class*, since all are invited to become one in Christ. They always refer to a salvation *present* and complete.

Christians object to any such doctrine, from an ill-grounded notion that all God's purposes of mercy terminate with man's short mortal existence, and that, therefore, their own great work on earth is to snatch men from perdition. All that is said about the future restoration of heathen nations, and many other things, they wholly ignore.

I should be very glad if any intelligent Christian would have the goodness, in few words, to give scriptural reasons for rejecting what I have advanced.—*Selected.*

### MIDSUMMER, 1871.

The sun is set, the day is done,  
And past my gate go, one by one,  
The reapers brown, from yonder plain,  
Where all day long, amid the grain,  
I've watched their shining sickles gleam,  
Under the mid-summer's hot beam.

With weary, folded hands I lie,  
And hear the reapers passing by,  
And hear their songs rise, loud and high.  
While my heart beats low, with a throb of pain,  
And tears are falling, like summer's rain.  
Alas! alas, for the golden grain!

No strength have I, to toil beside  
These reapers passing late,  
In feeble hands, I scarce can lift  
The sickle's shining weight;  
Life's harvest fields ungathered,  
Bearing no sheaves, I stand,  
Crownless, and lone, and helpless,  
An idler in the land.

So I prayed in the gathering darkness,  
From out my soul so sad,  
Till, through the stillness, came its voice  
And all my heart grew glad.  
"The Master needeth not thy toil,  
They serve who stand and wait."  
So I wept no more, though the day was dead,  
And the night was growing late,

Oh! lonely hours, of patient trust!  
Oh! hours of weary pain!  
My earthly loss at last shall be  
My great, exceeding gain.

With eyes up-lifted to the hills  
 Bathed in the sunset light,  
 I hail the shadows, growing long,  
 I hail the coming night.

And with a faith unshaken  
 I go my way of pain,  
 While others, singing, gather in  
 Their wealth of golden grain.  
 Far, radiant with the angels,  
 I too, with these shall stand,  
 A victor, crowned and joyful,  
 Within the Better Land.

—MISS J. E. CHENEY.

### WHAT IS DEATH?

Cruden, in his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity.

"Death," he says, "signifies the separation of the soul from the the body—this is TEMPORAL DEATH. A separation of soul and body from God's favor in this life, which is the state of all unknowledge, and the quickening power of grace—this is SPIRITUAL DEATH. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented forever by the devil and his angels—this is the second death, or ETERNAL DEATH. To all these kinds of death Adam made himself and his posterity liable, by transgressing the commandment of God in eating the forbidden fruit."

This strange and unnatural definition of the Scripture word death, is that which is generally held by modern Christian teachers. Can such extravagancies fail to shock the understandings of an intelligent and truth seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasms of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definition of the Scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "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." (Heb. ii. 9.)

According therefore to the definition given by Cruden, Christ must have suffered this three-fold death. 1. Temporal Death. 2. Spiritual Death, or the separation of the whole nature from God's favor in this life. 3. Eternal Death, or the perpetual separation of the whole man from God, to be tormented forever by the devil and his angels! Can any one believe that Christ suffered this? Of

course not; not even the "orthodox" believe this, though in consistency they should. They urge a *commutation* theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch 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; and deliver them who through fear of death were all their life-time subject to bondage." Heb. ii. 14, 15.

Now the common sense principle of interpretation requires us to understand that the *death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the *three-fold* death which Satan had the power of, and mankind feared, Christ must have suffered this three-fold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Modern theologians and scripture are as much at variance, on this topic, as their theology is at variance with common sense. The passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirits of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances, its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the three-fold death of modern theology, which begat the "bondage" of which the text speaks. ED.

### "THE LIFE" AT THE GRAVE.

Honor the memory of the man, whoever he was, who first suggested that the words "Jesus wept," should form a verse by themselves. They are infinitely precious words, and as their brevity strikes the eye, so their pathetic tenderness moves the heart.

"Jesus wept." Why? O, that we could answer this question as it should be answered! But this is too much to ask. A paper by mortal hand may not reveal the depth of perfect sympathy with suffering men, nor disclose the various elements of holy feeling and active thought in the heart and mind of the Saviour, covered by these words. If there is to be a consecrated press with divine literature in the world to come and who will venture to doubt it—theologians with intellectual light and loving hearts, men delivered from all the trammels of the present twilight dispensation, will deal with them in a manner worthy of the theme; but we must be content to spell and guess as best we may, for we are only little children at school.

Worldly wisdom, reasoning of course upon its own lines of thought, would say, Why should he weep when he had power to do what he would? But "the wisdom of this world is foolishness with God;" for no sooner had the tears of Jesus fallen to the ground than the Conquerer of death was revealed to the amazed spectators, thus showing that the glorious power which is lodged in the right hand of the "Lord of all" is allied with, and moved by, the gracious pity for sorrowing ones which lives in the heart of the Redeemer. The Prince of life is only the Brother born for adversity, the tender Shepherd and Bishop of smitten souls. To be assured of Christ's sympathy with us in our sorrows is not only enough to lighten the pressure of their burden, it is enough to make us welcome sorrow that we may have the holy luxury of his sympathy. Grief is grief under any circumstances; for the nature of things is not changed by the new relationship to God which grace brings, but to know that we are not orphans and outcasts left to themselves in a miserably selfish world, but children of God for whom the "First-born" had such ardent love that he prays that they may be with him, is enough to make us strong as Atlas to bear the world on our shoulders.

"Lord, if thou had'st been here, my brother had not died," said each of the weeping sisters of Lazarus. True, most undoubtedly true! When "our Life" returns from the far country where he waits the Father's time for the completion of the arrangements of grace, the reign of death, so far as his body, the Church, is concerned, will be over forever. And equally true was the remark of the Jews who said: "Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?" But in either case we should have lost the ineffable tenderness of the words, "Jesus wept;" and the sublime victory achieved by the mandate, "Laz-

arus, come forth!" As the facts stand however, we have the assured sympathy of our Lord in all our sorrows, and the clear proof that his sympathy will culminate in our glorious resurrection from the dead. The mystery of evil will run its course, apparently unchecked, as if there were no kind Power in the Universe to feel for groaning men; but when we see "the Life" standing by the grave, and hear the groan that disturbed his loving heart, we take courage and sing:—

Our Fellow-sufferer yet retains  
A fellow-feeling of our pains;  
And still remembers in the skies,  
His tears, his agonies, and cries.

In every pang that rends the heart,  
The Man of sorrows had a part;  
He sympathizes with our grief,  
And to the sufferer sends relief.

The time is short. He is coming. Let us wait and work, work and wait for him!—DR. LEASK, *Ed. of Rainbow*.

#### DOES GOD'S FORE-KNOWLEDGE DETERMINE MAN'S FUTURE DESTINY?

We have been told that God *fore-knows* who would accept the gospel if they had an opportunity, and hence He is under no obligation to raise them from the dead to give them a chance to hear it in a future state; that God is too wise to learn, and too good to grant any a future life whom He fore-knows would not believe on Him and escape the second death.

This is the position of very many who oppose the idea of future probation for the unenlightened portion of the human family. But can it be possible that its intelligent advocates entirely overlook the fact, so apparent upon the face of it, that this position completely removes the necessity for human probation. Have the past six thousand years of trial been unnecessary? God is infinite in wisdom and love. To say that He has permitted the human race, and all creation, to groan under the curse for six thousand years *unnecessarily*—without a wise and benevolent purpose—without intending the trial to ultimately result in their good—is to impugn His wisdom, and cast a vile slander upon His character of love. Let puny man beware ere he does that.

If God fore-knows that a class of the dead, who have had no knowledge of "the only true God and Jesus Christ," would not accept Him if they had such knowledge, and hence are to be granted no future life, then He fore-know before their birth they would not accept Christ, and

why did He permit them to come into the world? Let those harmonize this with the wisdom and goodness of God who can. But if God fore-knew who would accept Christ, and gives them only the opportunity to be saved, then why place any on trial for a future life? Why send His beloved Son into the world as a ransom for all men with the deceptive proclamation that "whosoever believeth on Him shall not perish?" If, in fact, man's destiny is determined by God's fore-knowledge, then why has He permitted the past painful experience of generations, under the educational influences of the curse, under which the whole creation has groaned, and still groans, for deliverance? God is too wise to err, and too good to do an act of injustice. If it was necessary, in divine wisdom, to place any on trial for a future life, then it would be an act of injustice on the part of the Creator to withhold such an opportunity from any portion of the human race. If any have a trial, then in divine goodness and justice all must have. And this is just what God has purposed and promised from the beginning to do, and send His beloved Son to "lighten every man that cometh into the world." (John i. 9.) He became the "one Mediator between God and man," and "gave himself a ransom for all to be testified in due time." (1 Tim. ii. 4, 6.)

The objection stated at the head of this article overlooks the fact that none are pre-judged by God's fore-knowledge, but are condemned only for actual rejection of proffered salvation through Christ.

WM. H. SPENCER.

Rochester, N. Y., March 20, 1876.

### FUTURE PUNISHMENT:

#### • THE ENGLISH FEELING ON THE SUBJECT.

The following is from the Editorial columns of "The Christian World," London, Eng:—

"The many books and pamphlets that have been published of late upon the subject of the future punishment of the wicked, confirm the conviction to which we gave expression a few months ago that a great number of the most devout and thoughtful persons in our churches are deeply exercised regarding it, and anxiously desirous of ascertaining the real teaching of Holy Scripture thereupon. To those who have had no doubts upon the subject, this questioning of the current teaching in our pulpits and religious books may seem alike unnecessary and absurd; but as a matter of fact the momentous theme has come up for reconsideration, and cannot be repressed by mere dogmatic assertions. And while recognizing the fact it would be well for all of us to be

fully assured of this—that the rejection of the doctrine of eternal torment does not necessarily imply the giving up of a single essential doctrine of the gospel; and that, therefore, there ought to be no calling of names. 'Skeptic,' 'heretic,' 'infidel,' and the like are wholly out of place, and should never be used in such a controversy, for it happens that a considerable number of our unquestionably Evangelical ministers, both Episcopal and Non-conformist, have avowed their disbelief in the creed that satisfied a former age, and themselves also in by-gone days. It would be well, moreover, to remember that whatever opinions may prevail, the real truth will remain the same—that the future will not be altered to us, or to a single human soul in consequence of any man's opinions; people are often apt to forget this very manifest truth in a time of theological debate, but the remembrance of it would do much towards keeping our minds calm, even when the very foundations of our faith may be assailed. . . .

"It is not a little startling to find the extent to which this opinion is sprading in our evangelical churches. Several well known ministers whose orthodoxy on all points is as firmly fixed as ever, have ventured to brave the opposition sure to arise by writing boldly and earnestly, in support of this new reading of the many declarations of the New Testament to the effect that life and immortality come only by accepting the gospel of Christ."

### FAITH.

"O thou of little faith, wherefore didst thou doubt?"—Matt. xiv. 31.

O LIFE! O troubled life: to me  
Thou art a boist'rous sea:  
But joyful thought--the mightiest wave,  
Lord, cannot hide from thee.  
When my poor bark--well nigh engulfed--  
Sinks down between the waves;  
Bid me walk boldly forth to thee.  
And grasp the hand that saves.  
Send strength unto my weakness: I  
Would battle with the storm:  
For faith above the angry foam,  
Beholds her Saviour's form.  
I know the voice of mercy, well;  
I've drunk at mercy's rill:  
I got from mercy, life for death.  
I'm wooing mercy still.  
Gentle and sweet is mercy's name,  
Far gentler mercy's sway:  
Mercy and I must never part,  
Through all th' eternal day.

—Selected.

## THE HIDDEN LIFE.

I will tell you what has been very impressed on my mind, viz., It is not so much *working* for God, or *speaking* for Him, as *living* in the secret of His *presence*, which most glorifies Him. If we do live *before* Him and *with* Him, we shall work and speak; but then half the effort and half the words will bring forth a thousand fold larger effort of result, because all will come with the Spirit's power, unction and presence.

Have you ever been in the presence of a superior mind and heart—a mind with which your own was *en rapport*, so to speak—and have you observed how (almost unconsciously at the time) your whole being was controlled, yea, elevated beyond, above self, and you felt as though you were a better and greater person under the benign and higher stimulus of that presence? I have felt it.

Here is the secret of a holy life and a useful one. To become a blessing we must be holy—we must cultivate our *hearts*. Considering my strength, my life has been a very active one since I left school,—Bible classes, cottage meetings, workhouse and district visiting, etc., or an outward life of service, but very little of an *inner life of love*.

In wonderful condescension, God has blessed (here and there) His own word; but if I had lived nearer to Him—in *His presence*—oh, what fruit would have been mine! How I mourn the past, and long and pray to be the very reflex of my Saviour's image for the future!—*Selected*.

REMARK BY THE EDITOR.—I commend the foregoing to all such as desire constant communion “with the Father and his Son Jesus Christ.” Holiness is “Harmony with God;” imparting fellowship and communion with Him in Jesus Christ, by the Holy Spirit. Let it be our earnest desire to be in possession of this great blessing.

## LETTERS AND EXTRACTS.

## AN INTERESTING LETTER.

The following letter is from W. D. BLAIN, M. D., Chicago, Ill., to his father, Eld. JACOB BLAIN, Buffalo, N. Y. He writes:

“DEAR FATHER: A woman called to-day for medicine, and enquired about you. She said, some one had lent her your book, ‘HOPE FOR OUR RACE,’ and she had been converted by it out of the Advent church in the new light of hope beyond the grave, and had lost her gloom and darkness, and is now happy.”

I firmly believe that reading your work has

saved her from insanity: for, for the past two years she has been in a terrible melancholy state of mind over the fearful prospect of the future: so much so that she became a mere skeleton; and now within the last three months, she has fleshed up, and is cheerful and happy with her new views of God's goodness and mercy.

“So you see your life and writings, though in sorrow and want, have not been in vain, and doubtless she will greet you on the other shore with a glad welcome. As a proof of her feelings of gratitude she left the enclosed \$4 for you, and regrets that she could not send a thousand instead of \$4.

“She would like another book, as she had lent hers to a friend who has read it and loaned it to another. Send what works you wish to me and I will see she gets them. Surely your labors have not been lost; and in God's own time your reward will come: if not in this life, in the on-coming future, where we shall see unfolded many of the, to us, mysteries of God's dealings with His children while on earth.”

“W. D. BLAIN.”

“Chicago, Feb. 1, 1875.”

Eld. BLAIN sends the foregoing letter for insertion in the EXAMINER, “hoping it may cheer some who may be fearful about the success of our blessed work of reform,” and says, “There are yet such as Bunyan, in ‘*Pilgrim's Progress*,’ calls, ‘*Mr. Fearful*.’ Thanks be to God for a degree of *faith* which has delivered me from that class of Christians, and given me a strong desire to deliver others.”

FROM WM. S. DIBBLE.

BRO. STORRS: The more I examine the glorious doctrine of “The ages to Come” the more I find in the Bible to confirm my faith that it is Scriptural, and that “God will have all men to be saved;” (1 Tim. ii. 4.) and that Christ, who gave himself a ransom for all, will be testified in due time even to those who have died without the knowledge of this great ransom. Oh how much there is in the Scriptures to show that God is love, and that His mercy endureth forever, and that instead of Jesus leaving the mediatorial throne, when he returns to earth, he is an high priest for ever after the order of Melchisedec. I love these great truths, and I can truly say that the Lord has led me in paths that I have not known: still they have been paths of pleasantness and peace.

Nearly eight years ago I was induced by the personal effort of a good congregational Bro. in Christ to give my heart to him who died for me. My joy was so great on finding the Saviour and

harmonizing his pardoning love that I scarcely slept for a week. Oh the depth of that joy! how I wish I could communicate it to others so that they would be induced to accept of Jesus' love. But I can only tell them the story and what Jesus has done for me; and it gives me great joy always to testify of this great love.

For several years I supposed the Bible taught that man had inherent immortality, and that eternal torment would be the portion of those who would not accept of salvation. But when Bro. Miles Grant came to this coast and preached the speedy personal coming of Christ, the saints' inheritance of the earth, the unconscious state of the dead, and the destruction of the finally impenitent, I examined these subjects and came to the conclusion that they were Bible doctrines; and I cast my lot among the Adventists, who professed to have no creed but the Bible, and no test of fellowship except Christian character.

Nearly a year ago my attention was called, by a good Christian brother to the doctrine of probation in the ages to come for those who have never had an opportunity in this life to hear the name of Jesus, etc. I had no idea that the Bible taught it, but in my heart I wished it might be so, and I concluded to examine it carefully; and, to my astonishment and joy, I was soon led to see that God's promise and oath to Abraham, "In thee and in thy seed shall all the families of the earth be blessed," had never been fulfilled, and never could be in this life, and consequently, must be in the next one: and, Oh, what joy it did give me to find this out. The Bible has now become a New Book to me, and I love, on all proper occasions, to explain these views to others, and tell them, if faithful, that they will share in the privilege of carrying the Gospel in the next life to those who have not heard it in this one.

As soon as I embraced these doctrines, I found out that my own people, the Adventists, although professing to have no creed but the Bible, were really the most sectarian body of Christians that I had ever found. Being desirous of being free, and having the privilege of enjoying my own opinions of what the Scriptures teach, and of explaining them to others, and of scattering tracts and papers that promulgate this glorious truth, I have made up my mind to wholly withdraw from all church organizations and work with anybody that loves Jesus.

I explained my faith some time since, to an earnest Baptist brother and got him to take the BIBLE EXAMINER. I met him a few days ago and he told he was now a believer in "the ages to come," and that it was to him a glorious doctrine.

Well, I mean to be faithful and get all I can to become Christians, and get all the Christians I can to see God's love and what He has in store for the little flock who are to have the kingdom and be workers and joint-heirs with Christ in the next life.

The BIBLE EXAMINER is well liked by all who take it in this city, and I hope to get others to take it and see what God is going to do for us

in the future—Praying that He will spare you a long time yet for the work, I am your brother in Christ.

*San Francisco, Cal.*

#### DIED IN THE LORD:

Mrs. MARTHA LAING, at the residence of her brother, Wm. Kemp, 267, west 23d street, in New York City, February 15, 1876, in her 68th year. She was a native of Scotland. In early life she became a follower of Jesus Christ; was married to James Laing in 1836. The Kemp family (of which she was the oldest child,) came to America in 1832. The parents with two sons, and Mr. Laing and wife, took up their abode in the state of Indiana, while four sons located in New York City and vicinity. Shortly after, the father died in Indiana, and his son-in-law and wife, with the two sons and their mother, left that State and came to New York; so the six sons and their sister all resided in that city. All were professed Christians. Mrs. Laing's husband died in 1861. They had no children. Her brothers were all men of families, and all were anxious to have "AUNT MARTHA" at their homes; and her cheerful and loving spirit gave joy to her brothers and their children. All loved her exceedingly; she was a "MOTHER" to them, and spent her life among their families, and was always at hand if any of them were sick or needed her aid. Two of her brothers,—George and Peter Kemp,—fell "asleep in Jesus" before her; four of them survive her, and sadly feel her loss, as do the children, and the widows of those who are deceased.

In 1872, Sister Laing, in company with her brother, Wm. Kemp, visited her native country, which she had left forty years before; but all was changed. She found but few relatives, and those distant ones; both in Edinboro. and Birmingham. The kindness of Mr. and Mrs. KAY in the first named place, and that of the TUOMSON family in the last named place, gave her much pleasure. She and her brother received great attention from these families.

She was a noble, Christian woman, truly a "Mother in Israel;" a pattern of piety, and of devotion to the welfare of others. She was a firm believer in the second personal appearing of Christ, of His reign on the earth, and in the restitution of all things spoken by the holy prophets. These views were the joy of her heart. As to death, I think she had no dread of it, but preferred a sudden to a lingering one. She dropped dead, while dressing in the morning, without a struggle or a groan.

I attended and conducted the funeral services,

(as I had, also, the funerals of her husband and two brothers which had preceded hers.) "*Jesus wept*," was the starting point of my remarks, and His love the main point dwelt upon; especially His sympathy with the afflicted and sorrowing ones.

GEO. STORRS.

#### A CORRECTION.

BRO. STORRS: In the Postscript to my letter in the March EXAMINER, page 189, there is an error which please correct. Instead of saying, "A woman, who is the chief one of this meeting," it should read, "a woman, who attends this meeting," etc.

The woman, "the chief one" of this meeting, is like some in sympathy with her here, and the "preachers" who come to talk to them—one and all afraid to meet me with an open Bible. I learn now that they say they are on the Sea of Glass!

H. HEYES.

Hartford, Conn.

B. GIFFORD, Philadelphia, Pa., writes: I have been unable to work any for over a year, and am still an invalid, and most of the time confined to the house; so I have been reading the old EXAMINERS of 1860, 61 and '62; and when I think how I have been led along from truth to truth, I feel to rejoice, and give thanks and praise to my heavenly Father for His love and goodness to me.

#### LETTERS RECEIVED TO MARCH 20.

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.

Mary Coons, E. S. Diman, John King, J. D. Sheridan, Daniel Putnam, Henry Shedd, Thos. H. Boulton, Esq., Wm. H. Whitman, Mrs. C. E. Pickering, Eld. J. A. Spafford, J. L. Knapp, Ed. Perkins, Geo. W. Ficks, Sereño Fisk, B. Gifford, H. Heyes, Mrs. S. N. Chadwick, C. W. Lyndall, D. B. Salter, Eld. S. W. Bishop, A. H. Cleaves, Abel Robinson ("right," T. W. Richards.

#### PARCELS SENT TO MARCH 20.

J. D. Shepherd, Job Samuel, Henry Shedd, A. B. Cushing, John S. Lawver (by exp.), Eld. J. A. Spafford, Wm. Gifford, B. Gifford (by exp.), H. Heyes, Daniel G. Stiles, Weaver Pierce, T. C. Myers, James Austin.

Any person who has sent me money by mail, and has not seen his or her name in our

list of "Letters Received," will confer a favor on me to state *when* mailed, and *how* much. Some, I know, has never reached me.

GEO. STORRS.

#### 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.

#### 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

TRACTS:—I can no longer supply calls for "BIBLE EXR. TRACTS." I have not funds to print more, and what I had are exhausted. Twenty dollars are needed to reprint an edition. If that sum is furnished they shall be put to press immediately.

GEO. STORRS.



Vol. XX. No. 8.

Whole No. 308

# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES, .....	226
TO THE READERS OF THIS MAGAZINE. Ed.,.....	227
DEVIL—SATAN—DEMONS. Ed.,.....	228
"EATALIST" ONCE MORE. Ed.,.....	229
LACK OF CHARITY. Ed.,.....	231
QUESTIONS. Ed.,.....	232
SECTS AND CONFERENCES. Ed.,.....	232
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. Henry Dunn,	233
JERUSALEM IN GLOOM AND GLORY. By Wm. H. Spencer,.....	233
"SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?" By Eld. S. W. Bishop,.....	240
QUESTIONS ON OUR ORIGIN AND BIRTHRIGHT IN CHRIST.....	242
THE DARK GENESIS OF LIFE. By Joseph B. Rotherham,.....	245
THE ANGRY NATIONS. By D. T. Taylor,.....	247
EXPOSITION OF HEBREW TEXTS. By Gideon R. Lederer,.....	248
FREE AGENCY OR FREE-WILL. By Jacob Blain,.....	249
THE RIVER OF LIFE. (Poetry),.....	251
LETTERS AND EXTRACTS,.....	251

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, MAY, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

## EDITOR'S NOTICES.

BIBLE EXAMINER.—Our friends who are intending to aid financially in completing the present volume, are earnestly requested to do so as early as possible.

JUST RECEIVED: "A full Alphabetical Index" to HALSTEAD'S Book of Job. The price for the Book with the Index is \$1.10; sent free of postage. Address the author, "Hon. O. S. HALSTEAD, Lyons' Farms, N. J." The INDEX is invaluable to those who read the book. ED.

POST OFFICE MATTERS.—The changeable character of this department causes much vexation. Every little while there is a change made that takes some time for all to understand, and thousands of documents and papers are lost, or destroyed by the officials for what was called "not fully prepaid." The law was changed, and the postage doubled on all transient matter. This has caused much loss to persons who did not know of the change, or did not understand it. Now comes another order, worse, if possible, than any of the others. Any transient matter put in the Post Office must not only be fully paid, but it must be put up so loosely that the Post Office officials can take it out of the wrapper to examine it to see that there is no cheating by the sender; and if it cannot be opened without tearing the wrapper, it will be charged *letter postage*, to be paid by the receiver. Thus we are virtually prohibited from making parcels secure; for, put up in such a loose manner they are liable to be destroyed, stolen, or broken to pieces on the route to their destination.

I have made this statement, simply to let my friends know that if they do not receive transient matter they send for, the fault is not mine, and I cannot bear the loss. I have always been in the habit of doing up such matter so that I knew it was safe, and would surely reach its destination.

## LOOK AT THIS! A NEW OFFER.

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with \$4, sent at your risk and expense, you shall receive *one* volume of the bound EXAMINER. For *three* new subscribers, with \$6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for each new subscriber, for the present volume,

with \$2, I will send volume 18 or 19, unbound, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these the *odd* numbers of volumes 18 and 19 are exhausted, or nearly so; but of volumes 16 and 17 I have still a large supply of *odd* numbers that can be had by the person sending for them paying the postage, that being *one* cent per copy, and must be *prepaid*, if sent by mail. *Perfect* sets of the *four* volumes, *not bound*, will be furnished for 75 cents; or for \$1, including the postage.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco* and *gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

## FROM DR. EDWARD PERKINS.

BRO. STORNS: I have been confined to the house very unwell the past winter; and, before and since, I have occupied my time on the prophecies; and before I could harmonize those texts that are to be fulfilled, in connection with the Advent, I had to form a new *key*, as portrayed in following Daniel's symbols. I discovered just the key that has been needed for nearly two thousand years.

Oh, what an inconceivable blunder the church has been laboring under! We need not wonder at the misunderstanding of the prophecies, and their exegesis. It is time a revolution took place.

If my health will permit, I intend to publish a small treatise, with a chart, which will help much in understanding it. The title will be, "A New Key to the Prophecies." I think it should be in every Christian family as a monitor; that when national events arise it will prepare the mind to look at them aright. It will show the Anti-christ's rise and fall; his place of abode, his manner of living, and his daily walks of life; with his assistants in the great crisis. If I should not be able to do as I have thought, it should be published, as it will be a household requisite.

When I reflect that the apostle says, all the world wondered at what they saw, I, myself, should have been amazed, if they had not wondered at the events they witnessed.

Albany, N. Y., March, 1876.

# 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. XX.

NEW YORK, MAY, 1876.

No. 8.

## TO THE FRIENDS OF THIS MAGAZINE.

THE EDITOR of this Periodical has labored for many long years to remove from the pathway of his fellow men those errors which hide from their minds the beauty, glory, and attractiveness of the Divine character and government; and to show the love of God to a dying race; hoping thereby to draw them to love and serve Him who gave His beloved Son, Jesus Christ, to redeem them, and to bestow on them eternal life. He was desirous to inspire *confidence* as well as love, in the hearts of men towards their CREATOR and REDEEMER, who is "the brightness of God's glory and the express image of His person," and who became the "propitiation for our sins," and the savior of the *whole* world." (1 John ii. 2.)

In this work the Editor has found advance was impossible without change; and that Christian development is not so very different from all other developments; i. e., it is gradual, often mixed with error, which retards growth, but may be, and often is, over-ruled to produce greater strength when the truth is reached. The Editor has the consciousness that every effort he has made in pursuit of truth has been influenced by a desire to honor God and His beloved Son; and to remove the reproach cast upon the divine government of our race by the horrible systems of men through their "traditions." Those traditions are the great obstacles which prevent the attainment of the truth; he does not wonder, then, that he has often found himself involved in some error; yet, by grace divine, he has always been ready to abandon the error when his mind has been convinced it was such, whatever the cost to his character, or his pecuniary circumstances; believing the character of God and subjection to His will was of more value than all beside.

For his course he has often had to sacrifice the friendship of some who were very dear to him, and who had highly esteemed him, and who had been indebted to him for the knowledge they had of truth in which they greatly rejoiced; but, alas, they were unwilling to think there was still much more to be learned of the divine character

and government, without which the advance of infidelity will be too powerful for them, and they may yet "fall foully," if not "finally." We are called to "Grow in grace and in the knowledge of our Lord Jesus Christ," and his work among men. (2 Pet. iii. 18.)

From many readers of his advanced views, the Editor of this magazine has had expressions of joy and gratitude that might satisfy him if he only looked to their deliverance from bewildering and destructive traditions and doctrinal errors. That deliverance, great as it is, can be profitable to none of us, in the end, only as it shall lead us to love God better, and prize our Redeemer more, and to consecrate ourselves more to the service of God in Christ. To this end it is essential that we have the indwelling of the Holy Spirit. If that dwells not in us, we cannot be "partakers of the Divine nature," and have no Scriptural evidence of our immortality in a future life. Let us all be admonished not to rest in a mental knowledge of what truth is, but strive by faith unfeigned in Christ to attain such an intimate union with him that our experience shall assure us that we have "Christ formed in us the hope of glory," and that "our fellowship is with the Father, and with His Son, Jesus Christ."

Let none of us be content to "have a name to live" without the power of an *endless* life" constantly stirring within us. This can only be the case by the in-dwelling of the Holy Spirit. Our Lord has told us that our Father in heaven is more ready to give His Holy Spirit to those who ask it, than we are to give good gifts to our children. We are, therefore, utterly inexcusable if we live without such daily intercourse with God in Christ as shall give us the assurance that the Spirit of God has a controlling power over all our thoughts, tempers, words, and actions.

There is too much at stake, personally, for us to live without an assurance of the presence of God's Spirit, and His word ruling in us. Paul calls attention to the fact that we are saved by "the renewing of the Holy Spirit, which He shed on us abundantly through Jesus Christ, our

LIFE-GIVER." This gift Jesus calls "The Comforter; whom," saith he, "I will send unto you from the Father." Blessed promise. May we all know, by our experience, the truth of Jesus' words "He dwelleth with you, and shall be in you." By it we may be "guided into all truth," that we may be witnesses of the answer to Jesus' prayer, "Father, sanctify them through thy truth; thy word is truth." Thus shall we be "living epistles" for Christ, "known and read of all men." Let us "hold fast to sound doctrine and words;" but let these cause us earnestly to seek for the experience of their saving power in our hearts and lives.

God has given us an amount of His truth which sometimes amazes us, and for which we ought daily to praise Him; but let our praise take that practical form of obedience and submission to Him in all things, which will do more to please Him and honor His name, than any boast of knowledge, however true it may be in itself.

Ed.

#### "DEVIL---SATAN---DEMONS."

Seven years since I gave my views, in a pamphlet, on the above subject. Soon after its issue, I received an order for a quantity of the work from a friend in Honeoye, N. Y., (together with other of my works on the inherent immortality question) in which he wrote as follows:

"I want more of the tract on the devil than the others, simply because that old serpent will be a harder creature to kill than any other in the whole range of fanciful, theological dogmas. Nothing that you have ever published attacks a more vital point in popular theology than this. If you can succeed in getting people to believe that they have, by nature, no immortality, that the doctrine of eternal torments has no existence only in fancy, and that the existence of a personal spirit-devil is off the same piece, you will remove much of the rubbish that now dishonors God and makes His word of no effect. I have not time to write on this subject now, but I feel a deep interest in the cause of truth—just the truth as it is in Jesus. Amen."

I responded to the foregoing at that time, and because a large portion of those people who have embraced the same views I held and promulgated nearly forty years ago, on immortality, still cling to the idea of a personal spirit-devil, and fill their writings with exaltations of this heathen god, making him an idol, with power to do more EVIL than "the only true God" can or does GOOD; and I am induced to give again the response I made to my friend's letter on its recep-

tion, seven years since; and ask, How long will men who profess to be reformers hold on to an idea which dishonors our CREATOR, and gives men an excuse for their sins? The following were my remarks:

We are well aware that by our attack on the stronghold of EVIL we have laid the axe at the root of the rank paganism of nominal Christianity, which has for long centuries divided its supreme homage between God and its "Devil;" and the cry of "Great is Diana (the devil) of the Ephesians," (the nominal church,) is to be raised against our inroad on the Popish superstition and the Protestant admiration of the foreign gods which have been imposed on them by the superstition of the dark ages when men supposed that whatever their priests proclaimed as truth must be accepted as such unquestioningly. Those days, to some extent, are past, and thinking men *will think* in spite of priests, learned or unlearned; and such notions as reason revolts at must die, however old, or superstitiously held and taught.

A spirit-devil of such character, power, liberty, and wonderful working, always and everywhere present, deceiving the poor, feeble, unsuspecting children of men, and more powerful in producing evil, than the God of the heaven is in producing good; whose very existence depends on the will of God, and yet only lives to carry on works of darkness against God and His ignorant creatures, the perishing children of Adam, is an absurdity and blasphemy too long held and promulgated by the nominal church; and the time has come to "cast out these devils" that the bewildered people may be restored to their right mind and sit at Jesus feet confessing their sins [are their own, and have come of their own neglect to exercise a rational restraint on their natural desires, which God, their Maker, implanted in them to complete their felicity by a rational and temperate indulgence of them all, but which they have abused by irrational and excessive use, thereby abusing the goodness of God and refusing to yield to the counsels of His wisdom, and the appointments of His love.

This refusal to be in subjection to the wisdom and love of God has produced all manner of evil, misery, sorrow, and death; and it has been of themselves alone; they have become their own devils and satans, or *adversaries*, and have added sin to sin by throwing the blame of their wicked course on a fancy spirit-devil, and thus indirectly on God Himself as the Creator of that imag-

inary being, and the constant supporter of this bidden satan, whom He suffers no man to see; while He allows him to go on with his satanic work of deceiving and destroying the largest portion of the children of men.

In the name of God, of truth, and of the reason God has given us, we have commenced a war on such superstition, blasphemy and maliciousness; and intend, through the grace of that God who is "LOVE," to continue to fight against that whole "devilish" system while we have life and strength continued; and to make men see and feel that this changing their sins from their own heads to the head of a spirit-devil is but an aggravation of their guilt and rebellion against God and His moral government.

Men, good or bad, may revile us for our course, and say all manner of evil against us; but "none of these things move us." We have, by God's good help, fought those horrible corruptions of Christianity for thirty years past, regardless of the speech of friends or foes, and we have no idea of abandoning what we believe to be the cause of truth and of God when our mortal career is so near the end. No; praise the Lord, we come to this conflict with EVIL—the notion of spirit-devils—with the same courage and determination, only intensified, that we have attacked inherent immortality, eternal torments, and making dead sinners to live again, under the pretence of satisfying justice by judging, tormenting, and killing them again.

Our course has become a fixed habit; and the word is "onward;" following the Lord and His truth, though all worldlings and the nominal church oppose. In dependence on the arm of the Almighty, we "shall fight it out on this line," let the conflict be as long as it will; not but that we shall abandon any point when convinced it is not rightly taken. Such has been our course heretofore; nor do we intend blindly to attempt to hold a post when satisfied we ought to proceed to a higher one.

The tract on the "*Devil, Satan, Demons*" is being sent out as called for. A thousand or more have already-gone on their mission, and another thousand is ready to follow. We think it will help the candid readers to understand the true, Bible theology of this long-concealed enemy.

Let not the friends of truth be afraid to read and circulate it.

FURTHER REMARKS BY THE EDITOR, TO-DAY.—I do not see a word to *altar* in the foregoing, now, after "seven years;" nor do I see the need

of *adding* thereto. The pamphlet on the subject I still keep for sale, and think, if carefully read, it will help men and women to cease worshipping devils, and be the means of their giving to "the only true God and Jesus Christ" that homage and love which devil-worshippers must, of necessity, be deficient in.

### "FATALIST" ONCE MORE.

In a recent article of his, he announces himself as "Elder Cummings." To all he has said as to my ignorance, I *confess* this announcement is the *first time* I have ever seen his name in the paper where his articles appear. As "Fatalist" is now *dead*, by this declaration of "Eld. Cummings," I shall take no further notice of that *carcase*.

I made use of no *personal* disparaging epithets in my remarks against "Fatalist." I dealt with the *monster* itself, not with "Eld. Cummings;" that was impossible as I did not know him to be the author of the God-dishonoring system I opposed. But who will say *he* has not been "personal" in the extreme? My name has been very familiar in his articles. Be it so. I am *not* "ashamed" of what I have said about "Fatalist's" theory; nor have I a word to take back or regret. But with "Eld. Cummings," *personally*, I shall have no controversy. He commenced one with me in the EXAMINER in 1873, but withdrew for reasons best known to himself. A *sample* of that controversy I will insert herewith that my friends may see how he conducted it on his part. The "Notes" I made at the time follow his remarks. He wrote as follows:

BY J. CUMMINGS, PETERSHAM, MASS.

That all nations of the earth, including the members of those nations who are now asleep in their graves, as well as the living and those yet to be born, will be *blessed* in Abraham and in his seed, I most fully believe. (4.) But *what* is the "blessing?" I understand it to be the *second birth*, or birth of the Spirit. In other words, it is *complete salvation* through Christ. (5.) Not that every individual of all nations who has ever lived and may live, will be saved, for there will be goats, tares, stubble, chaff, or a refuse portion, by whatever name you may please to call them, who will *perish* like the natural brute beasts; but this will not destroy nor injure the righteous, nor their condition as nations; neither will it affect them, otherwise than as wheat is affected by separating it from the chaff, and as sheep separated from the goats. (6.)

If you believed the blessing was salvation it-

self, instead of believing as you do that it is merely the offer of salvation, and labored as hard to show that it would be received by every individual of every family as you now do, you would, indeed, be a strong believer in the salvation of all men; but as you now define your position, your opponents might with as much propriety charge you with believing in universal damnation, as in universal salvation. If the blessing is complete salvation, as I believe, then, of course, all who receive it will be eternally saved. But if, as you believe, it is the provision made for the salvation, and the proclamation of that provision for all, leaving the acceptance or rejection of it optional with every one, then it depends on the mind and will of man alone whether a part, the whole, or none of our race ever obtain salvation. (7.)

In the third chapter of your pamphlet you divide blessings into two classes, which you call "antecedent and consequent" blessings. This blessing promised to all nations with an oath, you call an "antecedent blessing," and make it an absolute, unconditional blessing, which you call the preaching of "the gospel to every creature;" while salvation itself, or eternal life, you make a "conditional, consequent blessing," dependent upon the action of the creature whether it is ever received or not. If this be true, then no man's salvation is secured by the "immutable promise" made doubly strong by an "immutable oath;" but the offer of salvation only is secured by these "two immutable things;" and the "strong consolation" which those have who "flee for refuge to lay hold upon the hope set before them" in this promise, is not because their salvation is secured, but because the privilege and means for them to save themselves is secured! If I am making a mistake here, I hope you will set me right; but if not, I shall look for you to change your faith. (8.) It seems impossible that any one should be mistaken as to what your faith now is, for your language is plain and definite. You say: "God, in His love to man, provides the means entirely independent of man, and blesses men with those means without any effort on their part: they are presented as a free gift: without this gift, man never could attain to eternal life. This blessing is antecedent to anything performed by man. God proposes to confer on him a life without end, if he will improve this blessing. This eternal life is a consequent blessing, and dependent on the improvement of the antecedent and." Unless there is some hidden meaning in your words, I cannot see how it is possible for any to misunderstand you; for you certainly use plain language. According to your teaching, God provides the means and offers them to man, by which he may secure eternal life, by accepting and improving upon the means offered; and this provision and offer you claim is the promise and oath to Abraham. Now I would like to ask, if the means offered to man, together with the object to be obtained if the means are improved, are supposed to be a sufficient inducement for any to accept of the means and make the improvement, when all

circumstances and surroundings are taken into the account? If they are a sufficient inducement, then the doctrine of free agency goes to the winds! (9.)

NOTES IN RESPONSE BY THE EDITOR.

(4.) My friend admits all that I have contended for.

(5.) On this point I am not at agreement with C., except so far as a complete provision is made for such a result, which only man's will can prevent: i. e., two wills must unite for such a result. If that is denied, man's responsibility and accountability are at an end. But more on this point as we proceed.

(6.) These remarks, to my mind, are utterly irreconcilable with the two preceding sentences. They are so palpably so, that I shall leave the reader to his own conclusion without further noticing them at present.

(7.) If my friend C. believes man has no responsibility nor accountability in the matter of an ultimate salvation, there might be some force in his remarks in this paragraph. Besides he has mistaken my position; he can find nothing in my views to warrant him in saying that I believe the "blessing is merely the offer of salvation." If you offer a poor man, as a free gift, an invaluable estate, and urge upon him the immense advantage he would derive by accepting your proffered gift, laying before him encouraging considerations of help and assistance to enable him to possess, improve, carry it on, and the certainty of immense profits, peace, security, etc.; could it be said that you "merely offered" it to him?

God does not merely offer men salvation. He urges them to accept it by considerations drawn from heaven, earth, and gehenna. He awakens them to the subject by the love He has to them, manifested in a thousand ways, but especially in the gift of His only begotten Son, to redeem them from sin and death; by His "long-suffering to us ward, not willing that any should perish." (2 Pet. iii. 9.) All this, my friend C. calls, "merely the offer of salvation." I say, he "calls" it so; for I do not, though he affirms I do. He also hints, if nothing more, that I make the ultimate salvation to "depend upon the mind and will of man alone." I have said that such "salvation is the result of the unity of two wills:" God's, as the provider of all the necessary means and opportunities, and the Giver of power to receive and improve them, including the Holy Spirit: man's, to accept and improve

those means and opportunities in "the day of visitation;" (1 Pet. iii. 12) which day does not come to all men in any one age, but will certainly come in God's "due time;" (1 Tim. ii. 6) for, "God *will* have all men to be saved, and come unto the knowledge of the truth" (verse 4). So much God has secured without man's agency, or his will being consulted. The salvation here spoken of is from death which came on Adam's race, not for their personal sins. Thus Paul speaks, "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.) The will of Adam's posterity had nothing to do in either case. All die "by reason of Him who hath subjected the same in hope." (Rom. viii. 20.) All *live again* because "God will have all men to be saved" from this death; for without this, all never come to the knowledge of the truth; and this is to take place in God's "due time;" so God *willed* it; and that time "the Father hath put in His own power." (Acts i. 7.)

The fact that man has power to accept the truth and conform to its requirements, or to refuse submission to it, constitutes His responsibility and accountability. Without this power He would be neither praise nor blame worthy; and, in fact, be a mere machine. God has provided all necessary means and opportunities, of His own free-will, for man's ultimate and complete salvation; and has, or will impart to each soul of the human family *power* to accept His provision; but man's free-will must act in the improvement, or he fails of ultimate salvation: man, "alone," is to blame for that failure; but if saved, *two* wills were concerned in that salvation, and not the "will of man *alone*."

(8.) I see no cause to "change my faith" from any thing you here say. That you need to be "set aright" may be true. I nowhere say, the "offer of salvation *only* is secured," etc. I say not only is the offer made, but *all the means* necessary to secure the ultimate salvation of a free agent, or morally accountable being, as man is, are also secured. These means cannot go to the destruction of man's moral accountability to bring him into the ultimate salvation, because that would be to *unman* the creature God calls man; for, unless his freedom of will is maintained, his manhood ceases, and he is some other creature, or a mere machine. The expression, "save themselves," seems to haunt my

friend's mind. He appears surprised at such an idea, and marks it with an exclamation point. On the day of Pentecost, under the inspiration of the Holy Spirit, Peter exhorted his hearers, with "many words,"—"save yourselves from this untoward generation." I do not find an exclamation point following it. If a man is overboard from a ship, and you throw him a rope, to save him from drowning, and he lays hold of it, did he save himself, or did you save him? Were not two wills concerned? If either *will* had refused to act, would he have been saved? and if the man was saved, would he say, "I saved myself?" God has pledged himself to bless men with all that is necessary to secure their ultimate salvation; but having made man a moral and accountable being, He cannot curse him by destroying his will or turning him into a mere machine.

(9.) This is a singular conclusion. If God has not placed "sufficient inducement" before man, to win a free agent, then, the blame rests on the CREATOR, and not on the creature, who is not responsible for his natural constitution.

P. S. At the close of that discussion, I said, "If my friend C. wishes to discuss this subject further, let him show that the blessing of final redemption is unconditional; for there is where we disagree. If I understand him, he affirms it to be; and that the promise and oath of God covers that ground. This I deny."

After that, all our intercourse ceased; and I will not consent, now, to discuss any subject with him.

### LACK OF CHARITY.

It is often said, that "Advent believers are lacking in charity among themselves." That is true; and it has probably been gotten by a habit of extreme censure of other Christians not of their peculiar belief. The defect in charity among professed "Adventists" has been increased by the conceit of their having superior knowledge to that of other sects; forgetting that "knowledge puffeth up, but charity edifieth." Hence, too often a lack of this grace of the Spirit is seen among Advent believers. If one differs in his views from them; on some points, they are sure to endeavor to crush his influence and cast him out of their charity. The same feeling is indulged in towards them, that has been allowed towards what they have called "the sects;" forgetting they have become just

as sectarian as the bodies they stigmatize as such.

The first grand mistake among believers in the speedy return of Christ from heaven was their calling themselves an "Advent Church," thereby hedging themselves into as narrow an inclosure or sect as any other body, with another name than the Bible warrants. The one only test of Christian fellowship is, and ever ought to be, "Has Christ received him? and does the person possess the spirit of Christ?" That point being settled, we cannot withhold charity or fellowship from him without sin, however that person may differ from us in theory. This remark, however, is not to be construed into the idea of indifference as to a man's theory or belief; but that is not the criterion by which we are to be governed in our love toward the members of Christ's body.

If we agree with these calling themselves "Adventists" in regard to the nearness of the advent, we cannot accept that belief as a ground of Christian fellowship, of itself; we must have other evidence that they have the mind of Christ. Organized churches with sectarian names are engines of discord, division, and uncharitableness; such they always have been and always will be. Love is the only bond of union for a Christian body; when that will not hold Christians together they lose their character as such, and become mere sectarians; their charity is not *Christian* charity, but *Sectarian* charity, and is worthless except for sectarian purposes.

Let us have the genuine article—Love to all whom Christ has received, and who manifest the spirit of Christ. Then shall men know that we are *His* disciples and not mere sectarians. Ed.

#### QUESTION.

"Is the reign of Christ a spiritual or a temporal one? and is it in the future or the past?"

Christ's reign, as King, is to be "upon the throne of David," which throne was a literal one. He has never yet received *that* throne, and therefore his reign thereon is in the future. At his first advent, "He came to his own (people, the people of Israel) and his own received him not." John i. 11. They said, "We will not have this man to reign over us." Luke xix. 14. They caused him to be put to death. But "God raised him up," and "exalted him," and said, "Sit thou at my right hand, until I make thine enemies thy footstool." Acts ii. 24, 32, 33, and Psa. cx. 1, and parallel texts.

God's purpose to give his Son David's throne has not changed, and cannot be changed by any possible circumstances; because all possible circumstances were foreseen; and in view of them

all, "The Lord hath sworn in truth unto David; He will not turn from it: of the fruit of thy body will I sit upon thy throne." Psa. cxxvii. 11. This oath and promise is so often referred to and spoken of by the prophets, by Christ and the Apostles, that to doubt of its literal fulfilment is virtually to charge God with false swearing, in one of the most important of all his promises and prophecies; it is to unsettle all faith, and to launch out into the wild fields of conjecture, and become the sport of every pretender and fanatic.

On this point, of the literal reign of Jesus, the Christ, on the throne of David, there is to be no doubting, unless we would hazard a total shipwreck of all gospel faith. This is the rock on which ye can stand and bid defiance to every species of fanaticism from saint or sinner. A literal King, on the literal throne of David, to rule over the literal "house of Jacob forever" is a bulwark of defence against every species of wild-fire and delusion from whatever quarter it may come. That a "spiritual" influence has been and will be used in preparing subordinate rulers, to "sit with Christ on his throne," is an undoubted truth; and that He now rules in their hearts, during their time of preparation, is also true; but that the reign proper is future, literal, and eternal, is as certain as the promise and oath of God can make it. Ed.

#### SECTS AND CONFERENCES.

I am opposed, from principle, to all Conferences or other organizations, which undertake to tell us what we may, or may not preach. Such efforts may all be classed with what Martin Luther called "*Roman dunghill decreets*," they are inventions, invented, it may be, by well-meaning men, but as much out of place as the act of Uzzah in "putting forth his hand to hold the ark; for the oxen stumbled." (1 Chron. xiii.) He paid for his well intended interference with his life. There may be "stumbling" bearers of truth, but each one is responsible to God alone for the faith he holds, and any interference, whether by creeds, conference resolutions, or other human inventions, is an usurpation that no Christian man has any right to allow to be imposed on him. If Christians wish to meet in conference for mutual edification and comfort, I have not a word to say against it; but the passing of resolutions touching the faith and labors of Christ's servants, I protest against, as a most dangerous usurpation not to be tolerated, and as directly tending to enslave the free minds of God's people, and to prevent a growth in the knowledge of truth, and not by "*dunghill decreets*" of fallible men.

I intend to "stand fast in the liberty wherewith Christ has made me free," nor will I. The Lord being my helper, "be entangled again with the yoke of bondage;" no, not by any organization of human invention. If others choose to be slaves to any sect, they must take the risk, but they need not ask me to share in their fortunes. Ed.



## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

### CHAPTER XII.

#### DE PROPAGANDA FIDE.

I have said that Christians are bound to make the Gospel known to *all who are ignorant of it*, taking care only that they present to them the Gospel of *Christ*, and not merely the gospel of the day. The distinction is an important one, for they are in fact two very different things.

The gospel of the day, or, as it has not untruly been termed, the gospel of the Church, is, that Christ came into the world to save sinners, and that whosoever *will* may come unto Him and live. It is the proclamation of the "good news" to sinners that "the sacrifice of Christ is perfectly sufficient, without any additions or conditions at all, for the perfect pardon and acceptance with God of *all who will claim* their own interest in it. Whosoever does this is saved."

But wicked unwillingness to come to Christ, and to claim an interest in His sacrifice, is the very evil to be met. Thus presented, therefore, struggle as we may against the conclusion, the gospel becomes a message of grace only to the comparatively few who submit themselves to God; while the great mass of mankind, unsaved in any sense, are left to the consequences of their sin and folly.

For, never let it be forgotten, this Gospel, as generally presented, invariably proceeds on the supposition, that earth is the only theatre of human salvation; that nothing in Scripture justifies us in asserting that the work of Christ can be beneficially brought to bear upon men after death; that the visible church, therefore, whatever may be understood by that term, is *the appointed agency* by which it pleases God to rescue men from Satan.

Further, if this be the Gospel, might it not be asked in what sense the tidings is "good news" to men generally? for in all ages, ever since the Creation, or rather ever since the Fall, God has always been more than willing to receive and to forgive the penitent. The sacrifice of Christ unquestionably exhibits more clearly the *method* of acceptance; it explains to us *the mode* by which God is at once "just, and the justifier of the ungodly," but it does no more. It gives a *new reason* for the guilty being received and pardoned, but, so far as appears, it does not practically alter the condition of the transgressor, since no one supposes that before the coming of Christ,

God rejected those who approached Him, or that *until then* all mankind were irrevocably lost. Surely there must be a serious error somewhere in statements which admit of being thus canvassed.

The Gospel of *Christ*, the only gospel He ever preached when on earth, is "the Gospel of the Kingdom;" a gospel that is indeed "good news" to all men, since it carries with it both privilege and pardon,—*privilege for some*, and pardon for *all*; although in neither case does it supercede or interfere with that righteous "judgment to come" which will allot to every man according to his needs.

If it be said, what *is* this pardon for *all* of which you speak? I reply, the pardon is that which the apostle Paul tells us of, when he says "God was in Christ reconciling the *world* unto Himself, not imputing their trespasses unto them." (2 Cor. v. 19.) It is expressed by Isaiah when he represents God as saying to Israel, "Fear not; for I have redeemed thee. I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins; *return unto me.*" It is the declaration that while we were yet sinners,—"enemies to God by wicked works," Christ died for us. It is one, however, the fulness of which, and its effects on character, can only be entered into when forgiveness is believed in,—when it is realized by faith and estimated by the light of heaven. It is one, *the consciousness of which* is intended to fill the breast of the recipient with grateful love to God, *not* for mere deliverance from penalty, but for the gifts and promises which disarm penalty of its terrors.

This gospel,—again I say the only one Christ ever taught when He was on earth,—is indeed "good news" to all men, for it is "glad tidings of great joy" for the race. It is the declaration that redemption is an accomplished fact. It is the announcement both of the certainty and nearness of the time when all men shall own and adore the Redeemer. It is the joyful and confident anticipation of the day when the mystery of God shall be "finished," and the glory of the Lord shall be revealed. It is therefore at once life-giving and ennobling. It is, as the apostle says, "the gospel of the grace of God," and "the power of God unto salvation to every one that believeth."

It is such because it is God's spiritual medicine for the removal of sin; for men are not pardoned on account of their belief, or as a reward thereof, but *sanctified by belief* in the pardon, which sanctification is salvation. Pardon is, therefore, a means to an end; that end being the introduction of the love of God and of holiness

into the heart of the pardoned. There is no limitation in the pardon, but there is much in the belief of the pardon. All are pardoned, but believers are "a little flock."

Pardon becomes thus medicinal when believed in, because its object and tendency is to remove the aversion or indifference to God which is the misery of man, to rekindle love, and to do away with fear by inspiring confidence. And this not because pardon implies indifference on the part of God to right and wrong in His creatures, but because it indicates the Divine desire to remove every obstacle to the reconciliation of man to Himself. This reconciliation, accomplished only by Christ, is, with its accompaniment, viz., a provision, by the election of *the few* for the spiritual advancement of *the many* in the world to come, "a new thing in the earth;" it was unknown even to prophets and holy men of old; it was unrevealed before the advent of the Redeemer.

The privileges granted to "the elect" must from their very nature be valued by them chiefly for the benefits that, through their possession, the privileged will be permitted to convey to others in the high and honorable service under Christ to which they are called. They are such as, even in anticipation, cause the heart of the believer to beat with an unselfish joy, and inspire him with the highest and holiest of ambitions.

The difficulties which by many may be supposed to surround the doctrine of universal pardon, such as, "If sin is already pardoned, why continue to ask pardon of God day by day?" or, "What, on this showing, is the condition of those who, although pardoned, will not believe it, or do not care to notice it?" or, "How, if pardoned, can men come into judgment?" I say, all such questions apply with equal force to the popular doctrine that by faith in Christ men obtain the remission of sins,—that they are pardoned in consequence of their faith. For in either case it is needful to pray that the feet may be cleansed from the pollution acquired day by day in the world; and in either case it is certain that every man will stand before God in judgment. If a rejector of mercy here, the pardon of the sinner may indeed be revoked (Matt. xviii. 35), or, possibly—for who can measure the loving kindness of the Lord?—the hard heart may in other states of existence open to a just appreciation of the love of God in giving His Son, and so be melted and changed.\*

\* Peter's call to the Jews to be baptized for the remission of sins, obviously means that they should be baptized into the truth or doctrine, that sins were forgiven only in the name of Christ,—that they should be made sensible of God's pardoning love in the Redeemer.

It is this "Gospel" which, says our Lord, "shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. xxiv. 14.) It is this Gospel which the apostles were bidden to convey "to every creature." (lit., to all creation.) They were no longer to confine its proclamation to Judea, as they had hitherto done by His command, but to make known the glad tidings to all the world. For it was the revelation of Divine love to all, announcing a propitiation for all sin, and a promise to destroy all the works of the devil,—all the sin and misery which he has introduced. And so it comes to pass that Christ is at once the head of His mystical body, and yet at the same time the propitiation for the sins of the world.

To suppose, as most persons do, that the direction "Preach the Gospel to every creature," implies the possibility of its being presented to every child of Adam, is simply absurd. If that were the Lord's meaning, how is it possible that Paul could have said to the Colossians that the Gospel they had heard, had then been preached "in all the world," and "to every creature which is under heaven?" (Col. i. 6, 23); or, repeating the same statement to the Romans, that the sound (of the preachers of the Gospel) "went into all the earth," and their words unto the end of the world." (Rom. x. 18.)\* The meaning of the charge plainly is, "Preach the Gospel,—which has hitherto been confined to Israel,—among all nations; for the promise is not to the Jew only, but "to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.)

When, therefore, I say that Christians are bound to present, "the Gospel" to all who are ignorant of it, I mean only and exclusively the "Gospel of Christ," which is that of the Kingdom, and which consists in the proclamation of universal pardon, and in the invitation given to the believer to share in the highest blessedness of the Lord. The Gospel, thus presented, may be expected, as in apostolic times, to be readily and joyfully accepted by those for whom it is intended. Those who reject and despise it must be left in the hands of God; pleading, or persistent entreaty to receive the offer, would be quite out of place. The narrowing of the message by the denial of its universality, however good may be the intention, can only tend to lessen the glory of Christ. For as "the bride of the Lamb" is the Church, and not the solitary

\* He means not merely *is being preached* but *has been actually*, as an accomplished fact, preached. So Dr. Brown and Dr. Faussett.

nun, however holy she may be; so the crown of Christ is not the saintly jewels that adorn the diadem, but *redeemed humanity*. "He shall have the heathen for His inheritance, and the uttermost parts of the earth for His possession."

What is now called "preaching the Gospel," viz., the calling on all men to come to Christ, to believe on Christ, and to trust in Christ, and the endeavor to support this call week after week, and year after year, by every form of persistent entreaty, is nowhere sanctioned in Scripture. It all goes on the mistaken idea that by this means we can save men's souls from eternal ruin, and that if Christ be professedly accepted, spiritual union with Him follows, and safety and all virtue are secured.

Our duty to the great mass of the ungodly is not one that can be performed after this fashion. What we *ought* to do for them is, to act in harmony with the Spirit of God, and endeavor to awaken their attention to the evil of sin, to the beauty and blessedness of righteousness, and to the certainty of a judgment to come.

That men duly impressed with these considerations, will feel their want of a Saviour is certain, for "the law is our schoolmaster to bring us to Christ." But the approach to Him will then be a very different one from that which arises from dread of future punishment. It will be a cry to the One who alone can redeem from evil, strengthen weakness, or enable the seeker after righteousness to endure unto the end. It will follow a newly awakened desire to perfect manhood in the person of Jesus the anointed One; to rise above self; and to reach that maturity which God designed in our creation, but which can only be secured either here, or in any other world, through the Redeemer. For goodness, purity, and holiness cannot be *rooted* in any man save in Christ, much less can it grow and mature in any other way or by any other means.

In an earlier chapter I have thought it right to refer with disapprobation to the doctrine of "instant salvation," as it is too often presented. But I am by no means prepared to deny that conversion, so far as it can be recognized by man, is often sudden. "Our religious education may be slow and insensible; the most (apparently) sudden conversions have doubtless been prepared, as is the bursting forth of a tree in spring, by the hidden working of the sap under the bark; but when an *understanding* gospel speaks to the heart it does not say, "Be converted gradually, or even speedily," but *at once*. There is nothing to be done first, no preparatory step whatever. Christ calls us "to-day" as immediately and as simply as when He said to the publican, "Fol-

low Me." Every feeling that would bring us to His feet immediately is of God; every feeling that would make us wait a day in order to be better prepared is a temptation and a snare."

Far be it then from me to deny that in preaching the Gospel we may hope to accomplish *much*; for the endeavor thus to benefit our fellows belongs to the sphere in which man's agency is called for. It belongs to the sphere of the natural as distinguished from that of the supernatural; to a sphere with which man has much to do, as distinguished from one with which he cannot intermeddle. It is the sphere in which that yearning of the renewed soul after the spiritual welfare of others, which God has implanted in every new-born spirit, is fully met. It is the sphere in which evangelists legitimately move. It is the sphere the very existence of which implies that there are many conditions of spiritual existence besides absolute union with Christ on the one hand, or utter abandonment to evil on the other. It proceeds on the assumption that every step upward is a gain to him who makes it; that the lowest step, if in advance, may be as proof of God's grace *in degree* as regeneration itself.

Many work in this sphere without knowing it. Modern revivalists commonly do so. Hence they do good, although not of the kind they think. They arouse attention to Divine things; they excite emotion; they produce *in many* temporal, *in some* permanent impressions of a spiritual character; but they do not, *as they think they do*, help in the regeneration of the spirits of men, or accomplish anything which, as they fancy, God has inseparably associated therewith.

No small amount of inconsistency, as it appears to me, arises from either not thinking at all, or thinking inaccurately regarding distinctions between that which is supernatural in the production of spiritual change, and that which is natural.

To think aright on this subject it is necessary to remember that, as in nature, so in grace, a distinction is to be drawn between a *direct act* of creation, and those natural processes by means of which God continues to create through the ages. In the first instance God spake and it was done, and at His bidding the newly formed world was clothed with verdure and beauty; grass, fruits, and flowers, the whole vegetable creation, burst into existence without the intervention of any agency whatever.

After this first great act, other modes of operation come in; the earth in various forms brings forth fruit apparently of itself, and kind propagates kind, under conditions which afford room

for the agency of man, and allow him not only to modify and greatly improve almost any vegetable production by suitable culture, but, by appropriate arrangements to vary the breed of almost any animal that is devoted to his service. He cannot give life to a single blade of grass, but He can, so to speak, stamp the results of his experience alike on tree and flower, on bird and beast.

Now what is true of natural life is true also of ordinary spiritual life, which, although in every instance a Divine gift, is also made subject to laws under which it may be modified and the man be all but re-made. Given suitable operations in husbandry, and the hills will wave with corn. Withhold those operations, or conduct them unskillfully, and the harvest will be meagre or altogether wanting. Given a well-regulated household or school, faithfully taught and wisely governed, and as surely will there be a spiritual harvest, proportioned to the skill of the sower and to the care bestowed upon the spiritual seed. If all has been rightly done the harvest will be plentiful; if otherwise, it will be scanty or absent. As a rule, the one result is as sure as the other, and so far the parallel between the natural and spiritual harvest is exact.

In each case possibilities must be allowed for, which introduce elements altogether beyond human control; elements which, although different in kind, alike forbid in either department any positive calculations as to what will be obtained in reward of toil. The labors of the husbandman may all be rendered of none avail by floods, or drought, by mildew or insect, or by one of a thousand unexpected and uncontrollable calamities. The labors of the parent or teacher may, in like manner, prove fruitless by reason of spiritual blights, or prevailing tendencies of an evil kind, which act, no one knows how, through that mysterious and perilous freedom of the will by which confirmed resistance to that which is good becomes possible. But in neither the one case nor the other is the rule—that success may be expected in proportion to well-directed effort set aside or materially impaired. The fact that the natural and the spiritual husbandman have alike to learn—often by painful experience—how helpless is man if unaided by God, how entirely dependent he is on a power higher than his own, was never intended to make any difference, either in the constancy of his endeavors or the character of his expectations.

Let it be observed, however, that what I am saying relates exclusively to that department in the spiritual world in which alone man is permitted to act, and more or less to exercise control. That department I have said includes all influ-

ences exercised by parents over children, or by teachers over their scholars, whether children or adults; in short, by human beings over one another, whether through the affections, by authority or by example.

This is not the field of the supernatural, except in the sense in which everything is supernatural. It is not the sphere in which what we call "Divine sovereignty" comes in. It belongs not to the domain of the miraculous, properly so called, but to the domain of law. If it were otherwise it would be no fit theatre for human effort. It is the educational region; involving, it is true, issues of tremendous importance in relation both to the imparted and the receiver, but issues which are nevertheless limited; for, once more, I insist that no man's eternal destiny is made to hang on the faithfulness or unfaithfulness, the teaching or the neglect to teach, of his fellow-man. That is a question between God and each individual soul exclusively, and by no means depends either on the place of a man's birth, the character of his education, the advantages he may have enjoyed, or on any set of circumstances by which he may have been surrounded while in this world.

All these circumstances in a man's condition, varying as they do almost indefinitely, are, in their appointed order, agencies in the formation by God of particular classes of character, and have, without question, an important bearing on the position and prospects of the man who is subjected to them. But they cannot decide the question of his future lot, simply because they cannot regenerate him, or do more than act upon his nature either as preparatory to higher influence, or as supplementary thereto by fostering growth in goodness.

The facts of life bear witness to the truthfulness of this view of things. From generation to generation the great mass of religious profession which exists amongst us—let it be worth what it may—is hereditary. Every Protestant sect in existence is sustained in being, not by new converts, but by the adherence of persons descended in natural succession from those who originally formed it.

If therefore it be said, "What is the value of any spiritual work which does not involve regeneration?" the reply must be, its value is very great, bearing not only on the usefulness and happiness of its recipient here, but also on the position he will occupy in the world to come. "Believe on the Lord Jesus Christ and thou shalt be saved,"—that is, delivered from self and sin and final condemnation,—is a true message to every man; but belief may be a very different

thing with different men, and it may therefore involve very different results; the "called" and the "chosen" are not the same, "many are called, but few are chosen."

In earthly races many run, but only few gain prizes. In the heavenly race it is the same. Into "the strait gate,"—the way to the highest, many shall strive to enter, but shall not be able. Those who do enter will come from the east and the west, and will sit down in the kingdom, while others, apparently highly favored ones, will be shut out. "The first shall be last, and the last first." "To sit on My right hand and on My left," said the Saviour, "is not Mine to give, but it shall be given to those for whom it has been prepared of My Father."

These sayings do not, however, relate to ordinary salvation from eternal ruin. Of this it is said, "Him that cometh to Me I will in no wise cast out;" and again "Come unto Me, and be ye saved, all the ends of the earth." But there is a *specialty* also. God is "the Saviour of all men," but "specially of them that believe," in that higher sense which implies actual union to Christ. For, as the late Edward Bickersteth has well said, "there are a thousand stages and variations of union with Christ *distinguishable* from the glory of the elect Church."

The great field at present for the exercise of "Aggressive Christianity," is of course that which is provided by the innumerable churches and chapels which are, as means of grace, thrown open to all men, the most thoughtless of those who attend them being regarded as *Christians in the making*.

Men will differ as to the precise moral and spiritual value of the *religiosity* which is thus created, but it can scarcely be denied that in the case of more persons than we suppose, conscience is quickened, morals improved, much evil restrained, and conformity to the conventional Christian standard of the day promoted. On the other hand it is equally true that many are thereby deluded as to their true spiritual condition, by being led to *rest* in a state of mind and heart which is *improving without being transforming*.

It may indeed be said that, almost as a rule, God chooses his people from among those who have been thus prepared for the divine call by the training and teaching of other Christians in public assemblies and elsewhere. And, it is sure to be added that, in so doing the Lord not only stamps this course with His approval, but seems distinctly to proclaim its necessity as a preparatory work by means of which alone can men be

fitted for the higher service to which God may ultimately call them.

I do not wonder that Christians should reason thus. The Jews who first became Christians did so; and with much plausibility. They saw that all who believed in Christ had first been either Jews or Proselytes of the Gate, and they very naturally supposed that Gentiles could only be fitted for "the Kingdom" by a like training. And it was not till the Spirit of God first, through Peter's experience in the case of Cornelius, and then, by special revelation to Paul taught them a different lesson, that they became willing to allow that divine purposes were not necessarily in accordance with their prejudices.

The subsequent sweeping away of the entire Mosaic Economy must, before it took place, have seemed one of the most unlikely things in the world, and its actual removal, when at last it occurred, could not but appear to them the most profound of mysteries. For was it not obvious that Judaism was the only breakwater that could save the world from being flooded with heathenism; that if it disappeared, every check to immortality would be removed; and that whatever might be said about God's design to gather a people to His praise out of the gentile world, it *could* only be done, viz., by processes adapted gradually to fit the mind for the reception of higher truth. And there can be little doubt that after the destruction of Jerusalem, this thought, *this erroneous belief*, led to the rapid establishment of a state of things as like to Judaism as Christianity could well be made: to a system which, in the form of Romanism, still dominates, and more or less overshadows the Protestant Churches.

And here it may be observed that one great reason why so many *seem* to obtain spiritual life through aggressive action is, that almost all persons—the sinner and the saint alike—suppose public preaching to be God's appointed way of meeting the impenitent. Hence men who are at all thoughtful, or desirous, from whatever motive, of escaping future punishment and of enjoying future happiness, habitually place themselves under the preaching of the Gospel, and *expect*, in that form, to be acted upon. With the same object in view, they read the Scriptures, peruse tracts, and listen without anger to the entreaties of those who love them, to repent and come to the Saviour. And the cases are not few in which men do this *for years*, under the hope, as they say, that some word may produce the desired conviction, and lead to that consciousness of *safety* which it is their great aim to attain to.

Multitudes thus continually *acted upon* by a

pressure like that of the atmosphere which is incessant, do often unquestionably find what they seek; and believing themselves to be "in Christ," or at least hoping that this is the case, are content to settle down in the religious world as respectable men, and sometimes as zealous partizans, without ever having been essentially changed. Others, under the teaching and discipline of God, grow into Christ's likeness, and (it may be long after their professed conversion) really pass from death unto life. Everything being thus thrown, as it were, by public opinion and habit into one channel, it naturally follows that almost all spiritual influence seems to be identified therewith. Nor should it be forgotten that in cases where impressions are permanent, the preacher commonly reaps what he has sown, viz., the fruits of early education and of a thousand influences each in itself too minute for notice, but the aggregate of which is all-important. He commonly reaps in this way the harvest of a past of which he thinks little, although he prospers, for the most part, only when he labors in a field already white for the sickle.

All this, of course, proceeds in forgetfulness of the fact, that while our responsibility for exercising a right temper of mind as to the condition of men is unlimited and universal, our responsibility, in relation to any given outward act, is limited and special.

## JERUSALEM IN GLOOM AND GLORY.

BY WM. H. SPENCER.

[EXPLANATORY.—As orders for this work were not sufficient to meet the expense of putting it into a pamphlet, and in order to place it before a larger number of readers, it was thought best to let it appear first in the EXAMINER, excepting the introductory matter, and print it direct from its columns. I doubt not this arrangement will be entirely satisfactory to those who have ordered the work to assist in its publication.]

JERUSALEM, once called Salem, the abode of Melchizedek in the days of Abraham, was built on the line dividing the tribe of Judah from the tribe of Benjamin. When the Israelites took possession of the promised land, this stronghold was in the hands of the Jebusites, and by them was called Jebu, or Jebusi. "The ancient Salem," says Albert Burnes, "was probably built on Mount Moria, or Acra—the eastern and western mountains on which Jerusalem was subsequently built."

When the Jebusites became masters of the place, they erected a fortress in the southern quarter of the city, which was subsequently called Mount Zion, but which they called Jebusi. Although the Israelites took possession of the adjacent territory, yet the Jebusites still held this

fortress, or the upper part of the town. Immediately after David was anointed king "over all Israel and Judah," he took "the stronghold of Zion," and expelled the Jebusites. Here in Jerusalem, on the holy hill of Zion, David built his palace, of royal magnificence and splendor, and thereafter was called "the city of David." Here, where ages before the faithful Abraham was about to offer up his beloved son Isaac, David established his throne, dispensing justice and judgment to the people, and ruling with a mild and merciful sceptre. For thirty-three years he reigned here in grandeur, dignity, and prosperity, excelled only by his son Solomon, who succeeded him to the throne of Israel.

Jerusalem, the pride and glory of the Hebrew people, whose history is inseparable from theirs, attained its highest splendor and greatest glory in the days of Solomon. About four hundred years afterwards it was destroyed by Nebuchadnezzar, when the Jews were taken into captivity, memorable in their history, and prominent on the page of prophecy. During the seventy years of their bondage in Babylon, Jerusalem lay utterly desolate. After their release it was built and restored to some degree of its former magnificence and glory. It thus remained until about A. D. 70, when it was utterly destroyed by Titus, and still remains trodden down of the Gentiles.

### THE GLOOM AND GLORY OF JERUSALEM

are prominent themes of Scripture prophecy, involving the consideration of the prophetic account of its present gloom as well as those prophecies of its future glory. By the fulfilment of the prophecies relating to the first we learn of the manner and certainty of the fulfilment of those which treat of the latter. And thus we have before us a theme deserving our devout and candid consideration.

We must recognize a great

### FORE-SHADOWING OF JERUSALEM'S GLOOM

when she failed to discern the time of her visitation, and rejected the Messiah. In the concluding part of the 24th chapter of Matthew is recorded our Saviour's compassionate sentence of desolation upon Jerusalem. Language could hardly convey a more perfect and feeling exhibition of the emotions of Christ than, when viewing the magnificent Temple, he exclaimed to his disciples and the mixed multitude with them: "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate." Upon another occasion, when approaching Jerusalem, he beheld the city and wept over it, saying, "If thou hadest known, even thou, at least in this thy day, the things which belong unto thy peace; but now are they hid from thine eyes." In view of these utterances what anguish the Master must have experienced, as, with unerring vision,

he beheld the impending desolation of his beloved city,—its depths mortals can never know, and at best but feebly understand from his pathetic lamentations.

These utterances, so plainly fore-shadowing the desolation of that loved and beautiful city, fell from our Saviour's lips about forty years before its overthrow, and were committed to writing about the eighth year after Christ's ascension. It is very evident that the Gospel of Matthew must have been written before the destruction of Jerusalem. Indeed there is very clear evidence of this fact in the book itself. The late Albert Barnes says: "The destruction of the holy city is clearly and minutely told; but there is not the slightest intimation in it that those predictions had been accomplished; a thing we should naturally expect if the Gospel was not written until after these calamities came upon the Jews." If it be true, as tradition affirms, that St. Bartholomew took it with him to India and left it there, where it was found several years afterwards by Pantænus, it must certainly have been written before the dispersion of the disciples. St. John was the only Evangelist who wrote after the destruction of Jerusalem, and he makes no mention of these prophecies record by Matthew, Mark and Luke. Dr. Lardner, who fixes the time of the writing of the three first Gospels later than many other authors, yet maintains they were all published some years before the destruction of Jerusalem. And hence the prophetic character of these utterances is fully established. It is unquestionable that they were not designed to apply to any time or event since that desolation.

#### THE DISCIPLE'S QUESTION, MATT. XXIV. 3.

Prominent in the Evangelist's record is the predicted signs that preceded the destruction of Jerusalem. After Christ and his disciples were separated from the immense throng in the Temple, and were seated upon the Mount of Olives, where the city and Temple were plainly in view, his disciples came to him *privately*, saying, "Tell us when shall these things be (viz., the destruction of the city and the Temple) and what shall be the sign of thy coming and of the end of the world?" (Matt. xxiv. 3.)

It is quite evident from the nature of this question and the circumstances which called it forth, that the disciples were laboring under the belief that the predicted overthrow of the Jewish nation and the destruction of the Temple and city would occur at the Saviour's second coming. We can well believe they looked for his coming in the near future. They were laboring under misapprehension of the *nature* and *time* of the events of the future. They were deeply stirred by beholding their Lord and Master weeping over their city, which, as Jews, they could but intensely love. But more deeply affected were they by Christ's wonderful prediction of its coming desolation. Hence in their perplexity and anxiety for light on this matter they came to our Lord "privately," and implored him to tell them

"when shall these things be, and what shall be the sign of thy coming and the end of the world?"—or conclusion of that age; thus clearly indicating that they expected his coming at the end of that age. Now it should be marked that Christ does not attempt to remove their misapprehension directly; indeed, he afterwards told them it was not for them "to know the times or seasons."

#### OUR SAVIOUR'S WONDERFUL ANSWER,

giving one of the most remarkable prophecies on record, strikes us forcibly. The predicted desolation of that beautiful city and the laying of the Temple even with the ground, was the central thought with the disciples; hence, they seek of our Lord, light upon two points, namely, *When* shall the desolation of Jerusalem take place? and what shall be the *signs* which shall precede it? But our Saviour in answering these questions, reverses their order, and proceeds to show them the principle sign—i. e., the circumstances and accidents—which should forerun and attend the destruction of the city and the conclusion of that age. And as we proceed to briefly consider the signs enumerated by our Lord, it may be proper to remark that history has never furnished more complete and accurate fulfilment of prophecy than in this case.

#### SIGNS THAT PRECEDED THE DESTRUCTION OF JERUSALEM.

1. The first sign to precede the destruction of Jerusalem and the conclusion of the Jewish age, as given by our Saviour, was *the rise of false Christs*. He says to his disciples, "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many." (Matt. xxiv. 4, 5.) All the Evangelists bear one testimony on this point. But Luke adds: "The time draweth near," and, indeed, within a very short time this part of the prophecy began to be fulfilled, for many rose putting forth claims to the Messiahship. Shortly after our Saviour's decease, one Simon Magus appeared "and bewitched the people of Samaria, giving out that he himself was some great one; to whom they all gave heed from the least to the greatest, saying: 'This man is the great power of God.'" It is said of him that he boasted himself among the Jews as the Son of God. Also "Dositheus, the Samaritan, pretended that he was the Christ foretold by Moses." In the reign of Claudius, about twelve years after the death of our Saviour, when Casper was procurator of Judea, a certain impostor, named Theudas, persuaded a great multitude with their best effects to follow him to the river Jordan, for he said that he was a prophet, and promised to divide the river for their passage; and saying these things he deceived many. But Fadus sent a troop of horsemen against them, killed many, and made many prisoners; and having taken Theudas himself alive, they cut off his head, and brought it to Jerusalem. A few years afterwards, in the reign of Nero, and under the procurator-

ships of Felix, these impostors arose so frequently that many of them were apprehended and killed every day. They seduced a great number of the people, still expecting the Messiah, and well, therefore, might our Saviour in prophetic discourse caution his disciples against them.

2. As another sign of the destruction of Jerusalem they were to "hear of wars and rumors of wars." This received ample fulfilment in the Jewish wars which agitated those times, as recorded by Josephus. Especially was this fulfilled when Catigula, the Roman Emperor, ordered his statue to be set up in the Temple at Jerusalem. The Jews persistently refused this. Having reason therefore to apprehend a war from the Romans, they were in such a state of consternation that they neglected to till the lands. But the storm soon blew over by the death of the Emperor.

3. Nation should "rise against nation, and kingdom against kingdom." Grotius observes that here is declared that greater disturbances than those which happened under Catigula should take place. And what are the facts? There were dissensions, insurrections, and mutual slaughter of the Jews and of those of other nations. At Caesarea the Jews and Syrians contended for the mastery of the city, which contention resulted in the death of twenty thousand Jews and the expulsion of the Jews from the city. At this blow the whole Jewish nation was exasperated. Every city in Syria was divided into two armies, and the Jews burnt and plundered the cities and villages of the Syrians. And the Syrians destroyed not a less number of the Jews. At Alexandria was revived the old enmity between the Jews and heathen, and about fifty thousand of the Jews were slain. Nearly all the cities of Assyria presented similar scenes of bloodshed. Dr. Keith says: "The Jewish nation rebelled against the Romans; Italy was convulsed with contentions for the Empire; and, as proof of the troublous and war-like character of the period, within the brief space of two years, four Emperors, Nero, Galba, Otho, and Vetullius, suffered death."

4. There were to be "famines and pestilences, and earthquakes in divers places." This was literally fulfilled. In the reign of Claudius Cæsar there were different famines, which were so severe at Jerusalem, as Josephus says, that many perished for want of victuals. A great famine "which came to pass in the days of Claudius Cæsar," was particularly prophesied of by Agabus (See Acts xi. 28), and also mentioned by Suetonius and other profane historians referred to by Eusebius. These famines continued in severity for several years. And owing to the scarcity and badness of food, a *pestilence* succeeded them. There were also "earthquakes in divers places," in literal fulfilment of Christ's words,—particularly that in Crete in the reign of Claudius mentioned by Philostratus in the life of Apollonius, and those also mentioned by Philostratus at Smyrna, Miletus, Chios, and Samos. In the reign of Nero was an earthquake in Campania, and another in which Laodicea, Hierapolis,

and Colosse, were overthrown, and others are mentioned as having happened in various places before the destruction of Jerusalem. "The constitution of nature," says the Jewish historian, "was confounded for the destruction of men, and one might easily conjecture that no common calamities were portended."

5. There were to be "fearful sights and signs from heaven," as betokening the calamities coming on the Jewish nation. Tacitus and Josephus agree in relating the events as surprising and supernatural which preceded Jerusalem's overthrow. Josephus in the preface to the history of the Jewish wars relates the signs and prodigies which preceded the taking of the city. We can only mention a few of them here. He says a star hung over the city like a sword, and the comet continued for a whole year; that the people being assembled to celebrate the feast of unleavened bread, at the ninth hour of the night there shone so great a light about the Temple that it seemed to be bright day, and this continued for half an hour. The eastern gate of the city was made of solid brass and very heavy, and could scarcely be shut at night by twenty men, and was fastened by strong bars and bolts, but it was seen at the sixth hour of the night opened of its own accord, and could hardly be shut again. Before the setting of the sun on one occasion, there was seen over all the country, chariots and armies fighting in the clouds and besieging the cities. Tacitus, the Roman historian, also gives us a summary of the same occurrences. And Dr. Jortin pertinently remarks: "If Christ had not expressly foretold this, many who give little heed to portents, and who affirm that historians have been too credulous on that point, would have suspected that Josephus exaggerated, and Tacitus was misinformed; but as the testimonies of Josephus and Tacitus confirm the predictions of Christ, so the predictions of Christ confirm the wonders recorded by these historians."

Notwithstanding all these terrible calamities predicted by our Saviour, yet he feelingly exhorted his disciples not to be troubled. Although "all these things must come to pass," yet he tells them "the end is not yet,"—that is, the end of the Jewish age and destruction of their city and Temple. "All these things are only the *beginning* of sorrow." They but pre-  
 sage greater and more calamities.

[To be continued.]

## "SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?"

GEN. xviii.

REMARKS BY ELD. S. W. BISHOP.

I once heard a very good discourse from the above text, preached by an intimate friend and co-laborer, and an Advent preacher. The strongest point he made in the discourse was this: "I



would not be right to judge a man by, and execute upon him the penalty of, a law that he knew nothing about." We all could see this point, and being at that time wholly in the dark on the subject of future probation, we concluded that God would never raise to life those who, like the antediluvians, perished without a knowledge of the gospel, and judge them by the gospel, and destroy them for a lack of obedience to the gospel of Christ. We found it plainly written that the words of Christ—the gospel—is that by which all men will be judged in the future.

I wish to examine this principle still farther. The first question I will ask my Adventist brethren is this: What is the penalty of the Divine law? They will all answer, it is *death*. They will tell me it is not dying, but death. Very well. If I ask my non-resurrectionist brethren how the penalty of God's law can be inflicted on those who have died out of Christ, on the principle that they are not raised to be judged, he will tell me that when at the last day God decides them unworthy of life, this decision of the Judge of all the earth is just as fully an infliction of the penalty of the Divine law, as if they were raised to life and died the second death. This class of brethren believe that none will have a resurrection from death save those who form a spiritual union with Christ in this life. All, therefore, if this view be correct, who by any mishap, fail to form a union with Christ in this life, are doomed to eternal death. "Yes," will be the answer given by every believer in the non-resurrection of the unholy dead on this planet. How is this life-union with Christ formed? I answer, as sure as the Bible is the word of God, it can be formed in no other way, only by a genuine faith in the Christ of the Bible. How can a union be formed between Christ and a human being that is destitute of all knowledge that there is a Christ? It seems so evident that a knowledge of Christ must first be gained before a union can be formed with him, that it is needless to resort to proof on that point. When the jailor asked of Paul and Silas, "Sirs, what shall I do to be saved?" they answered: "Believe on the Lord Jesus Christ and you shall be saved, and thy household." Acts xvi. 31.

This is God's only plan of salvation, or life only in Christ, all non-resurrectionists profess to believe. If this doctrine be true, if there is "No life out of Christ," then all who do not get into the Christ by faith, will never get that life which is promised through Christ; and if immortal life only is promised through Christ, and none will be raised to life from the dead except those who have formed a life union with Christ

in this life, then all who have never heard of Christ, and therefore have had no opportunity to believe on him, must be consigned to eternal death at the second coming of our Lord Jesus Christ. To this proposition our non-resurrectionist brethren agree, for they believe it most fully. I ask, Does not this class suffer the extreme, the only, penalty of the Divine law, just as fully as those who, under the full blaze of gospel light, reject Christ, sin wilfully, and with malice turn their backs upon the way of life? Most certainly. Not one soul among this class of Adventists will deny it. My question is, "Shall not the Judge of all the earth do right?" Is it right to visit the penalty of the Divine law upon those who have no knowledge of that law? Bro. B. used to say, and say it with a sharp point, that it would be unjust in God to raise antediluvians and others from the dead, and inflict on them a penalty they never knew anything about. So we say still, if there be injustice in the one case, there is the same principle of injustice involved in the other. But, say they, "These people who have never heard of Christ were unfortunate in their birth either as to time or place." But who is the author of that misfortune? Surely it is not the people thus born, for their choice was not consulted at all. But suppose they were unfortunate? Will a God who has declared that His mercy is over *all* the works of His hands—that he hath no pleasure in the death of him that dieth—that *He is love*—have no compassion on their misfortune? Has he no power or ability to manifest His tender mercy, His infinite love, toward those who need it most? Had He not wisdom sufficient to enable Him to manifest His great love toward these, the most deplorably needy of all His creatures, when He devised the plan of salvation through Jesus Christ? Had He not sufficient wisdom to enable Him to so frame that plan that it would reach this class, who of all people in the world need the very help that plan was devised to bring to fallen man? Was there any hindrance back in those years of the awfully solemn past to prevent the God that made the world from doing right? Did He, the infinite, the eternal one, not know? Surely if He had the wisdom, the power, the love, and possessed all these faculties in the infinitude of His own eternal God-head, will He not so extend His mercy that the misfortune of birth shall hinder no son or daughter of our race from having a sufficient opportunity to hear the gospel, gain a knowledge of Christ, and believe in him, before they are doomed to suffer the penalty that God has threatened against those who refuse to believe, and thereby fail to form a union with

Christ? Surely, if the Judge of all the earth does right, He will give the class referred to an opportunity to be saved, before He judges them to be worthy of damnation—condemnation—death.

The Judge of all the earth will do right. Not one of us by attempting to "limit the Holy One of Israel," can prevent His doing right. He will do right though by so doing He scatters to the regions of eternal chaos every vain imagination of a self-styled orthodoxy, and annihilates every whim and false religious notion that now ties men and women in ecclesiastical bondage to creeds and formulas that know no higher origin than the vain thoughts of poor, weak mortals—beings of a day.

Yes, the Judge of all the earth will do right, and He will do right in so signal a manner that the immense masses of humanity shall see, and know that He has done right. He will not merely aim to be satisfied with Himself that He has done right, but He will glorify His holy name by showing to unnumbered millions—the great mass of men and women He has made—that the Judge of all the earth has done right by them all. They will be convinced that the Judge of all the earth has done right; and every creature which is in heaven, and on 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, for ever and ever. And the four living creatures will respond an immortal AMEN; and the four and twenty Elders will do homage to Him that liveth for ever and ever when they behold the immense work wrought by the Judge of all the earth in doing right. And, poor and unworthy as we all feel now, despised and persecuted as we have been, and still are, because we believe that the Judge of all the earth will do right, we, too, will be there, when the great multitude shall send up to the throne of the Judge of all the earth their acclamations of praise to join the redeemed living ones in their melodious response to this almost universal ascription of praise to Him who sitteth on the throne, and to His dear Son, that bought us back from sin and death to reign with him on David's throne, to minister with him to all the nations who have not seen his glory, and to witness the development of the great plan, as page after page is opened up to our view all along the coming ages, until at last the grand climax is reached, and all the multitudes of earth, yea, the earth itself shall be bathed in the everlasting flood of glory that shall flash down from the eternal throne.

*Meriden, Conn., March, 1876*

## QUESTIONS ON OUR ORIGIN AND BIRTHRIGHT IN CHRIST.

(Concluded.)

QUES. 8. What does the Scripture give us to expect concerning Israel?

ANS. Upon taking a view of Israel in their calling and training, we see circumstances leading directly to the conclusion that this people were designed for important purposes in relation to the whole human race. They were a seed to be sown widely over the world, and in whom all the nations of the earth were to be blessed. For this purpose, they were educated in the most wonderful manner in the three great Patriarchs, Abraham, Isaac, and Jacob, individually; and in the nation generally, during its three great stages—in Egypt, in the Wilderness, and in the Promised Land; under the three grand dispensations of the Tabernacle, the Temple, and the Prophets.

We see also how admirably the circumstances in which Israel was placed, were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting them for becoming the leading people over all the earth. (See "Our Israelitish Origin," Lect. iii., iv.)

And when we look farther, we see these expectations, formed from the calling and history of Israel, amply borne out by the prophetic word which abundantly confirms the numerous promises made solemnly to the fathers—that of Israel a multitude of nations should come, who were to be among the chief of the nations, and through whom blessing was to be ministered to all nations. We see that this prophetic word points directly northward and westward, and particularly to "these isles afar off," as being concerned in the fulfilment of those promises, and that this is the time when the discovery of Israel may be expected to take place.

In order to clearly understand how all this can be, we must notice the separation of Israel from Judah, and the subsequent loss of Israel, so that hope with regard to them appeared to be utterly cut off, clearly contemplated by the Spirit of prophecy. But their recovery is also as clearly foretold. It was to be like life from the dead. And Judah is at length to be joined to Israel, when they shall be made *one* instrument in the hand of the Lord, for the distribution of His grace, and the showing forth of His glory.

We must look for Israel as being in some measure mixed with other people. The portion of the tribe of Judah which inherited the blessing in the days of the apostles, became blended with

the Gentiles; and only that remnant which inherited the curse, and had been previously mingled with the worst portions of the Gentiles—the Canaanites and the Edomites—remain distinct. (See Lect. v., vi.)

And we are to expect blessings for Israel, not as entirely separated from other people, but as being made one with them in the Lord.

QUES. 9. What evidence are we given that God has been following up His great design, as indicated in Old Testament history and prophecy?

ANS. When we survey the workings of God in providence, we see His wondrous truth and faithfulness in the fulfilment to this time, of the prophetic word. Here in the North, at the termination of the prophetic line of empires, at the time, and under the circumstances predicted, we find a people possessing the marks of Israel. They have been wonderfully dealt with, and eminently blessed, and their origin is otherwise unaccounted for. They came from the quarter in which Israel was lost. Their boasted institutions were the appointments of Moses; and their superior intellectual and moral constitution is the result of that wonderful training which Israel received from their Great Teacher in the days of old. (See Lect. vii. xii.)

Distinctness of race was necessary in the training of Israel, and to show the fulfilment of the prophecies respecting them as a particular people. But these objects being accomplished, the next are the good they are to serve for mankind as acting with and towards other peoples. To this end, hitherto, they have been most favorably placed. And they are yet to be still more favored, as being given possession of that land which was promised to their fathers. It is most admirably situated with regard to all other lands and races of mankind, all climes, and all productions of the earth; a position evidently designed to be the centre of universal empire, but hitherto unoccupied as such, although trodden under foot of the great masters of the world, from the Assyrian downward. The Babylonian, the Persian, the Grecian, the Roman, the Saracen, and the Turk, have all trampled this land under foot. But none have possessed it in the fulness of the promised blessing. That is reserved for the people which have been created for the praise of Jehovah, with whom, and for whom, He hath indeed done wonderfully; and who have actually already come into such close connection with the land as that they have repeatedly to others that which belongs to the Lord, and should by His people be used for His glory. (See Lect. i., ii., xiii., xiv.)

And surely the Lord's thus accomplishing His word, in leading His people "by a way they knew not," and in at length "making darkness light before them, and crooked things straight;" in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them; from so small a beginning enlarging them even unto all the ends of the earth, and from the gates of death to be the head of the nation in giving to them in these last days, all the advantages He promised, so that there "hath not failed one good thing of all that the Lord had said He would do for them,"—surely the truth and mercy of God towards the children of Israel should convey no barren lesson to us, in whose behalf God hath so manifested His wisdom, power, and goodness.

QUES. 10. What lessons are we taught by the faithfulness of God in fulfilling to us so far the promises made to our fathers?

ANS. Surely we are instructed that nothing is too hard for the Lord, and that we may henceforth fully confide in Him in every strait; that we have only to avoid sin and unbelief, which brought such overwhelming calamities upon our fathers. We have but obediently to trust in that almighty Saviour, who hath, according to his word, delivered Israel thus far out of all their ills, and brought them into this state in which they may reasonably expect the full accomplishment of all the promises. Surely we are taught that there is no wisdom, or might, against the Lord; that our wisdom is to have the mind of Christ; and that our strength is in leaving ourselves in his hands to be made the instrument of his good pleasure towards the children of men, for good unto all.

Surely if God hath been working in all these things according to His written word, which we hold in our hands without reading its plain predictions respecting ourselves, daily fulfilling before our eyes, but as doubtfully regarded by us as if there were no unity in the designs of God, nor power in the Almighty to accomplish that which He had promised unto our fathers—if, whilst we have been thus in darkness, the Lord hath been light about us, we shall surely henceforth mistrust ourselves, and shall not implicitly confide in any creature, however raised in the world, exalted in wisdom, or honored even in the cause of God. But we shall say, "Let the Lord alone be exalted;" "God is my refuge;" and "underneath are the everlasting arms;" and as in Isaiah, xii. 1, 3, "O, Lord, I will praise thee:

though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

The Resurrection of Israel, after having been lost, and buried, and scattered, is most appropriately presented in Scripture as the grand type of the resurrection of the bodies of the individual saints; just as the resurrection of the Savior was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel, are in the New Testament applied to the literal arising of the saints from the dust of death. (Comp. Hos. xiii. with 1 Cor. xv. 54, 57.) The same omniscience, faithfulness, and power, are manifest in the one instance as in the other.

This grand subject of prophecy, which has a special reference to our Faith, which looks back to the death and resurrection of Jesus, who, while he made atonement for our sins, was confirming the promises made unto the fathers, with regard to their children whose national death had taken place, but who, after two days and a half were to be raised up, and made to live in his sight. (Hos. vi. 2.)

This subject points forward also to the Object of our Hope:—to the appearing of our Lord in glory, and our own individual resurrection from the grave with the whole body of the redeemed people of God, to share fully and forever in the glory and blessedness of our already risen Head.

QUES. 11. What beneficial result may be expected from the knowledge of our origin and birthright?

Ans. This subject has important aspects. It is calculated to draw the whole house of Israel into love and unity, self-distrust and mutual forgiveness. For all have been blind, and yet all have had some different portion of the truth. It is calculated to combine them in humble and holy effort for the good of the whole human race; for, as we have seen, that is the purpose for which they have been raised up, and not for proud, oppressive pre-eminence.

And seeing that such must be the results of this important truth respecting Israel, can we wonder that the subject occupies so overwhelming a portion of the Old Testament Scriptures? And seeing that the subject has not been understood can we wonder that these Scriptures have been left in comparative neglect? They have been like a maze of sentences, expatiating as if in rhapsody upon a subject of which the mind had formed no definite idea, and which sentences have consequently been variously and in all cases but dimly shaped out by the various imaginations of men.

And truly, when the Lord hath done His marvelous work, "a marvelous work and a wonder," He will shame all human wisdom; and "in that day shall the deaf hear the words of the book." (Isa. xxix. 18, 19.)

Most true it is, that the consideration of this subject is necessary to a right understanding of the great body of the Old Testament Scripture, chiefly consisting of details of the various training of Israel, and prophecies respecting what the Lord would do with and by them in after ages.

This view is equally necessary to an understanding of the course of Providence generally, and of the things that have happened and are happening to these kingdoms in particular. The origin of nations, the scattering of peoples, and the revolutions of empires, the formation of many of our most important national characteristics in politics, religion, and familiar customs, are otherwise involved in obscurity. But thus they become light; thus the grand connecting links of history are discovered and gathered up; and all nations are shown to be debtors to Israel, and Israel are shown to be debtors to all mankind.

QUES. 12. What recognition, in the Gospel history, is made of the lost house of Israel, and especially of Ephraim appointed to the birthright?

Ans. Under the former dispensation Ephraim was not a remarkably "fruitful bough." It was through The Cross—it was as being joined to the root of David, that Ephraim was to become worthy of his name Fruitful. The kingdom taken from the Jews was according to the Gospel to be given to a nation "bringing forth the fruits thereof." From the personal history and parables of our Lord, rays of glory are ever pointing to the case of the people he came to redeem. He took upon him our case; and in all our afflictions he was afflicted; so that the same words came to be applied to Israel, and to Israel's King.

What thanks do we owe to the "First-born of every creature" that, when he appeared among men, it was as being in sympathy with the lost—their origin unknown! He who came to gather into oneness the children of God which were scattered abroad, who came to give life and fruitfulness to the branches which had been broken off and cast far off among the Gentiles, was himself called "THE BRANCH," "Jesus of Nazareth," "Root out of a dry ground."

After the twelve tribes scattered abroad, he sent in this direction the twelve apostles, testifying of his grace, and pointing forward to his glory. Let us attend to his messages of love,

and "so learn Christ," as to grow up to him "who is our Head in all things."

It is by being conformed to the image of God's dear Son, by following in the footsteps of him who went about doing good, that "the manifestations of the sons of God" may be expected to take place.

It was predicted of the outcast house of Israel (Isa. liv.) that she should have more children than her rival sister Judah. And it was said to her, "All thy children shall be taught of the Lord, and great shall be the peace of thy children.—Selected.

### THE DARK GENESIS OF LIFE.

BY JOSEPH B. ROTTERHAM.

Returning to the general subject of Creation and Redemption, we are now prepared to lay down another proposition. We are satisfied that we may safely generalize a step further, by observing that,—

**LIFE BEGINS IN DARKNESS.** That it did at first so begin is evident, if our conclusions thus far have been correct. There was first life, then light: the Spirit began what the Word went on to unfold and arrange. The evening received the life the morning revealed.

But is it not always so? Are not all the beginnings of life obscure? To ask the question would seem to be sufficient. The discreet eye is familiar with the veil that everywhere hides the genesis of life. No one can hinder the observant and reflective from studying the book of nature; and this lesson is one of the most prominent written in its pages. Is it not, however, more than a little remarkable that this same law should be written, as boldly as it is, in the pages of revelation? Let us endeavor to realize to ourselves how clearly it shows itself in the great crises of human history, as recorded in the Bible.

The old world has perished, for the flood has come. The teeming thousands of the human race have been swept away into the depths of the insatiable gulf. The heavens are still black; as black they long have been. The dismal pall of unbroken clouds still lies near to the face of the waters; and neither sun nor moon nor stars have for many a long day appeared. Solemn stillness reigns, broken only by an occasional repetition of a world's funeral dirge. By-and-by a new world is to come. But where is it now! It is confined with the ark. Jehovah has shut his jewels in. He has buried a whole world of hopes in one small grave. Where are the germs of future nations? Where are Babylon,

Assyria, Egypt, Rome? Where are Ham and his pyramids, Shem and his tents, Japheth and his extended hosts of emigrants and armies? They are shrouded in the darkness of a long, long night. The morning will come by-and-by; and then the skies will be clear, and the earth will be dry; then the lark will once more sing, and the cattle will low; then the ground will be tilled, and the earth soon again be o'erspread with a multitude of nations. In a word, evening will be succeeded by morning. Such is the origin of the world that now is. Its foundations were laid in darkness. In the experience of Noah and his sons was written the unrepealed law of the Supreme; and long as they lived, their memories,—going down into the gloom of a corrupt, and ruined, and overthrown world, and coming up again into the light of a heaven spanned with the Bow of Promise,—would perpetually utter the Divine decree of progress: Life as well as light out of darkness. In those memories the New World's birth would stand thus chronicled: "It became evening, then it became morning,—the first day."

So again with the birth of Jehovah's first-born nation—the nation of the sons of Israel. It was during the night of Egyptian bondage, that the family grew into a nationality. The night was long and dreary. It was during that tedious period of obscured consciousness, that a people was ripened into such potent life as to necessitate the pangs of national parturition. We read in the prophecies of a nation born in a day. We might almost dare to heighten the expression, as applied to this memorable fact in the histories, and say: A nation was born in the night. In the morning, when the natal song was sung on the eastern shore of the Red Sea, there stood forth a new nation that the world had never seen before. "These—where had these been?" The kings of Canaan trembled. Yes! it was when Israel leapt on the further shore of the Red Sea, that God said, "Let there be light:" the Spirit of God had been brooding before.

Some fifteen centuries later, all at once the fame of a new prophet goes forth in Israel. He is more than a prophet—he is a King. His word is, with unexampled power, going straight to the hearts of men and to the heart of nature. With one Word He can turn despair into hope; and with the next, lift the lame to his feet. Here He assures of sins forgiven, there of a child snatched from the grave. Who is He? His name is Jesus: only the other week it transpired from the lips of some one of the company of the Baptist at Jordan side. "Jesus? From what school of the prophets has He come? At the

feet of what Rabbi has He been sitting?" No one can tell. From what eminent city came He? From no city at all, it seems,—only from the despised Nazareth among the highlands of Galilee! Rumor says that there He was born, and that his father is a carpenter. No one knows: but this appears certain: till the other day no one had ever heard the now famous Rabbi's name. We know something more: we know that ere this morning of fame dawned, there was an evening of waiting in obscurity. Whether an evening that ever grew darker as it advanced, until at length the Father's "Voice" was heard;—*this*, perhaps, we may never be able to tell.

"A time, times, and a half time" have passed; and he must surely be not only a stranger, but a stranger *alone* in Jerusalem—who has not heard of the things that have happened there in these days. Do you ask, "What things?" The other day they crucified Jesus of Nazareth. But this very morning He arose, as He said. Early in the morning He appeared to several females of our company. Later on in the day He showed himself to two of our number as they journeyed out to a country village. But this evening He has been manifesting himself to us all,—all who were present,—and now we *know* that He is alive again. We cannot be mistaken,—although indeed it does seem too good to be true. "But tell us this,—Who saw him rise? Did Peter or John?" No; He had already gone forth from the tomb when they came to it. "Did the women, or Mary of Magdala?" Not even they: to the latter He did reveal himself—hard by the grave; but not at all as if He had just risen from his cold sleep. "But was it not early, very early when they came to the garden?" It was. It was dark when they began to muster; and though they were a little delayed in getting out of the city, even so they were in time to witness the first appearance of the sun over Mount Olivet. "And when they reached the spot, had the resurrection taken place?" It had. No human eye beheld Him rise. It must have been yet dark when the Lord came forth. *That life*—a life that shall never more come under the power of death, but is still being lived by our immortal Redeemer, and will ere long pour forth its exhaustless energies to call all His sleeping ones forth from their slumbers,—that life was, literally, begun in darkness. Nor literally only. In every sense, darkness lay on all around him. The soldiers were sleeping—so unqualified their assurance that all was secure. Hope was sleeping in the bosoms of His most devoted disciples; for did not the women go to embalm the dead body? and did not even Peter and John believe that the

tomb was empty, *without* dreaming that its late occupant had come back to life? Even the Pharisees had at length gone to sleep. Profound, then, was the darkness under cover of which *He* came back from the dead who lives for evermore. Life begins in darkness: is it not so? Look at one fact more.

It is but seven weeks later on. The Galileans are yet in the city. They have not been in haste to leave—and no wonder. Besides, the Risen One before He was taken up, bade them not to depart till He should send down upon them the promise of the Father. Yes! the promise of the Father! His promise made through the prophets, confirmed by the Son himself,—namely, to pour out his spirit, so as to illuminate his people's minds, fire their hearts, and transform men-servants and maid-servants into prophets and prophetesses. This has now been done. This day of first-fruits has witnessed it. To-day has been a glorious day. The prophesying that began in the upper story of a private dwelling this morning has been echoing all day long, through the streets, around the courts of the Temple, and in all Jerusalem's open houses, till every tongue has found something to say of the Nazarene. "Begun in an upper story of a private dwelling?" Yes! and add this: When the noise was first heard, and the shaking felt, and the tongues as of fire were first seen,—the assembly was but a private one! In fact, the great event of the day took place in a private meeting of the Galileans. It was private *then*—who think you should be *there*, when nothing as yet had happened,—when only the few had come once more to pray and wait? In holy privacy, in solemn quiet, before no rude gazers, did the second Comforter descend.

Significant, once more: significant! It is the story of "the evening and the morning," again. It is life begun in darkness. And what a life!—the life of the Body Corporate of Jehovah's Son. The Church of the risen Lord was born privately, in an upper room in Jerusalem. First, the fact was accomplished: then the heralds told it—not understanding what they said.

We might go on to hint that an event in some respects immensely greater than this last—an event consisting of an indefinite multiplication of the one just before it—will in like manner be fully accomplished before it can be unveiled. The *Eccllesia* must, like the Messiah himself, receive a second birth: she too must awake incorruptible. Will the sun have arisen—will the world be awake—*then*? Will unhallowed eyes behold the meeting of Bride and Bride-groom? We think not. This, however, lies in the re-

gion of the unfulfilled; and we were only gathering together a few great facts, from among things accomplished, in illustration, and--surely--confirmation of the principle that life begins in darkness.

But how does this principle bear upon our experience and our hope? Every laborer for the Lord can himself answer this question; and so can every sufferer, who, in the strength of the Christ, would fain be steadfast in the assurance, "When I am weak, then am I strong." The notes are various, but they are all in perfect harmony. Hraken!--

*Oftentimes when least is seen most is done.* No human being understood the mystery of the Cross while Jesus hung on it. No earthly cannon sounded when the Conqueror entered the heavenly city.

*Let us be content to work in the dark.* We must hide our precious grains in the earth. They will not grow while we stand looking on. We must needs go to sleep. What though a horror of great darkness should fall upon us. Perhaps even so we may be taken into nearer covenant with El Shaddai. The morning will come. It hastens on. The mighty word will soon be spoken. When, out of darkness the light shines, may it then plainly appear that, while yet on all things darkness rested,--*in us and through us*, as co-workers in the New Creation, the Spirit of God was brooding and ripening germs of immortal life and beauty.

These two words for ourselves. But now one word more to the honor of the Lord, and may He be graciously pleased to accept it. The King of kings, the Heir of David, the Sovereign Elect of the coming kingdom, whose sway of right and truth and peace will throw all previous world-kingdom, into the shade,--He was born during the dark days of Roman domination, under the frown of Herod the Cruel. Afterwards, under the truckling rule of Pilate, He ascended the cross! and was lifted from thence to be hid in the skies for the intervening ages. When, in the day of his power, He shall come again to claim his royal rights,--will it not be from under a thick veil of darkness, even the darkness of centuries of prevailing human unbelief, that He will appear? It certainly will. And so even in this sense the very Light of life has been prepared in darkness; and--to the dismay of his foes, to the joy of his friends--out of darkness will this Light shine forth, and go on shining for evermore.

They cannot be secure from divine woes who live in contempt of divine laws.

## THE ANGRY NATIONS.

BY D. T. TAYLOR.

Are the nations going mad? Look at them! On the soil of Europe there is the tramp of ten millions of men under arms. On the seas there are over five thousand huge vessels of war. Hundreds of these are clad in iron and steel. On these war-ships there are nearly sixty thousand cannon. And what is all this for? Neither Androssy, nor Theirs, nor Disraeli, nor Bismarck, nor any other, can tell. But the word of God tells. See Rev. 11: 18. They who watch know that the last trump is about to sound, and wrath is nearing. Not content with these gigantic preparations--with fighting ships sheathed in mail twenty or thirty rods long, with guns sixteen feet long and weighing twenty-five tons, with the old Roman world for a military camp--the demon-possessed world powers are commencing to imitate Milton's angels, and enlarge their weapons of ruin to the size of the very hills. A mania has seized them for the making of enormous cannons. The English have completed an 81-ton gun. It requires 240 pounds of powder; it projects a shot weighing 1,250 pounds; it takes twelve men to load it. The Italians have ordered four 100-ton guns for their navy, to cost \$120,000 each. These monsters will fire projectiles of 1,860 pounds weight, and will be placed on an iron-clad frigate having engines of 7,000 horse-power. Krupp, in Prussia has in hand a gun of 124 tons, that will carry a shot of 2,300 pounds through the air. This single gun will probably cost \$150,000 to make it. But England, still "mistress of the seas," is not to be behind Krupp. A prominent engineer says that before long the English will possess a cannon of 160 tons, firing a one-ton shot, which at one mile range can tear the strongest iron-clad to pieces? And so it goes on.

When the conflict comes that all look for, all say must come, all declare is *near*, the skies will rend and the earth tremble with its might and fury. In this mad carnival of war every earthly kingdom will go down. Let the Lord come! These wretched monarchs are unworthy to rule another day. God's king, held in reserve for the age will ere long supplant them all on the throne. The believers in a temporal millennium are in straits. We would not exchange our Adventual faith and hope with them for the whole solar system. After thirty years' study of sacred prophecy, we are more and more persuaded of the correctness of our views.--*Bible Banner.*

## EXPOSITION OF HEBREW TEXTS.

**Bro. Storrs:** Since I frequently read in the EXAMINER questions concerning the correct translation of Scripture passages in the Old Testament, it occurred to my mind that I, born a Hebrew, and studying the original language of Moses and the Prophets from infancy, should not put the light I received from on High, under a bushel, but allow it to shine before the world to be enjoyed by all who desire to have light and understanding of the oracles of God. But I was rather reluctant to write for your magazine since its contributors are able and ready writers, while I am foreign born, who came at an advanced age into the country, too late to acquire the English language to a degree of perfection. Since, however, you encouraged me, when I recently saw you, to try my skill in writing for the EXAMINER, I do so with pleasure, and begin—which I think to be proper—at the beginning.

Gen. iv. 1. At the birth of Cain, his mother exclaimed, "I have bought a man from Jehovah." So it reads in the common version. The rules of Hebrew grammar, however, do not admit the article עַם to be translated *from*; it must remain standing as an article, namely, "I have bought—or rather acquired—a man, THE Jehovah." The fact is, that when Eve heard the promise that her seed should crush the head of the serpent, her deadly enemy, she did not look down hundreds of generations for that end, but thought of a seed immediately proceeding from herself; and knowing, undoubtedly, that that seed will be named Jehovah, she rejoiced in having brought forth the seed promised, and exclaimed, "I have bought—paid for him with great pain—a man THE Jehovah."

How grievously the mother of the human race was mistaken, the Divine record tells us. Cain, whom she expected to be the promised Saviour, became the first murderer, an outcast, his progeny inferior to that of his second brother Sheth, his children were, in contra-distinction, called Bene Adam,—sons of Adam; while those of Sheth were called Bene Elohim,—the children of the mighty, or nobles. For several generations they kept carefully apart; and when, at last, the sons of the nobles intermarried with the cursed race the corruption became so great that the Creator concluded to destroy all of them except the one worthy family of the righteous Noah.

According to this explanation you will perceive that the word Bene Elohim in chapter vi.

2 and 4, is wrongly translated "the sons of God." It must be remembered that the word Elohim, which generally signifies God, is sometimes employed to signify judges, or nobles. The first you will find in Exodus xxi. 6; xxii. 7, 8. The second in Exod. xxii. 27.

The hope for that saving seed of the woman lived throughout all generations before the flood, notwithstanding the total corruption that pervaded the whole mass of humanity. This we learn from the remark of Lamech at the birth of his son Noah. He believed that this glorious seed by whom every thing will be restored to former beauty and perfection, as it was when it came from the hand of the Creator. He therefore exclaimed, "This one shall comfort us (relieve) from our work and from the painful toil of our hands from the ground which Jehovah has cursed." The expression *min-ha-adamah*, "from the ground," is to point out that the painful toil was to produce the means of living from the cursed earth which brought forth thorns and thistles.

Lamech also was disappointed in his hope; still Noah became the saviour of the race from total extinction, and thus was made a type of Him who was to come and restore the groaning nature to its original glory. That passage (v. 29) is remarkable on account of particular signs which the men of the Masorah—generally believed to have been Ezra and his associates, who provided the Hebrew with points and notes to receive a correct pronunciation—made over the word "*Zeh*," this one, the true signification of which is lost to us. The cabalists, however, who find in almost every word a secret meaning, explain it thus: "The Hebrew word *Zeh* consists of two letters, the numerical value of both is twelve—seven and five—which is also the number of the letters of the name of God when combined of FATHER, SON, and HOLY SPIRIT." I only mention this to show that the ancient Hebrews understood the meaning of the rejoicing of Lamech at the birth of his son Noah.

Since it is my object to correct the translation of such passages which have reference to the Messiah, (except some one should request the explanation of some other passages,) I come at once to the prophecy of father Jacob, so much contested by modern Jews. I say modern Jews, because the ancient Hebrews unanimously declared the word *Shiloh* to be the Messiah. Even Duke-los who lived but a few years after Christ,—the Talmud says that he was a nephew of the Ro-



man Emperor Titus,—paraphrases the word Shiloh, "King Messiah." But as we have it in our English Bible, the prophecy could not be applied to Jesus the Messiah, and the Jews are correct in objecting to it. It reads thus: "The sceptre shall not depart from Judah, nor the law-giver from between his feet (the clause is an Oriental expression which seems rather strange to us,) until Shiloh comes; and unto him the gathering of the people be."

"You see," says the Christian missionary to the Jew, "how literally this prophecy has been fulfilled; for as soon as Christ appeared, the commonwealth of the Jews was dissolved, and they had neither King nor law-giver." "You are wrong," replies the Jew. "You admit that the scepter or royal power departed from Judah with the capture of Zedekiah by the conquerors and destroyers of Jerusalem. From that time the sceptre or royal power has never returned to Judah; for, after the restoration of the Jews by Cyrus, the Persian, they were under the sceptre of a foreign monarch. The Persians were followed by the Greeks, these by the Syrians and Egyptians alternately, and then by the Romans. True there was an interval of comparative independence when the Jews were ruled by native princes, the heroic family of the Hasnoneans; but these princes were not of the tribe of Judah, but of the tribe of Levi, and the family of Aaron. This passage, therefore cannot refer to a Messiah, at least not to Jesus of Nazareth."

Both the Christian and the Jew are wrong; they are misled by an incorrect translation. This verse contains a little word of two letters which is pronounced AD. This word when found at the end of a sentence means *forever*; when at the head, it means *until*. Here it is placed at the end of a sentence, consequently the verse reads thus: "The scepter shall not depart from Judah nor the law-giver from between his feet FOREVER; for Shiloh (King Messiah) will come, and unto him the gathering of nations shall be:"

It is clear that Jacob saw in the Spirit the downfall of the nationality of his children, the departing of the sceptre or royal dignity from the tribe of Judah; but the Spirit opened also his eyes to see Jesus Christ, a man from the tribe of Judah, into whose hands the sceptre be given and who will wear the crown that fell from the head of Zedekiah. He did not see the law-suffering, dying Messiah; he saw him when he will come in power and great glory to sit upon the

throne of his father David, reign upon his kingdom, and finally gather all nations under his dominion, and reign over all kingdoms under heaven. Jacob, therefore, said, the sceptre shall not depart from Judah forever; though it will depart for a time; and how long ever the interval may be, how long ever the kingdom may be in the hands of the Gentiles, it will return into the hands of the loyal heir of David; the sceptre and the diadem will be given unto him whose right it is to reign.

And this glorious time is, I believe, near at hand. You and I, my dear Bro. Storrs, old and infirm as both of us are, may yet be in the flesh, see the glorious King when He comes, and be in a moment, in the twinkling of an eye, divested of our frail and corruptible body and clothed with a body that shall never see death or corruption. Glorious hope!

Here I will pause until I shall hear from you or some of the readers of the BIBLE EXAMINER whether articles of such a kind are acceptable or worth the space they occupy in the magazine.

Your Brother in the Hope of Israel.

GIDEON R. LEDERER.

New York, April, 1876.

NOTE BY THE EDITOR OF EXR.:—I thank my friend Lederer for the foregoing, I hope he may supply us with more in the same line.

## FREE AGENCY OR FREE-WILL.

BY ELD. JACOB BLAIN.

That God has made us moral and accountable beings, is evident both from Scripture and reason. *Free agency* simply means that we act freely or of choice in all we do, as to moral actions. About this there is a general agreement; but whether this freedom is to prove a blessing or an evil to the race, as a whole, is a matter about which men differ widely. It appears to me that two points on this subject have not been generally understood, or made sufficiently plain: first, that men always act from *motives* presented to the mind: secondly, who presents, or orders, or permits the *motives* which move men to act in all cases? I believe it is admitted that all act from the *strongest* motive, or what appears the strongest at the time they are called to act.

As to who presents motives, and how they are presented, let me illustrate. If we raise a litter of foxes, when grown, we cannot present motives to prevent them from fleeing to the woods

and killing hens. But God has created another class of animals with such natures that we can, and do presents motives which induces them to voluntarily stay with us, and become useful. How came these two natures to differ? "God formeth the spirit of man within him;" (Zech. xii. 1); and should we not carefully inquire if He has created any order of moral beings to whom we cannot present motives which will be sure to induce them to act as He pleases, or to act aright, and yet in all cases act freely, or of choice? As "God is love," he certainly has a good and wise purpose in creating our race: and has He constituted us with a faculty by which we can thwart that purpose? "Known unto Him are all His works from the beginning;" and so He foresaw what would be the result of giving us freedom of will. Most of the Christian world teach that free agency will prove a curse to the great majority of the race. Thinking men will strongly desire to know why a perfect God should bestow a faculty on any beings which He knew would prove their utter ruin. Would it be wise in a kind parent to build a road which he knew his children *must* travel and form pits in it into which he knew most of his children would fall and lose their lives? He might wisely form mountains over which they *must* climb to try their strength and patience.

These questions and thoughts are of importance to us who are struggling to do away the dogma of eternal woe, and also annihilation, as held by the mass of Advent brethren. When we present the theory that the mass of our race, both in heathen and Christian lands, will be brought to repentance, either in this or future ages, we are constantly met with the objection that "we are free agents, and God will not force any to repent and come to Christ." They say, "He does not use *force* in this age and will not in future ages; and as but few turn to God now, the mass must be lost."

It is true that in this age but few, comparatively, will be saved as "kings and priests," or, as the "Bride of Christ;" but not so, as to subjects. But brethren neglect, or refuse to examine our theory and proof of it on this point which I cannot present in this article.

We know that freedom of the will is abused, and we know, too, that awful punishments come for so doing in this age, and must come in another life, as all do not "receive according to their works" in this life. But it is a mystery that the delusion has got into the church that severe punishments cannot come unless they are *entireless*—either endless torment, or annihilation. The Bible says, "The way of the transgressor

shall be hard;" but it does not say it will be so forever, nor that any shall remain transgressors forever. David's "way was hard" for a few years; but his sin and "hard way" ended. Can it not be so with other great sinners? "Yes," says the objector, "if they repent." But was able to present *motives* which insured David's repentance; and can He not do the same to others, both in this age and in a future one?

It is often said by our opposers, that, "If there are to be ages to come, God cannot, or will not use stronger motives to turn men to Him than He does in this age." *Who told them so?* Paul says, (Eph. i. 10, and ii. 7,) "In the ages to come he is to show the *exceeding* riches of His grace"—and "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." But, alas! those passages, and scores like them are treated like an old almanac by most Christians in our day because they go against their theories. It is dishonoring to God to *limit* His power and wisdom to turn men to him; and it appears to me to charge him with partiality and cruelty, to say, as many do, that He will present no motives, nor permit any opportunities for their return and acceptance beyond this short, imperfect life. Must the doom for eternity be decided by millions of ignorant youth who died at 20? and more millions who have only had a corrupted gospel presented to them in this life? The horrible doctrine of endless torment has beclouded the "Good News" of God's love and mercy ever since the second century: and this is only one of scores of blinding errors which have and do yet exist. And yet we see by our Advent papers, as well as others, that many are horrified by our belief of opportunity for repentance and pardon in the ages to come, and after the resurrection of those who have thus been blinded by priest-craft, and other tempting causes.

I am happy to learn that many Destructionists are admitting that the *justice* of God will give the heathen an opportunity to be saved in a future life, or in some way. But they seem to forget the truth so plainly taught us, that in gospel lands, "No man *can* come unto me (Christ) except it were given unto him of my Father;" and, "No man *can* come to me except the Father which hath sent me draw him;" and, further, "that every man, thus drawn, and hath heard and learned of the Father *cometh* unto me." Here the election of the "Bride,—the kings and priests," are spoken of. (See John vi. 44, 45, and 65.) So those left and not "*drawn* and taught," in this dispensation, are in the same or

similar condition of the heathen, with this difference, that having more *light*, they will be "beaten with more stripes." So Capernaum and Sodom, (Matt. xi. 23, 24). Perhaps we should also except some spoken of in Heb. vi. and x.

"Ye will not come to me that ye might have life," is often quoted as full proof that only a few will be saved. A wilful Saul would not come to Christ for a long time; yet *new motives* did bring him, and he came *freely*, too. So now it may be said of all true believers, that they refused or neglected to come to Christ; and some for most of their lives; yet by more and more light by the Spirit, they come at last. By chastisements, some "come to themselves," like the prodigal son. God uses such motives as He pleases, and when he pleases to break down the stubborn *will*, even of the "chief of sinners;" and can He not do the same in the ages to come? He certainly will, or numerous promises of His word will fail.

Many of the prophecies have been and are to be fulfilled by the *free agency* of men; and I ask brethren to explain to me how God could know they would be fulfilled unless He knew he could and would present or permit motives which would insure the predictions? In fore-telling events, does God only *guess* that free agency will not prevent their coming to pass? For instance; Iqaiah said that "Christ should be brought as a lamb to the slaughter," and it came to pass by the free will of men, and proved no guess work. And Psa. lxxxvi. 9, says, "All nations whom thou hast made *shall* come and worship before thee, O Lord; and *shall* glorify thy name." Phil. ii 10, 11, says, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Compare these last verses with Rom. x. 9, and John v. 1.] Will such promises fail by the stubbornness of man's *will*? Psa. cx. 8, says, "Thy people *shall* be *willing* in the day of thy power." This does not mean physical force, but the power of *nations*, which God knows He can use to win the love and obedience of the most rebellious, if it be his purpose to do so.

But I can say but little in one article that should be said on this vital question, involving God's character and the best good of our race; but hope I have said enough to show thinking brethren the folly of telling and fearing that *free agency* will prevent our God from fulfilling His love and promises to a lost world which Christ even died to save, and "has all power given

unto him," to effect the work which the Father sent him to perform. Can he fail in his mission? *Buffalo, N. Y., March, 1876.*

Will the "Restitution" please copy? J. B.

### THE RIVER OF LIFE.

A silver thread among the hills,  
A stream that singing goes,  
A river broad, and deep, and strong,  
As seaward then it flows.

So let my spirit's life, O Lord,  
Be still, as seen by thee;  
So let it onward hold its course,  
To the eternal sea.

Let it grow *broad*--with broadest love;  
A flood of kindly deeds,  
Of gentle thoughts, and helpful words,  
To meet my brother's needs.

Let it grow *deep*--in channels worn  
By Faith's resistless course,  
Still fed by the unfailing springs,  
Which rise in Thee their source.

Let it grow *strong*--as drawn by Thee,  
Of Hope a swelling tide,  
That sweeps all doubt and care away,  
And doth in God abide.

So may the river of my life,  
From reach to reach still flow;  
So shall my soul from day to day,  
Thy clearer image show.

Till, merging in the blissful sea  
Of glory vast and bright,  
It finds its end--the goal of Faith  
And Hope--in LOVE and SIGHT.

D. M. A.

### LETTERS AND EXTRACTS.

FROM MRS. T. H. FORD.

BRO. STORRS: Allow me to give very briefly a little of my experience. I was converted when a child, and taught by my father in the doctrines which are held by Adventists with whom I have been associated, believing them to be the church of God, called out "to wait for His Son from heaven." But as the years have rolled on, and their spirituality has declined, I am prepared to say, from personal observation and experience with them, that they have become possessed of a bigoted intolerant and proscriptive spirit. They say, and publish in their papers, that "Christian character (with them) is the only test of fellowship;" but it is not so. They tolerate and sustain wicked and unscrupulous persons, not

caring to bring them "to the light, that their deeds may be reprov'd;" but if a brother or sister, in their search for spiritual food, dare to step a little out of the accustomed "rest," by embracing some new phase of truth, or, in a word, anything beyond their "Shibboleth," they are branded with "heresy;" treated in a way to cause them to feel more at home with another sect than with the Adventists; as a consequence, the love and fellowship, which once bound them together as a people, are among the things of the past. It has been with sorrow and disappointment that I have noted the changes which have brought about this sad condition of things. It may not be profitable to say more upon this subject, and I will forbear.

Ever since I became old enough to study the Bible, thoughts and questionings, which I dared not name to others, were ever recurring to my mind, in relation to the wicked; as to who the wicked were; what constituted a wicked person? And when conscious persons were present, whose educational training and surroundings had been such as to preclude the possibility of their having any correct apprehension of the plan and purposes of God, but, according to the universal teaching, must suffer eternally for the few brief years of spiritual darkness and ignorance which they spent here; and then the millions who have lived under the old dispensation,— "times of ignorance, which God winked at," when the light concerning Messiah was so dim and seemingly uncertain, and so very few comparatively who had any conception of even the commencement of the unfolding of the plan of salvation, and on whose lives the thought of a coming Saviour's sufferings, and glory which follow, could have had no practical influence. "What was to become of these, of the heathen of our own, as well as of other lands?" was ever the deep dark question, and at times rebellion,— and then scepticism would fill my heart. O how many times, in an agony of repentance for these dreadful thoughts, have I besought the Lord to extricate me in some way; and then I would think it was because I had not fully submitted to the will of God, and I would reproach myself for my presumption; and while others would say, they "had never had hard thoughts of God,"— I would ask myself, if it was because I was more sinful than they? and so it has been,—fearing and distrusting my heavenly Father, on account of false teaching, my conscientiousness ever keeping me in a state of unrest.

Surely it has been through a glass (very) darkly that we have seen; but the darkness is fast giving place to the true light. The mists

are vanishing away; and as we draw near the time when the veil shall be taken off all nations, and the rebuke of His people shall be taken from off all the earth, the light must increase.

While reading the letters from your able correspondents, whose thoughts and experiences are so interesting, it occurred to me, that the above simple account of my own might, in a measure, interest others. If I mistake not, there have been communications in the EXAMINER from nearly every State and territory in the Union; many of them isolated from others of like faith, but who, thank Heaven, have the ability and strength of character to retain their faith, though mingling with those who "make the word of God of none effect by their tradition." And to such, I would say—Dear children of the Lord: my heart warms toward you, and I long to feel the clasp of your hand; to look in your faces and tell you that the words of the Apostle—that, "if we suffer with Him, we shall also reign with Him," are to me words of comfort and cheer.

And now one more thought, viz., Can we not have a meeting, or conference? Can it not be made practicable? The world is making preparations upon the grandest scale for their feast, it may be so termed; and there are many, who love the truth held by us, who would gladly make no small sacrifice to attend such a meeting. Will Bro. Storrs advise? Yours in waiting.

Concord N. H., April, 1876.

#### REMARKS BY THE EDITOR.

I sympathize deeply with Sister Ford. *Isolation* is a cross for Christian love to bear; but formal organizations have been a curse to the true church and the world. I know it is not such an organization as our Sister desires; but "Conferences" lead to them. "Adventists," as they call themselves, came out from all organizations at their first embracing the doctrine of the immediate second coming of Christ; and they declared they never would become a sect. But no sooner did they meet with disappointment, in the definite time they had fixed for the Lord's appearing, than they commenced organizing Conferences, and then churches. Their first love departed, and sects arose among them,—divisions and strife followed, till "Babylon" was written upon the body as a whole. This was kept up and increased by a few aspiring to be leaders; forgetting that Love is the bond of union and strength; and "love suffereth long and is kind." But these "would-be-leaders" could not suffer, or endure, those who could not, or would not, submit in silence to stereotyped

views palmed off to them as though nothing more could be learned by searching the Scriptures. Leaders, who would be "lords over God's heritage," constantly labored to injure the influence and to prevent the success of any one who did not see things theologically with their eyes. Such a course has brought confusion, discord, and many evil works into the ranks of those who call themselves "Adventists."

I have always opposed, or rather, refused to have anything to do with *set* Conferences or organized churches; and see no cause to change my mind on the subject; I still believe them to be an evil to the cause of truth, though they help designing men to keep themselves in the place of God to determine for others what they shall believe.

Now in reply to Sister Ford. It is exceedingly pleasant to think of meeting those we love; but circumstances may render it for a time impossible, and perhaps inexpedient. We believe in Jesus, "whom having *not seen* we love;" O! how many of us have longed to *see* Him: yet we are, for some good reason, denied the sight; and He said to his disciples, "It is expedient for you that I go away," etc. Well, it may be expedient for us *not* to see each other's faces, at present; or till "this mortal shall have put on immortality." Then Jesus himself will shine so gloriously in the midst of us that we shall not be tempted to inquire who is "greatest," nor to think of ourselves, only as little children, and "all one in Christ."

The believers of the faith we so much love are spread over so vast a territory, and, generally, are "the poor of this world," that it is impossible to come together in a body; and especially in this time of distress, financially. It seems to me, therefore, if we are permitted to keep up a correspondence by means of printing, we may "Thank God and take courage," till that day when we meet our Lord in His glory. "Hail, happy day!" Let us *now* meet at the mercy seat.

FROM K. S. PETTIBONE.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."—1 Cor. xv. 50.

It is generally believed that the resurrected will not have flesh and blood; but does St. Paul mean to be so understood? I think he does not; and further, such a belief is bordering so near on spiritualism that it should be carefully investigated and weighed; for it would be in direct opposition to Paul in other places; for instance, in Rom. viii. 21-23, "Because the creature itself also shall be delivered from the bondage of cor-

ruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves, also, which have the first-fruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Again, in Heb. x. 5, "Wherefore, when he cometh into the world, he saith, Sacrifice and offering Thou wouldst not, but a body hast thou prepared me."

If Christ had appeared to his disciples and others as arisen and the body—that body prepared for the suffering of death—had lain still in the tomb, I might then have believed that his heirs would not have flesh and blood in the resurrected state. But the opposite was the fact, and shows that the modern spiritual manifestations are a fraud, the counterfeit. Christ was put to death in the flesh, or poured out his soul even unto death in this body, and was laid in Joseph's tomb, in this dispensation, or age, which properly is the gospel dispensation; and he was raised; the first-born, brought again from the dead by the Father, raised up to life on the other side, or beyond the veil, into the Christian age or world to come (this same body) now to appear in the presence of God for us. The word "veil," is used the same as barrier, curtain, partition, or seal, that no man was able to break through, until the Lion of the tribe of Judah prevailed and brake the seal. Therefore he has consecrated a new and living way for us through the veil, for our redemption even, to wit, "the redemption of the body."

Therefore, if children of God and heirs of Christ, partakers of his body and blood, and fashioned like unto his glorious body, they are composed of flesh and blood, and still are one with Christ, and the inheritors of the kingdom; but not inheritors on the account of being composed of flesh and blood; otherwise the natural descendants of Adam and Abraham might inherit; but inheritors on the ground of being heirs of Christ. Therefore, David could say, "When I awake in thy likeness I will be satisfied." And Job could have faith and say, "I know my Redeemer liveth, and he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold and not another."

Grand Rapids, Mich., March, 1876.

FROM POLLY G. PITTS.

BRO. STORRS, and all the dear Brothers and

Sisters whose eyes may look on these lines: I can say, to-day, I am at peace with my God, and that I feel that love in my heart that is begotten by His Holy Spirit; for it begets the longing desire that every creature may have this blessed hope.

I have been sick and feeble almost ever since I wrote for the BIBLE EXAMINER the last time, and have often thought that perhaps it was my last work for that blessed magazine; but I find "God moves in a mysterious way His wonders to perform." And "weeping may endure for a night, but joy cometh in the morning." O! how good the Lord is. All these long months of suffering, our blessed Father has worked for my good, and now, one of those blessed days of rejoicing makes me almost forget the pain. Yet I pray that I may never forget the trial that makes me feel like a little child, sitting at the feet of Jesus, and drinking in his blessed Spirit.

May God be praised for the comfort I have had in reading the EXAMINER these two days. O, that article, "THE BROODING OF THE SPIRIT." O, what a blessed evidence I had, while reading it, that the Spirit of the living God had been brooding over the darkness and doubts of my mind. And as our brother says, "The image of 'brooding' conveys the following three ideas: (1.) Life; for that which broods lives." O, I could say, Amen. O the long suffering, the condescension of the *Living God!* (2.) "Love; for that which broods loves." O, the love of God to fallen man. The love of God to me! (3.) "Production of life; for that which broods, does, in this very way, seek to reproduce itself, and to find objects to rest and delight." I can say, from experience. "This is living truth:" never has the light been so clear and bright, or "Christ *within*, the hope of glory," and having the Spirit of Jesus, as it is now, in my being, or in me; and I feel that I must live it out; and I love to do it. O! that blessed, brooding Spirit, reproducing itself in us; and think, O think of its finding in us that on which it can rest, and delight. Can we not all say, O blessed Spirit, tarry with us; never leave us; but be in us till Jesus comes.

Say not, Bro. Rockwell, that if you die, you must die unmourned and soon forgotten. God will not forget the work of His own hands; all holy beings are interested in this great work; for surely God is doing a great work in these last days of this dispensation. Will He forget it? No never; neither will He forget you; neither will your brothers or sisters forget you. How many dear ones have come down to the grave like a shock of corn fully ripe, and are now

sleeping in Jesus. Are they forgotten? No; emphatically, No: "For their life is hid with Christ in God; and when Christ, who is their life, shall appear, then they shall appear with him in glory." Rather rejoice, dear brother, that you have lived to see this glorious day, when that brooding, life-giving, loving, self-producing Spirit has brought out of darkness such a flood of light, life and liberty.

I am astonished at what God is doing through the BIBLE EXAMINER and in other ways; how the Spirit of truth is moving on the hearts of His people; and bless the Lord for this medium of communication. O how much he has done for me through it. I was made so glad while reading the letters from the dear ones; and while reading Bro. Olson's and Salin's communications, I felt the truth of one saying of father, it is this: "There is in the heart of the truly converted, a holy indignation against every kind of oppression, and a heart of love and sympathy that ranges itself on the side of the oppressed." I feel that you are truly welcome to this God-favored land; and bless His holy Name for holding still the mighty deep till you passed over.

As I am weak and feeble yet, though I think on the gain, and cannot write as much as usual, I would ask to be remembered by the brethren at the throne of grace; and I would ask Bro. S. W. Bishop to do for me, as he requested me to do for him, about a year ago this time. I received a letter from him, when he had been sick, and was sick then. O how it warmed my heart to ward him, and revived the love of Jesus in my heart toward all of God's suffering humanity; and it begets a spirit of kindness and love that many waters cannot drown, nor floods quench.

I must close; sending to all my Christian greeting, hoping that all may be ready, with our loins girt about with truth, our lights burning, and we like unto men that wait for their Lord. May God bless you, Bro. Storrs, abundantly; and as your day is, so may your strength be.

Your Sister in the Lord.

*Fredericksburg, Iowa, March, 1876.*

FROM ELD. S. W. BISHOP.

BRO. STORRS.—I visited Bristol, Conn., according to previous arrangement, and gave two discourses to an attentive audience.

My first discourse was the Kingdom of our Lord Jesus Christ. The second was devoted to the great doctrine of the "Ages to Come." The Adventists very kindly opened their place of worship for our accommodation, and they mostly made up the congregation. I had liberty in trying to present the great system of truth which

we hold, and I have some reason to hope it was not altogether in vain. I found a few who were already in the faith of the ages to come, and they were glad of the privilege of hearing the truth they so much love. Bro. and Sr. Hough, and Dr. Wright, are earnest and faithful advocates of the truth of the ages to come, and love the EXAMINER as a clear and unflinching exponent of "the faith once delivered to the saints." The name of Geo. Storrs is held in kind remembrance by them, and they with us all, earnestly desire that your days of usefulness may be lengthened out till our great High Priest shall come to reign "a Priest on his throne," in Mount Zion, and in Jerusalem, and before his ancients gloriously." And they are in joyful anticipation that when that reign, and that more effectual ministration shall begin, they too, shall be crowned with double honor, to wit, as kings and priests unto God, and reign with Immanuel on his throne of power, and engage with him in spreading the knowledge of the glory of God, publishing it to all the nations, peoples, and individuals, who have never seen his glory, and have never gained a knowledge of God, or of the fulness of redemptive power He has vested in His Son, and to continue in this glorious work and watch the progressive development of the Divine plan, as years and ages roll on, until in that day fraught with such inconceivably glorious results, the plan shall be completed, the earth filled with the knowledge of the glory of God as the waters cover the sea; and a shout of praise to Him that sitteth on the throne, and unto the Lamb, from the hearts and tongues of such a multitude as cannot by man be numbered, for the great good, the everlasting salvation, that has been brought to them as the result of "the great work of the endless succession of ages."

This looks to me to be far more glorious, much more enjoyable, than to merely sit down on immortal moss-banks strewn with immortal flowers, and sing psalms forever. The result will certainly be far more glorious—more like that God whose very nature is love, and who has no pleasure in the death of the sinner. I am fully persuaded that the more deeply we drink from the waters of salvation, the more we know of a genuine Christian experience, the more we are made "partakers of the Divine nature," the more shall we admire that great system which offers life to the world—that system which shall at last redeem from sin and death the millions, the great mass of our race, and bring them to perpetual joy and peace on earth that shall at last wholly emerge from under the mists of darkness, decay, and death, into eternal sunshine, and everlasting life, and shall blossom in loveliness and beauty forever, in all its wide domain.

It is a consolation in the loneliness, toil, and

suffering of the present time, this pilgrimage to the promised land, to have reliable evidences that the great work of blessing the nations is soon to begin; that the seed, who with Abraham, is to do this work, is nearly all gathered out; that the numbers of the elect, the bride of the Lamb, is almost complete; and soon "the voice of the archangel and the trump of God" shall summon them away to the marriage feast. May God enable every reader of our much loved BIBLE EXAMINER to have on the wedding robe, that we may receive the crown when the Bridegroom shall come again to Jerusalem, the Mount Zion that he loves.

West Meriden, Conn., March 29, 1876.

FROM MRS. S. N. CHADWICK.

BRO. STORRS: All that I sent for, and more, came to hand all right, for which receive my thanks. You seem to have a perception of what I needed in sending those tracts entitled "The Will of God," and "The Doctrine of Election." I was wishing that I had sent for them just before they came. My mind has been so full of the doctrine of election—all my surroundings from childhood favoring, and also some portions of Scripture plainly teaching it, that it seemed impossible to reconcile it with other portions which seem to teach the contrary; and I never could approach Him as I can now after having it made so plain that God's election has only to do with those who shall be the rulers in the coming age, or ages, which no one can find fault with, as His wisdom in choosing from among men whom He sees fit must be apparent to all.

I have so long believed that none but the righteous would have a resurrection that I find it difficult to embrace your views fully, for I thought that was good enough when compared with the doctrine of eternal torment; but there is great beauty and desirableness in your views, and I am fast falling in love with them. Also the doctrine that evil was introduced into our world as a means of greater blessing to mankind, in the end, has such a tendency to reconcile the heart to God under all circumstances. The knotty and difficult problems seem to be solved, and Christ assumes his true character of *Life-Giver*.

How the false views which we have entertained of God melt away like wax before the truth. I think the time is past for men and women to be driven to seek God. Christ says, "I will draw all men unto me;" and Paul says, "The goodness of God leadeth to repentance." I can truly say I never felt like praising Him as I do now.

I was deeply interested in the account of the "Great Pyramid," in Vol. 19th, No. 8. It is truly wonderful. It seems like the work of God, as though He foresaw that mankind would not be moved sufficiently by the written record of what was coming on the earth, He caused that to be erected to attest to it in these last days; and how accurately the one corroborates the other. According to its teaching 1881 is the year indicated for the closing of this dispensation, which was not new to me, as others have pointed to

that time, as the closing of the 70th week of Daniel.

The first paragraph on the 238th page alludes to the time of trouble spoken of by all the prophets and especially by Daniel. The paragraph on page 237, entitled the "The French Communist Metre," I think plainly shows where the great and terrible Beast is to be looked for, as well as the anti-Christ. It seems to be a culmination of animalism, infidelity, and everything hateful. The writer says if Britain yields, other nations will follow; and that she will yield seems plain, as the Beast is described in Rev. 13, as being like a Leopard—Prussia, with the feet of a Bear—Russia, and the mouth of a Lion—England. All the world is to wonder after it, and we cannot expect to escape, as a nation, being swallowed up. Spiritualism is fast dragging us into the great whirlpool; and not only that, but what corruption is constantly being disclosed in government affairs. But we have the word of God, that Jacob shall be saved out of it. There will be some left as the nucleus of a righteous nation. Jesus said, "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

May you and I, dear brother, be of the number, with all the dear readers of the EXAMINER, is my prayer. Your Sister in Christ.  
South Boston, Mass.

#### LETTERS RECEIVED TO APRIL 24.

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. P. A. Krise, Wm. Brayton, J. T. Cate, Cora M. Clemence, A. W. Bogart, C. W. Lyndall (3), Dr. B. B. Schenk, S. Van Loon, Geo. H. Waterhouse, Eld. S. W. Bishop (2) K. S. Pettibone, Helen Robertson, A. G. Case, M. D., Geo. P. Blackwell, T. W. Woodrow, J. Hubbard Cotton, T. H. Ford, Jos. Dudley, Mrs. Mary Mansfield (2), Geo. L. McCormack, Mrs. Lide White, M. B. Bancroft (all right), B. C. Simonds, N. H. Palmer, Mrs. Eliza A. Benton, S. S. Call, J. A. Salin for A. Fernholm, J. O. Bowles for N. Stewart, Lucretia B. Lamb (The "M. O." of Dec. last has not reached me), Mary A. Earl, W. F. Bryant, Wm. Simmons (sent, to each, 12 Nos. and P. Cards.)

#### PARCELS SENT TO APRIL 24.

P. S. Hartough, Mrs. P. A. Krise (by exp.) C. W. Lyndall, (3 par.), Geo. H. Waterhouse, A. G. Case, M. D., J. W. Underwood, L. Von Eschen and others at Vanville, Wis., Geo. P. Blackwell, Mrs. Mary Mansfield, J. Fondy, M. D., John McGhee, and L. McClellan, Nathaniel Stewart, Ed. T. Mitchell.

Any person who has sent me money by mail, and has not seen his or her name in our

list of "Letters Received," will confer a favor on me to state *when* mailed, and *how* much. Some, I know, has never reached me.

GEO. STORRS.

#### 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.

#### 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 PP. octavo. Price, 10 cents.

TRACTS:—I can no longer supply calls for "BIBLE EXH. TRACTS." I have not funds to print more, and what I had are exhausted. Twenty dollars are needed to reprint an edition. If that sum is furnished they shall be put to press immediately.  
GEO. STORRS.



# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES,.....	258
CORRESPONDENCE.....	258
PHARAOH'S CHARACTER AND DESTINY. <i>Ed.</i> ,.....	259
MISTAKES CORRECTED. <i>Ed.</i> ,.....	260
ADVENT CONFERENCES. <i>Ed.</i> ,.....	262
SEVERITY OF LANGUAGE. <i>Ed.</i> ,.....	263
FOLLOWING AFTER TRUTH. <i>Ed.</i> ,.....	263
ASSUMPTIONS. <i>Ed.</i> ,.....	264
THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY. <i>Henry Dunn</i> ,.....	265
THE GLORY OF THE GREAT PYRAMID. <i>By Prof. C. Piazza Smyth</i> ,.....	267
DOES DEATH ANNUL GOD'S PROMISES? <i>By Eld. S. W. Bishop</i> ,.....	271
ELECTION AND PREDESTINATION. <i>By Eld. N. H. Palmer</i> ,.....	273
JERUSALEM IN GLOOM AND GLORY. <i>By Wm. H. Spencer</i> ,.....	275
ISRAEL AND JUDAH. <i>By Helen Robertson</i> ,.....	278
THE WHITE STONE.....	280
THE EVERLASTING GOSPEL. <i>By Eld. Joseph Chapman</i> ,.....	280
EXPOSITION OF HEBREW TEXTS. <i>By Gideon R. Lelercr</i> ,.....	282
LETTERS AND EXTRACTS,.....	284

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

## NEW YORK, JUNE, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

**LOOK AT THIS! A NEW OFFER.**

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with \$4, sent at your risk and expense, you shall receive *one* volume of the bound EXAMINER. For *three* new subscribers, with \$6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with \$2, I will send volume 18 or 19, unbound, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these the *odd* numbers of volumes 18 and 19 are exhausted, or nearly so; but of volumes 16 and 17 I have still a large supply of *odd* numbers that can be had by the person sending for them paying the postage, that being *one cent* per copy, and must be *prepaid*, if sent by mail. *Perfect* sets of the *four* volumes, *not bound*, will be furnished for 75 cents; or for \$1, including the postage.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *marocco and gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

**CORRESPONDENCE.**

BRO. S. W. BISHOP, West Meriden, Conn., writes: The EXAMINER for May seems to me the best number I have read for a long time. I like your position on Conferences. I loathe the thought of Advent legislative conferences. The character given by Sister Ford of Advent organizations is true in every particular. Your request to forward funds makes me feel sad. I am satisfied you must be in straits sometimes in these the hard times. We certainly cannot do without the EXAMINER. It is the *only* medium of communication we have, and we are so scattered, it seems we must hear from each other

through its columns. Many are situated just as we are, with none near to sympathize with us in our glorious faith and hopes of the ages of conquest and glory yet to come. I earnestly hope the Lord will stir up our dear brethren, who have means, to keep our only messenger of truth on its monthly course to all of us who so anxiously wait its coming.

NOTE BY THE EDITOR.—I have confidence that the Lord will enable me to go on with the EXAMINER so long as it is for His glory. It has lived nearly five years since its revival, notwithstanding its opposers thought it would not continue six months; and, as yet, I am not a dollar in debt by its issue; but I may say, now, that I shall need at least \$200 to complete this volume; to say nothing of myself and family.

I have received 200 *new* subscribers for this volume; but most of them have been on the "Club" principle, and so give less help as to funds.

LUCRETIA B. LAMB, St. Paul, Minn., writes. I am deeply impressed with the idea that my work is almost done in this state of corruption. Not that I am looking for death,—that I have not looked for, for many years; but enjoy great assurance that I shall be permitted to stand before the Son of man. Some may reply, "You have great confidence in your righteousness." No, by no means; I have none of that, but faith in "the blood of the sprinkling that speaks better things than that of Abel." This seems so purifying, so mingled with the richest love, so far reaching in its results that I see nought to fear; and, like Paul, who found nothing in himself of which to glory, could glory in the cross of Jesus Christ; for whom he was willing to give up all, that he might be found in Him. O the riches of free grace in Jesus Christ! What a foundation!

"Were the whole realm of nature mine,  
That were a present far too small:  
Love so amazing, so divine,  
Demands my soul, my life, my all."

It is all consecrated, and has been for many years. I find no place or circumstances that ever tempts me to take back any part of the price; but rather glory that such an offering can be accepted by Infinite purity and holiness.

T. H. and A. T. FORD, Concord, N. H., writes: Our interest remains unchanged in the EXAMINER; and we as well as others, are much pleased at the way you handled "Fatalist."

# 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. XX.

NEW YORK, JUNE, 1876.

No. 9.

## PHARAOH'S CHARACTER AND DESTINY.

PHARAOH has been counted one of the worst of all men, and as a reprobate, for whom eternal wrath was reserved. But is such a view warranted from the Divine character and government?

Pharaoh was an idolator, as were the Egyptians and nearly all the nations of the earth in his time. The true God was but little known except by the Hebrews; and even they, in the time of Moses, had a very imperfect knowledge of His power, wisdom, love, or purposes. These cannot be known except by a direct revelation. Nor will *words alone* manifest these to the conviction of the understanding: ACTS must accompany to make an effectual impression.

This truth is clearly stated by the Saviour in the following words: "If I had not come and spoken unto them, they had not had sin. . . . If I had not done among them the works which none other man did, they had not had sin." (John xiv. 22, 24.) There is no evidence that the reigning Pharaoh, in the time of Moses, had any such evidence set before him as was adequate to convince him that the Hebrew's "LORD" was equal to his own gods and the gods of his people; and their gods, it is said, numbered thirty thousand at the time of Moses' mission to Pharaoh.

Is it, then, to be wondered at that the Monarch of Egypt should reply to Moses' demand, in the name of the God of the Hebrew slaves, to let Israel go, should reply: "Who is the LORD, that I should obey His voice to let Israel go? and add, "I know not the LORD, neither will I let Israel go." (Exod. v. 2.) His reply was both honest and rational: he had no knowledge that the God of the Hebrews had a claim on him: the Hebrews were his slaves, and had been in bondage to the Egyptians for centuries; and how could this be if their God was superior to his own? Pharaoh, therefore, rightly concluded that he was under no obligation to obey Moses' demand: he had no knowledge of any right the Hebrew's "LORD" had to exercise authority over him.

He, doubtless, regarded Moses as a *fanatic*, who was interfering with the rights of others, and answered him accordingly. As yet, he had seen no acts to convince him that Moses' words were true. Hence, to say "he sinned," by his reply, is to say, the Saviour was mistaken in His statement. (John xiv.)

Pharaoh was not that hardened and abandoned sinner, at that time, that he has been represented to be. He increased the burdens of the Hebrews, because he thought idleness was the cause of their demand by Moses; and the people complained of Moses and Aaron that they were the cause of their additional burdens; and strange to say, Moses seems to have almost been as unbelieving as Pharaoh; for he "returned to the LORD, and said, Lord, wherefore hast thou so evil-entreated this people? why is it thou hast sent me?" and adds: "For . . . Thou hast not delivered thy people at all." (Exod. v. 22, 23.) The LORD had to re-assure Moses, and said, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." (Exod. vi. 1.)

Well, but "the LORD hardened Pharaoh's heart!" Did that make him morally a worse man? Certainly not. Here was a Divine purpose, and that purpose was one of mercy to Egypt and the world, and is expressed in these words to Pharaoh, "Even for this same purpose have I raised thee up" [*exejaira*—roused, or excited thee], "that I might show my power in thee," (i. e., above all the gods of Egypt and the idolatrous nations), "and that my name might be declared throughout all the earth." (Exod. ix. 19, and Rom. ix. 17.) Here is a purpose worthy of "the only true God." To suppose the LORD hardened Pharaoh's heart in the sense of making him a worse man, or to fit him to be eternally cursed, is to pervert the Scriptures. The use made of Pharaoh was one of *ultimate* mercy to him and to the world: giving the knowledge of "the only true God" and His wisdom, power, and love to all who accept Him as their God. Thus idolatry meets with a terrible

overthrow, and the *name* of the LORD rises as a towering monument above all the gods invented by human skill.

As to Pharaoh's final destiny, that depends upon something more than his overthrow in the Red Sea. That was his destruction so far as this life is concerned. But his wickedness, great as it may be admitted to be, did not exceed that of "Saul of Tarsus;" who, with far more light and knowledge than Pharaoh ever had, was "a blasphemer, and a persecutor," and compelled Christians to "blaspheme;" and, being "exceeding mad against them," "put them to death;" so that, after he "saw the Lord Jesus," he counted himself "the chief of sinners." Who can affirm that Pharaoh shall not yet see that "same Jesus" that Paul saw, and be as truly penitent, humble, and believing as Saul of Tarsus was? "O, but Pharaoh is dead, and that makes his case final." So the tradition of men affirm; but the words of God do not sustain the assumption, any more than they do the heathen tradition of an immortal soul in man. Both of these traditions are baseless, having no foundation in God's revealed purposes concerning the race of men: for immortality is a gift of God to those who "seek for" it, (Rom. ii. 7), which cannot be true if it is inherent in man. So, also, "God will have all men to come to the knowledge of the truth;" and Christ "gave Himself a ransom for all" men "to be testified in due time." (1 Tim. ii. 4-6.) That due time never came to Pharaoh and millions on millions of others. Does any man think the Almighty is to be defeated, and never find that "due time" to give that testimony to Pharaoh and all others who have never yet had it "testified" to them, that the "One MEDIATOR between God and men gave Himself a ransom for" them? Is death—an event of God's own appointment—able to defeat His will that "all shall come unto the knowledge of the truth?" No such disaster will occur in the Divine administration; and Pharaoh shall yet know that the "LORD," whom he knew not, is the God who can "kill and make alive," so that none of His purposes can fail: yea, "All nations shall come and worship before Thee" after "Thy judgments are made manifest." (Rev. xv. 4.) That is a part of the song of the redeemed ones "on the sea of glass." None will stand on that sea who cannot or do not join in that song: so, the sooner we learn it the better; lest, peradventure, we fail to stand with that blessed company.

Ed.

### MISTAKES CORRECTED.

It is my aim to state my views so explicitly that every reader shall understand just what they are, without mistake. Yet I find some seem to go on in the dark as if they had no conception of my teaching. I have sometimes to bear the reproach of repetition. Surely, if such persons were aware how slow some minds are to grasp a simple truth, they would not think repetition unnecessary. I will once more state my position in as few words as possible. It is this:

"Christ Jesus gave himself a ransom for all" men "to be testified in due time." This testimony is to be made to all men in this life or a future one. Therefore, every son and daughter of the race of Adam, who has, by unavoidable circumstances, been deprived of hearing that testimony in this life will certainly have it proclaimed to them in a future life, before their final state is fixed. In other words: "Christ tasted death for every man;" and every man's final state is to be determined by his acceptance or rejection of the REDEEMER after He has made Himself known to them. But He is not made known to all men in this life: therefore, He will be in a future one.

Is there anything difficult of comprehension in this statement? Cannot all see that I do not pretend to determine who have received this knowledge of the REDEEMER in the present life? I only maintain, it is manifest that vast multitudes have been deprived of such knowledge by circumstances over which they had no control; hence, impartial truth, justice, mercy, and love, all combine together to make it certain that knowledge will be given them in another state.

Notwithstanding these statements have been made by me again and again, yet some seem not to understand them. An excellent friend writes me,

"My sympathy is small for the pagan rulers of Rome, the papacy, or the Jesuitical powers; though they know not the gospel, as we think, yet they had the Bible in their hands: and there are the multitudes of their followers; if these are all yet to have a chance in the age to come, then those under the fifth seal were somewhat hasty, when they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

What have all this to do with my views, by way of opposing them? Either these people were unavoidably ignorant of the truth, or they were not. If they were not, then my views do not include them in the number who are to have an

opportunity to know the truth in a future state. But if circumstances, over which they had no control, deprived them of the true knowledge of God and of Christ, who, that is conscious that it is "by the grace of God" we, who now believe, are what we are, will think it out of God's order or province to grant to them, hereafter, what He has granted to us in these last days? Are we by nature better than such benighted souls? Are we believers from any inherent goodness? Or, is it not because "God, of His own WILL, begat us with the word of truth, that we should be a kind of FIRST-FRUITS of His creatures?" (Jas. i. 18.) "Who maketh thee to differ from another? or what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it." (1 Cor. iv. 7.) If God of His own will has begotten a "kind of first-fruits of His creatures," shall we undertake to say, He cannot or will not gather a HARVEST; a final "ingathering?" without which those now being gathered could not be called "first-fruits," with propriety.

My friend goes on in his objections thus:

"Again: The text, Gen. xii. 3, says, 'I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.' The same loving God has pronounced the blessing and the cursing. What nation has not cursed the Jews? What nations have not reviled and cursed even those having the faith of Abraham? and we may not go back ages to find them. I am now in my 69th year, and want the truth, and nothing but the truth."

I am ten years my friend's senior, and do not pretend that I have all the truth yet; but expect to "grow in grace and knowledge," as we are enjoined to do. Such growth compels men to unlearn some things they had supposed to be true. Our friend's position seems to intimate that those whom God curses at one time, cannot at another time be blessed. It is true "the same loving God has pronounced the cursing and the blessing." But Scripture facts show that cursing often becomes the means of blessing. Was not the prodigal son cursed with poverty and hunger? Yet that was the means of his return to his father's house, and he was blessed: yet the elder son was very angry about it. So it seems that many professed Christians are all but angry because some of us teach that the multitude of our race who have never had an opportunity to know our Father in heaven has provided a house for them, will yet, "in due time," hear

that joyful message and "fly as doves to their windows," when the glorious news is proclaimed to them in "the ages to come."

But says my friend, "What nations have not reviled and cursed even those having the faith of Abraham?" True: but does that prove the same nations and people may not yet be blessed? Did not Saul of Tarsus revile, curse, persecute, and put to death, those who embraced the faith of Christ? Yea, was he not "exceeding mad against them," and "persecuted them even to strange cities?" Was he not "the chief of sinners?" He says, himself, he was. Surely he must have been under a curse, and was cursed. But after all he was blessed. How greatly blessed all know. He tells us, "I obtained mercy because I did it ignorantly in unbelief." He adds: "Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on Him to life everlasting." (1 Tim. i. 16.) To whom was Paul a pattern? Not of one soul that has been led to believe on Jesus since his day; for his conversion was brought about by seeing the glorified Jesus. He was and is a pattern of a work to be wrought "hereafter," under the personal admiration of Jesus glorified; a work of which the LORD speaks by the prophet Zechariah, chapt. xii. and xiii., "They shall look on Me whom they have pierced, and mourn," etc.

The Saviour, on the cross, prayed for His murderers, "Father, forgive them, for they know not what they do." The REDEEMER, in His PRIESTLY office, intercedes for men with the plea of their ignorance. And if He thus pleads for the Jewish murderers, who had such means of knowing the truth, how much more does He and will He intercede for those who have far less light, interposing their unavoidable lack of knowledge as a plea for them to be the subjects of light, and to have an opportunity to accept him as their DELIVERER from sin and death, under his personal administration with his associate Body, "the church of the first-born;" whose teaching will be perfect, and all Teachers "see eye to eye," and no discordant theories to divide the minds of those to be taught.

My friend continues his objections by saying:

"This is from one who hopes to see the day when my ears shall no more be pained by the sound of divisions, contentions, and accusing God of injustice, if He comes not up to our standard of reasoning."

This paragraph has a good wish; but an implied severe censure. I heartily agree in his wish that divisions and contentions may cease; but to suppose they will in this age is vain. We might as well wish that all our ignorance was now removed. The time has not yet come when even "the watchmen shall see eye to eye;" but it will come "when the Lord shall bring again in Zion." (Isa. iii. 8.)

The implied severe censure is, that those of us who teach that the "due time" for the testimony that "Christ gave himself a ransom for all," will come to all men in this life or a future one, are "accusing God of injustice if He comes not up to our standard of reasoning." Now, "our standard of reasoning" is God's own words. If that cannot be relied on, where shall we go? Did not our friend, years ago, reject eternal torments as unscriptural and unjust? And did not the advocates of that horrible theory tell him, and those who, like him, rejected the theory of endless suffering, his view was an impeachment of the justice of God?

The Saviour censured the Jews by asking them, "Why even of yourselves judge ye not what is right?" (Luke xii. 57.) And Abraham, without being reproved of God, asked, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.) The Lord himself says, "Come now let us reason together." (Isa. i. 18.) If we must not and cannot judge what is right, then no man should be censured for a wrong judgment. But God has given us a "standard;" and Jesus has told us to "search" it; which implies that we have reason and judgment to determine what it teaches; and we are not to ask any man, not even the Pope, what we shall conclude from the teaching of that "standard;" our responsibility is to God only. Let it be remembered, that "man shall live by EVERY WORD that proceedeth out of the mouth of God." (Matt. iv. 4.) Shall we slight or refuse to consider any of those words because some one thinks we have not reason enough to come to a true understanding of what they mean? Such a course would, indeed, be "accusing God of injustice," because requiring us to believe that which He has given us no capacity for determining what we are to accept as truth.

Ed.

### "ADVENT CONFERENCES."

I have never by word or deed favored organizing conferences or churches with the name of Adventists, thus to become known as a sect;

fully believing those who held the Advent or Life views were not called to any such work, but to spread these truths, as far as possible, among all professed Christians, whatever their organizations might be.

I have not sought to break up any of the churches that were in existence, or to persuade any one to leave those churches, if they could remain in them and be free to believe what their own convictions told them was the truth of God, and be allowed to let their light shine on others. Ministers, of course, belonging to those churches, if they embraced views new, or different from the church's standard, or creed, must, if faithful to their ordination vows, withhold their new views from their ministrations, or else withdraw from the ministry of such church. If they believed themselves called to preach the truth of God, and were satisfied their new views were contrary to the creed of the church with which they were connected, they must necessarily disconnect themselves from said church as a matter of good faith with the ministers of that body.

I have never, however, favored the formation of churches founded on our peculiar views, or as an organization with a distinctive name; fully believing such organizations were likely to hinder the advance of truth among other Christians. Yet I have not opposed the coming together of brethren and sisters in one locality and calling themselves a church of that locality, provided they did not tie themselves to a set of opinions which could not be changed by honest research and an interchange of thoughts one with another. Any other course I regard as tending to raise up lordships in the body, and so imperceptibly to destroy individual responsibility, and ultimately enslave the body to designing men, who would "seek their own, and not the things which are Jesus Christ's." On this ground I stand and have stood for the last thirty-five years. I belong to Christ; and to him alone is my responsibility for what I teach.

I have lived to see not only churches organized, calling themselves "Advent Churches," but conferences by the same name. I have regretted this movement, foreseeing what I believe to be a tendency to lordship, and attempts to suppress any advance in knowledge, and a stereotyping process which would make the body just like any other sectarian organization, and as impenetrable to new truth as older sects, if not more so, from the idea that they are better than other

sects because, as they suppose, they are in advance of all others.

I have seen this process of organizing conferences, especially, with deep sorrow. Next come "Resolutions:" *advisory*, of course, at first; but presently dictatorial; next, penal; excluding every one from their body who presumes to preach or teach what the majority of their body do not wish to have preached among them; thus coming to a level with all other sects against whom they have so often declaimed.

Ed.

### SEVERITY OF LANGUAGE.

I am far from supposing that what may be called "severity" is always to be avoided. Some are to be "rebuked sharply;" but this is only to be done when it is manifest there is wilful wrong doing. Sentiments, also, may be severely criticised, while love is manifested to such as hold them; especially, when it is manifest that opinions are held honestly or sincerely.

After all, too much fearfulness of offending some one will prevent any advance; for how mild so ever you may be there will always be those who will think you hard and denunciatory, if you dispute the truthfulness of a theory which is the foundation of a sect or party. However offend as little as possible without compromising your conviction of truth. When the truth is clearly concerned, it is not a question, Who will be offended by its promulgation? He that seeks to save his life, or reputation, by withholding his clear conviction of truth, for fear of offending his dearest friends, is unfaithful to the truth, and may expect his light to go out. Yet he may and he ought to present the truth at the wisest time, and in the best manner possible.

All my friends know that I am no compromiser where my mind is settled on a point as the truth. I abhor the very name of "compromise" where truth is concerned. A compromise in all such cases is a virtual abandonment of the truth. No reform ever did or ever can go forward where such a course is pursued. It needs men who have counted the cost, and have laid all on the altar, and hazard all for the truth's sake, to lift men out of the mire of error.

It is asking more than human nature is capable of, to suppose that an earnest man, in his advocacy of truth, will never employ an unkind or an unwise expression; especially, when he is met by fierce opposition. Paul once called Ananias the high priest, a "whited wall," in open council, and told him, "God shall smite thee." (Acts. xxii. 2, 3.) True, Paul made an apology; he had

somewhat overstepped the bounds of propriety.

Jesus once called his opposers, "fools and blind," and told the "scribes and Pharisees" that they were "hypocrites" and "like whited sepulchres" and "full of all uncleanness," etc. (Matt. xxiii. 2, 3.) The apostle John the disciple who above all others imitated his Master, and was full of love, declared that some men made "God a liar" by not believing that He had given unto us "eternal life; and that this life is in His Son." (1 John v. 10-12.)

Paul on one occasion addressed an opponent in the following language, "O full of all subtlety and all mischief; thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts xiii. 10)

It may be said, These men all spake by the Holy Spirit. True: but it shows that that Spirit approves of some men being addressed or spoken of in what all will call severe terms; hence severity is not of itself a sin; it is the spirit in which it is uttered that gives it its character. Ed.

### "FOLLOWING AFTER TRUTH:

*Being Extracts from the published writings of Henry Dunn, 1865-1875. With Additional Papers and Editorial Notes.*

The above is the title of a work I have just received from some friend in England, said to be "Printed for Private Friends." It is in the Magazine form. Who the Compiler or Printer is, I am not able to say, as no information is given: nor is the price given, nor of whom it may be had. It is a super-royal Octavo, with double columns; and says, in conclusion, "SUBSEQUENT PORTIONS ARE IN COURSE OF PREPARATION." The present is said to be "PART THE FIRST," and treats on the following topics: "Inspiration. Structure and Contents of Holy Scriptures. The Moral Difficulties of the Bible. The Interpretation of Scripture. The Gospel. Redemption." Then follows a Table of "Contents of Part the First," stating the various topics and on what pages found. The Introduction opens thus:

"Whether the thoughts embodied in the following pages are worth preserving in this or any other form may perhaps be questioned; but as several of the books, which contain them, are now out of print, and as some of these productions have found no inconsiderable number of appreciative readers, both in England and America, it can scarcely be deemed altogether impertinent to endeavor by selection and arrangement, to give to the whole a unity which, although actual, has not always been visible in detached portions."

After the remarks, the Compiler gives a list of *seventeen* different works of Mr. DUNN's from which the selections are made. Some of those works I have never seen. The selections from those I have seen, make the present work deeply interesting and of very great value. I hope the Publisher will give the *price* of the work, and appoint an Agent in New York for the sale of it. I may, if the BIBLE EXAMINER continues to live, transfer the contents of it to my columns, commencing with Vol. xxi.

I have read "Part the First," and most heartily approve the work, and hope it may be circulated by tens of thousands, and be placed in every house in America. Mr. DUNN is entitled to the thanks of the human race for the light he has been enabled to show in relation to the purpose of God concerning the human family. May he still live to make light more apparent.

I give the following extract from the "Introduction" of this new work:

EDITOR OF EXAMINER.

"That the present as well as other states of being will eventually be found to have been to every man more or less *probationary* can scarcely be doubted. As a man sows, so must he reap. But it by no means necessarily follows, as most persons seem to suppose it does, that therefore, probation is the one supreme object of life; that eternal issues hang on the few and short years of every one of us; that this sad and brief period is considered by God of sufficient importance to decide man's character and destiny *forever*. Still less does it follow that this is the case whether the human being lives but a few hours, or whether he painfully drags out in ignorance and misery his allotted threescore years and ten; whether he is born a savage, or introduced at birth into a highly civilized community; whether he is taught letters, or abandoned to ignorance; whether he is trained in virtue, or schooled only in vice; whatever, in short, may have been the character of his youth or riper years, whatever may have been his advantages or disadvantages—moral, intellectual, or spiritual.

"Such, however, is, without doubt, the common belief among Christians; grounded, as it is supposed to be, on the direct teachings of Scripture, and therefore held to be in perfect harmony with the character of the Lord who is there revealed to us in Christ, and as absolutely wise and good, loving and pitiful, His tender mercies being over all His works, and His kindness *enduring forever*.

"It may indeed be said that, of late years, this form of thought has been greatly modified; that comparatively few now hold that the heathen, or indeed any who have not enjoyed the advantages of Christian teaching, are necessarily lost for ever. And the remark is doubtless a true one if taken with the requisite limitations."

### ASSUMPTIONS.

A writer, in an exchange paper, speaking of "the ages to come" views, as now being promulgated, says, "Supposing this doctrine to be true, will it convert the sinner from the error of his way, or save a soul from death?" He adds: "Its advocates concede that it will not."

How far this concluding statement may be true, I cannot say; but, unqualified, as it is, embracing all "its advocates," it is not true. I am persuaded no doctrine can be better calculated to remove prejudice against the Divine character and government than this; and, hence, none can more effectually lead the sinner to reconciliation, or submission, to God; which is the only way to "save a soul from death." The true work of an "ambassador for Christ" is to persuade men to be "reconciled to God." (2 Cor. v. 20.) What sinner is likely to become reconciled in truth, to the God of most systems of theology now in existence? Those systems, in a large measure, represent the character and government of God in a light that repels, instead of drawing men to God: they may profess submission; but, is it the submission of *love*, or of *dread*? In other words, Do they submit because they see that "God is love," and therefore to be loved; or is the dread of his wrath the motive? Is not their submission rather the dread of hell or death than from the loveliness they see in God's character and government?

For one, I am satisfied that the theology, generally current, has become the cause of infidelity, instead of converting men to the service of God; and the time has come to modify it, or to change it so as to correspond with the great central truths that "GOD IS LOVE;" and that "His tender mercies are over *all* His works." In this modified view of the character and government of God, we shall cease "handling the word of God deceitfully; but by the manifestation of the truth commend ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2); so that, if men will continue in sin that sin will appear in all its villainess, as giving *hate for love*; of which the proudest sinner may yet be made ashamed. Ed.



## THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

BY HENRY DUNN.

### CHAPTER XIII.

#### THE STORM.

A storm of indignation will, I am quite aware, burst upon the head of the author when it is clearly seen that *the tendency* of what he has written is, in the name of Christ and Christianity, to check evangelizing effort among the masses, to discourage both the street preacher and the popular orator in their appeals to the unconverted, to deny the value of tracts and books innumerable, and to maintain that their indiscriminate circulation is, on the whole, more likely to do harm than good.

Revivalists of every shade, Established Churchmen, Nonconformists of all classes, the good and bad, the earnest and the formal, will, in this instance, all unite to pour their vials of wrath on an offender who, if liberty of speech had not run wild, they would all agree ought not to be tolerated. Before, however, such extremity of anger is allowed to have its way, it might be well quietly and calmly to *consider* what has been said, since it may all be summed up in a very few simple propositions.

They are the following:—

i. God has not made any man's *eternal* condition dependent on the zeal and fidelity of a fellow-creature. *Therefore* no human being can possibly be excluded from hope hereafter because the gospel has not been brought to him *on earth*. Salvation is in the hands of God, and not in the hands of man.

ii. The limitations of Christ's work on earth; His apparent neglect of the spiritual condition of the multitude; His all but exclusive care and prayers for the few disciples by whom He was surrounded; with all that is involved in that election of grace which He proclaimed, point most unmistakably to a work of mercy to be carried on after death.

iii. The calm and tranquil spirit of the apostles in view of the wickedness by which they were encompassed; the apparent absence of all anxiety about their unconverted friends and relatives; the addresses of St. Paul to Felix, Festus, Agrippa, and the Athenians; the broad difference Paul makes in his dealings with sinners, and with persons "called to be saints;" his passionate desire for the spiritual welfare of his countrymen, although he says, "All Israel shall be saved," compared with his perfect willing-

ness to leave heathendom in the hands of God,—all these things indicate a trust in the Divine wisdom and love, founded on the conviction that Christ would "judge the world in righteousness," and on a consciousness that it was not permitted him to do more than to *herald* the gospel to those who knew it not.

iv. That as, at the first propagation of Christianity, those who were "ordained" (or set in order) "to eternal life" received the word readily and "gladly," so it is still. Those whom the gospel truly reaches receive it into their hearts as seed cast on good ground, and live thereby. Those who receive it not cannot be helped by man. The duty of the Christian *therefore*, who has made known "the truth as it is in Jesus" to any one, is *not* to reiterate and support the message of love by appeals and entreaties, but to *live the gospel*, careful only not to lower its claims in any particular; not to attempt its adaptation to any of the apparent needs of society; not to imagine he can promote its reception by anything that is merely formal or outward; but, abiding in faith, to leave all in the hands of God, assured that He who "turns the hearts of the children of men as the rivers of water are turned," will, in His own good time, accomplish all that is needed, whether for the furtherance of His own glory, or for the everlasting welfare of His creatures.

v. That the "plan of salvation," so called, is a *purely human construction*, drawn indeed *from* Scripture, but deduced by fallible mortals who, in its preparation, were biased by the traditions of centuries, and prone to forget that they were dealing with matters far beyond the knowledge or experience of the wisest and best of men.

vi. That the gospel of Christ is the gospel of the Kingdom, which is "good news" to all men, involving as it does the proclamation of pardon for all, and of privilege for the elect, the few being chosen for the ultimate benefit of the many.

vii. That as in nature, so in grace, distinctions are to be drawn between that which belongs to man and is in the sphere of the natural, from that which is altogether supernatural, and belongs to a sphere with which men cannot intermeddle. That while God is "the Saviour of all men," He is specially so "of them that believe;" that as the late Edward Bickersteth has put it, "there are a thousand stages and variations of union with Christ, *indistinguishable* from the glory of the elect church."

viii. That human life is *educational*; since God is here training a peculiar people for high and noble service, and *in degree* all men for the world to come.

The practical conclusions following the acceptance of these propositions may be thus stated:—

1. The object of the Christian dispensation, so far as it has yet been developed, is evidently the calling out of the world of "a peculiar people, zealous of good works," and their training by a supernatural discipline for high service in the world to come. The conversion of the world to God *now* has evidently never formed a part of the Divine design, inasmuch as adequate means have never been provided for its accomplishment.

2. The return of the Lord Jesus in great glory, with all His holy angels, and the establishment of Christ's kingdom on "the new earth," is the indispensable prelude to the triumph of righteousness, and to the coming of that time when the will of God shall be done on earth as it is in heaven.

3. That until that day shall come, the work of the Church is simply to represent Christ in the world by living as He lived, and thus to become both light and salt to the earth.

4. That in attempting to do spiritual good to others, Christians are bound to act only in harmony with "the Spirit of truth, the Comforter; to confine their efforts, therefore, to the limits He has laid down, and hence to abstain from attempting more than to convince men of the evil of sin, the strength and beauty of righteousness, and the certainty of future judgment, when every man shall receive "according to the deeds done in the body, whether they be good or bad."

5. That consequently they are called upon, by their allegiance to Christ, to refrain from offering to unbelievers the privileges and blessings of the elect; to avoid everything calculated to foster delusions as to the future; to shrink from attempting to take their fellow-creatures out of the hands of God, as they loved them better than He; and to beware of imagining that by their prayers or tears, their entreaties or their appeals, they can bring them into life, or effect that change of heart which can only be accomplished by the Redeemer.

The reasons for this limitation may not always be obvious to us. But we may gather some of them, I think, from observing the evils which have arisen from a contrary course of proceeding, however well-intentioned may have been the motives of those who have adopted it. Among these may be enumerated the following:

1. ROMANISM, and every other form of corrupted religion, all of which base themselves upon the supposed duty and necessity of bringing entire populations, externally at least, under the sway of Christianity.

2. NATIONAL RELIGIOUS ESTABLISHMENTS, proceeding on the supposition that a country may be Christianized as readily as an individual, and so far fostering outward profession, whether accompanied or not by a corresponding inward life.

3. SECTARIANISM, in its innumerable forms, with its property, its professional ministries, its jealousies, its perversions of truth, and its evil spirit, all resting on the supposed duty to convert mankind, each sect drawing its support from additions made to its ranks by the reception as *Christians* of persons more or less touched by appeal, more or less actually under the influence of Christian principle.

Such are the more obvious and general results of the course that has been pursued. But these by no means exhaust the mischief that has been occasioned. Priest-craft with its abominations, and persecution with its horrors, have in all ages been called into existence thereby; while in our time, from the same cause, money has come to be regarded as a chief means of promoting spiritual work, and mechanical appliances of all kinds have been unduly exalted, as if they could promote truth and righteousness. *The return of the Lord* has been all but universally ignored or denied. *The Kingdom of God* has been altogether lost sight of in its heavenly and restorative aspects. *Christian morality* has been lowered in order to meet supposed secular necessities. Both *Prayer and Praise* have been perverted and abused by being turned from their appropriate spheres in order that they might be made engines of attack on the ungodly. Noise, excitement, public advertisements, street placards, and every other force that the newspaper or the novel can furnish have been employed, to the great damage of spiritual Christianity, in promoting the supposed work of One whose chief characteristic was silence and retirement, of One whose voice "was not heard in the streets," and whose labors were as quiet and as retired as it was possible for them to be made. Whether these things are so or not every man can judge.

One word more. There are those, and they are not a few, who will exclaim, when they have finished reading these pages, *What would he have us to do?*

To this question I can only reply, I have not sought to induce any one as yet to do more than CONSIDER. I shall be abundantly satisfied if that end is attained. It is sometimes better to be presented with something to think about than with anything to do.

Better not judge at all than judge without judgment.

## THE GLORY OF THE GREAT PYRAMID.

BY PROF. C. PIAZZA SMYTH, F. R. S. S.

Of all the practical arts and sciences made use of by every civilized government on the face of the earth, in none do they invest the funds of their respective nations so largely as in architecture.

Architecture is the most lasting, the most comprehensive, the most patient in the eyes of all the world, the most easily comprehended by rich and poor, high and low. It hands down, more securely than anything else can, memorials and mementoes, manners and customs, from father to son; it best speaks the ideas of those who erected it, and shows their competence or incompetence, refinement or vulgarity, science or no science, without any palliation, without any possible subterfuge, before all mankind.

Hence every nation has reason to be desirous that its architectural monuments should be the best possible; for by them it is known, and by them it is judged; and, above all things, wherever the custody and security of its State papers, its title-deeds, its regalia, and chief hereditary treasures are concerned, every country is more anxious than another to have their documents preserved and ennobled too, in a monument, which shall by its character necessarily impress all its subjects with a sense of an overwhelming assurance of safety, and speak to them of a power of lasting almost forever.

And yet how often are not Palaces, Castles, Churches, Law-courts, and even Parliament buildings, gutted by all-devouring fire. It is less than half a century since the English standards of measure perished in the conflagration of the House of Commons. The newer cities of the earth are still more combustible than the older; and among both new and old, nowhere in either hemisphere of the world does there stand, or has there ever stood, so high a stone building, or so firm, so fire-proof, and so lasting a one as the ancient Great Pyramid. This is that Great Pyramid which stands in Egypt, though it is not of Egypt; and has, indeed, a number of native imitations in its neighborhood, but all of them smaller than itself, and entirely unsuccessful in appropriating any of its real excellences.

Now what are these excellences which, when we come to number them and consider some of their objects and purposes, roll up into a mighty sphere of glorious size and weight, and also lead us on to the contemplation of yet more admirable results which are to follow?

First, let us contemplate its superior age. No

other architectural monument exists so old. It was erected long before the birth of any profane history in any and every known nation; and, in sacred story, before Moses, and even before Abraham, or in what St. Paul would have called, and called truly as regards man, "the beginning of the world." Yet it is still standing, still uninjured, except superficially, still able to tell the purposes for which it was founded; while subsequent buildings, whether of Babylon or Nineveh, Jerusalem twice destroyed, or Rome overgrown by a new city, where are they, and in what condition are they now? Some persons will say, "But then the Great Pyramid is founded on a rock, and is entirely built of stone, so it must last." To which we answer, "True, it is so; and can anything be better; at least for a beginning, seeing that these two features by no means comprise all its excellences."

Second, The simplest in appearance of all the great buildings of the earth—viz., a mass with a square base, flat sides, and pointed summit—the Great Pyramid is yet found to embody most extensive thought, wonderful information, and far-reaching design; and although finished and sealed up long before any man of any nation had begun to think about science, and though it has now lived down to these latter times when knowledge has increased—when men run to and fro over the surface of the earth—when books are multiplied without end, and every one knows more or less about the secrets of nature—behold, the Great Pyramid is far more scientific than any other building yet erected; and in some points is further advanced in useful results of grand cosmical quantities than all the modern science therein.

For example, astronomers in the present day are just beginning to wake up to the fact that their estimates *hitherto* of the distance of the Earth from the Sun have been in error by three millions of miles; and meteorologists are also only now beginning to be cognizant that the laws of temperature and barometric pressure of our atmosphere, its rain, wind, and weather, will only be successfully investigated by looking more continually to the physical changes going on—not in the Earth about us, but in the immensely distant, yet physically potent, Sun. The very first, however, of the physical teachings of the primeval Great Pyramid is, to point by its elevated summit from the Earth to the Sun, and to show that that grand luminary—the essence of all organic life on this globe, and the most important physical power for men to look to, or depend on, and understand—is at a distance of not 93, as

modern science taught up to twelve years ago, but 92 millions of miles.

The Great Pyramid next teaches the nature of the orbit of the Earth round the Sun; the exact proportion of the period of that revolution to the rotation of the Earth on its axis; the length also of that axis of rotation (500,500,000 British inches); its expressiveness as a governing symbol for the size and delegated possession of the Earth; and typifies the mass of the whole globe, as well as the weight and specific gravity of its solid contents.

Finally, after demonstrating the permanence, for the age of man upon earth, of the direction of the cardinal points, establishing the safest principle of astronomical chronology for the history of mankind, and wherein the years do not repeat themselves until after more than 25,800 have elapsed, the Great Pyramid gives a short prophetic view of the religious history of mankind from the Dispersion downwards, at once concise, summary, and unmistakable.

The proofs of these things—or attempts at proof, not always successful at first—have been eventually set forth in various works, from John Taylor's "The Great Pyramid: Why was it built, and Who built it?" in 1859, down to others in the present year, including, in the interval, some for whose correctness I have to answer myself. And if all the above physical and other information was truly and, apparently it most assuredly was, intentionally embodied in the design of that ancient building, in its most primeval and ante-scientific day too, the ability so to design it, *then*, could have come from nowhere than Divine revelation.

Now for us in the present day to be able to see, to search, and handle a building, a structure of any kind, designed by Divine revelation, is a distinguished privilege indeed; for though once, in earlier ages, there were to be seen the similarly designed Ark of Noah, the Tabernacle of Moses, the Ark of the Covenant, and the Temple of Solomon, they appear no more. The Great Pyramid is therefore now perfectly unique as a visible material monument of Divine Inspiration. That uniqueness cannot but be a glory in itself, though apparently in part adventitious or accidental; but the building had also a higher, because an intended uniqueness also; and even as God had said that "He is God; and He will not allow His glory to be shared by another," so He has placed the Great Pyramid in such a manner in Egypt, an Egypt in such a manner in the world, that, whatever may be the final and future purpose which any other building is to subserve, no second Pyramid can ever be erected by

men in any country to compete with the meaning, significance, importance, and nature of the one Great Pyramid of Divine Revelation of old. There has only been one, there is only one, and there never can be another. And why not?

Listen to a few of the essential facts:

While Biblical scholars have for long either wondered at, misunderstood, or neglected the strange expression of Isaiah, touching a monument which was both an altar in the midst of Egypt, and, at the same time, a pillar at the border thereof to the Lord, it has been recently shown that the Great Pyramid fulfils these two apparently contradictory conditions precisely; for Lower Egypt, the Egypt of broad extent and marvelous fertility, then and there alluded to, is, by its physical formation, of a regular sectorial, or open fan-shaped form; and the Great Pyramid being placed at the centre of origin of the sector, or over the handle of the fan-shape, is at once, and at one and the same time—from the mathematical principles of a sector—necessarily, both in its centre, source, or midst of origination, and at one end, or corner, or border thereof.

Lower Egypt is thus in a manner dominated by, and given as a possession to, the Great Pyramid, which contemplates from its entrance passage a rich expanse, springing at once from the northern edge of its own flat-topped hill of solid rock in calm dignity and solitary grandeur. For though there are other pyramids on the same hill, they are all most distinctly kept away back, and to the south of the grand one, without being allowed to share in that remarkable view towards the north. They are the tail, and the Great Pyramid is the head; and, we might almost say, that they wonder, apparently, among themselves in their group behind, what noble thoughts—far excelling theirs—can be passing through the mind of their Lord in front.

But if the Great Pyramid is thus the head of Lower Egypt, Lower Egypt, on a far grander scale, is proving itself to be the head or central point of the land surface of the whole world. For this is the result that has lately come out, on taking the world as we know it now in these latter days, or with America and Australia as well as Asia, Europe, and Africa, and rigidly computing what is the central, governing, or balancing point of the whole of them. And simultaneously with that discovery, it has been found that the unequal distribution of land in the two hemispheres (a great fact, though known to physical geographers only in modern times) enables the Great Pyramid, though not situated on the Equator, yet to be in the parallel of latitude

which has an equal amount of dry land, or of man-bearing, kingdom producing surface on either side of it; enables it also to be on that meridian of longitude which has the greatest meridian length of land in the whole globe; to be, further, in the mean temperature of all inhabited lands, and to be less vexed by storms, and aerial disturbances than any other country known.

The Great Pyramid thus indicates, by its position in Egypt, and Egypt's in the world, both a central meridian for longitude that might advantageously be adopted by all nations, as well as a grand and also central reference for temperature; with a standard thereof which is not only the best and fairest and for all communities for scientific purposes, but the most favorable for human life and growth, the happiest mean between cold and heat. At the same time, in its actual structure, as in part already indicated, the building affords the only perfect standard of linear measure to which all nations can ever be expected to agree, and the only one which establishes a harmonious scale of commensurabilities between the small units employed by men in their terrestrial words and operations, and those grander units on which the heavens themselves have been laid out by the Almighty Architect; while it also affords a similarly unexceptionable system of capacity and weight measures, bringing into prominent notice the wondrous chemical constituents of the deep interior of the earth, or those very features thereof which are forming more and more as civilization advances and learning grows—the wealth and power of modern men.

But for whose use was this astonishing building prepared, stored with wisdom of both an abstract and practical kind, and especially with those units and standards of weight and measure, so founded as to become necessarily the best material symbols of the practical justice, law, and order of any holy, perfect, and lasting Government.

Not simply for the use of man of, and by, himself alone. That we may be perfectly certain of; because the chief keys of the mystery were sealed up in the building at the very time of its erection, and were kept in that way unknown until a very recent age; and others of the keys were dependent on the progress of men in teaching themselves science, up to a stage which, notwithstanding the progressive developments from Greek and Roman up to our own time, they certainly had not reached only fifteen years ago, though they may be touching on it now. Let us seek for a solution, then, of this question in a totally different quarter; remembering, too, that

Isaiah, in the Spirit, indicates that the Pyramid is a Monument to the Lord.

Though the Great Pyramid has been locked up against, or has been unreadable by, man from 4000 years ago almost to the other day,—so that not before now could its message have been obtained by men from itself,—yet some portions of its system of weights and measures have been in use for ages amongst certain branches of mankind.

What branches?

Why, precisely those to whom the oracles of God have been most frequently vouchsafed; and primarily to the Hebrews. Their measures, both of length and capacity, especially when under such teachers as Moses, David, and Solomon, were in fact those of the Great Pyramid; and if one set, then both were of God. Or if, again, we find some of the Pyramid astronomy and measures of time for chronological reckoning in amongst Mexicans, Australians, New Zealanders (far dispersed families, to whom no one knows otherwise of any dispensations having been directly made, and to whom some of the rationalists of our day in physical science would deny the right of full brotherhood as men), yet there is enough now manifested to show that these rules of reckoning, and special ideas attached to certain stars, were imparted to those tribes at the date of the Biblical Dispersion of mankind: and were even a portion of the heirlooms of appropriate knowledge with which a stern Judge, but merciful Heavenly Father, furnished those families whom He then condemned to distant abodes; though, at the same time, He assisted them, both to gain their respective localities, and to maintain themselves there, as His witnesses, from that period until the time of the restitution of all things, closely approaching now, though not yet actually and fully arrived.

The design, then, of the Great Pyramid was of and from God, and refers to all peoples and tongues; but there still remains the question, the inscrutable mystery of all human sages in every age and clime yet,—For what purpose?

Here, however, in this present age, or in the ripening of the times appointed, we need not remain long altogether in the dark. The one purpose for which the Scriptures themselves were manifested, and about which they continually revolve, is the salvation of man by the Son of God. From the beginning to the end, from Genesis to Revelation—that is their never failing theme. Without allusion to the Son of God there can be no true revealed religion. He is the one and only Mediator, through whom man may approach God; and the separation of the pecu-

liar people was not for their excellence, but for His purposes.

Now, it may have often excited the surprise of the religious readers of the Bible why the Saviour, to such an extent the power and Spirit of God, is so often likened to a "stone!"

Yet when those passages are compared and studied, it presently appears that it is by no means an ordinary stone that is alluded to; it is a cut stone—a stone of pointed kind—on which whosoever falls he shall be broken; and of immense size, as well as mounted up at a great height, so that on whosoever it shall fall, it will grind him to powder; a headstone, moreover, and a topmost corner-stone, so symmetrically completing the whole building it appertains to, that that structure could be no other than a pyramid of the same order as the Great Pyramid—or, rather, it could only be the Great Pyramid itself; and if its head-stone is a favorite scriptural symbol of Christ, no wonder that Zechariah speaks of the "headstone of the great mountain being brought out with shoutings, crying, Grace, grace unto it!" Or that, when that corner-stone was laid, according to the words of God himself, in Job, "The morning stars sang together, and all the sons of God shouted for joy."

The Great Pyramid, then, has much to do in the Bible with the Messiah, and both at His First and Second Comings; or, if at the First, how much more at the Second? Symbolically, perhaps, only at the First; but materially and governmentally at the Second.

Can there be any question more important for our own times than the reality of the Second Coming of Christ in power to reign on earth? The Bible indicates that the Jews are to be established once again in Zion before it takes place. Why, until they repent, seems inexplicable, except that they were not so wholly wrong after all.

Of the two predicted Comings, they overlooked the First one in meekness and sorrow, misled by the excelling glories that were predicted of the Second. Not a much greater error, argued the late Matthew Habershon (himself a converted Jew), than that of too many Christians who, holding to the First, overlook, deny, spiritualize away, or misappropriate the Second Coming, because it is still of the future. The Jews crucified the Saviour at His first coming without knowing Him; the Christians, (happily, not all) are presuming to call themselves the body of Christ, and to render needless His Second Coming, because they will themselves occupy any millennial throne that is to be.

Perhaps there was even more excuse for the poor Jews; for the prophecies they looked to,

must, in their day, have been of inconceivable difficulty to read aright. The First and Second Comings are there mentioned, either together, or in such close consecutiveness, as to be without any apparent interval—except, indeed, such as may now be appreciated by aid of the stereoscopic power of the 2,000 years which have since elapsed; and which we are, therefore, unpardonable, if we fail to make use of.

Thus in Isaiah ix. it is written, "For unto us a child is born, unto us a son is given"—that is, for the First Coming; but when the prophet goes on in the same sentence with, "and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of His government there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this,"—then it is clear that an interval of 1,900 years nearly is to be supplied, and the Second Coming to be that which is finally alluded to.

So also in that most signal of all prophecies. (Luku i.), the message of the angel to Mary, "Thou shalt bring forth a son, and call his name Jesus. He shall be great, and shall be called the Son of the Highest: ———— and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

The prophecy begins with a description of the First Coming, and ends with a statement of what never has been accomplished yet, or during all the 1840 years of that Coming's dispensation, but is to be certainly accomplished under the Second Coming; for thus, again we read in Isaiah xi. :-

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Paphros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

And why? Mainly because the Jews, or Judah, will have to confess that the Christians—descendants chiefly of Ephraim—were right, in

there having been a First Coming of their own Messiah in meekness, sorrow, and grief, as foretold by their prophets; and the Christians on the other hand will have to acknowledge that the Jews were also right in seeing, and wonderfully faithful in holding fast, even through 2000 years of troubles and unheard-of persecutions, to their belief—that there was to be a Coming, which is the Second Coming, in person and material majesty of the Christian's own Lord, Jesus. Each family of brethren adhered to one, and despised the other, of His two Comings. And it is the crowning glory of the Great Pyramid to have been prepared by Divine inspiration in the beginning of the world, so as to be now capable of standing up a more than mortal witness to these latter days, both of there being a finite appointed time for the First, and now, at last, a close approach of the exceeding glories of the Second Christian Dispensation; though seen athwart times of trouble still. For the old *theotechnies* of classic ages, reinforced with science of modern schools, will make one more effort to arise; and then will arrive that glorious day of united co-operation of the two houses—houses separated ever since Solomon's successor went astray under the teaching of human wisdom—that day when, as God says prophetically of it through Zechariah, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty." Or as David more precisely expresses it—"Oh how great is Thy goodness which thou hast laid up for them that trust in Thee before the sons of men!"

15 Royal Terrace, Edinburgh, Scotland.

## DOES DEATH ANNUL GOD'S PROMISES?

BY ELD. S. W. BISHOP.

I am led to the conclusion that many honest souls really suppose that death is an insuperable barrier against all offers of God, promised to our race ever being fulfilled to those who have passed beyond the prescribed limits of this life. It is this we have always been taught, and all of us have at sometime in our life, accepted this conclusion without raising a single question.

Investigation has entirely changed the outlook with some of us as regards this idea; and we

have found that there is not a sentence of Scripture that declares plainly that the opportunity to secure an endless life ends, with every member of race, with the termination of the present life. But it is argued that Christ did not come into the world to give mortal life; that it was no part of His mission to bestow mortal life upon any of our race; that the only life that is in the plan of God through Christ, is immortal life. This course of argument is adopted for the purpose of proving that Christ will raise from the dead to immortal life only. Argument is good only so far as it is sound, and it is sound only so far as it is in harmony with facts in Scripture.

Many have been led into error by the mere plausibility of an argument which was wholly sophistical, so far as its general course, and ultimate conclusion is concerned. I wish to examine this argument in the light of the Scriptures.

I. If it was no part of the mission of Christ to give back this mortal life to those who have died, then He most certainly transcended the limits of the power given Him, unless those whom He and His disciples raised from the dead, were raised to immortality; and if they were raised immortal, Christ was not "the first to rise from the dead" in any sense whatever. (See Acts xxvi 23.) Christ did, personally, raise people from the dead to a mortal life, and He also gave His disciples commandments, and power to do the same. (See vii. 11-16, and viii. 49-55. John xi. 43, 44.) These texts plainly show that Christ did raise men to a mortal life; and the following texts as plainly declare that Christ gave commands and power to His disciples to do the same work, and that they also restored men back to a mortal life. (See Matt. x. 8. Acts ix. 40, 41, and xx. 9.) If Christ exceeded His appointed mission, then He must have gone beyond the commandment of His Father; that is, He must have done what God never gave Him authority to do. But let Him decide this question. John v. 19. "The works which the Father hath given me to finish, *the same works that I do*, bear witness of me, that the Father hath sent me." Chap. xiv. 10. "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, He doeth the works." I think no one will question after reading the above Scriptures, that Christ raised the dead by the command, and by the power given Him by God; and that this was a part of the commission given Him of His Father. Indeed, God wrought this very work through Christ; for that is His direct testimony in the case.

Again Christ points to these very works as a witness of the divinity of His mission to prove

that He is *the* Christ. John xiv. 11. "Believe me, that I am in the Father, and the Father in me: or else believe me for the very work's sake." Chap. x. 37, 38. "If I do not the works of my Father believe me not." "But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in Him." Chap. v. 36. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, *bear witness of me, that the Father hath sent me.*"

That the raising of the dead to a mortal life, or, if you please, a mortal resurrection, was a part of those witnessing works, is certain beyond any reasonable question, from the following scriptural statements. We read in Matt. xi. 1-5; and also in Luke vii. 19-23; that after John was cast into prison, he being very desirous of knowing whether Jesus is indeed the Christ, sent two of his disciples to Jesus to make special inquiry as to His Messiah-ship.

The answer sent back to John was the only proof given him that Jesus of Nazareth was the Messiah that was to come. Here is the answer: Then Jesus answering said unto them, "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 deaf are raised*, to the poor the gospel is preached, and blessed is he, whosever is not offended in me." Luke vii. 22, 23.

I thus prove that "a mortal resurrection" was a part of the work that God gave Christ to perform, a part of the plan of God through Christ, eighteen hundred years ago. To dispute this, is to contradict the plain language of the Son of God.

II. If a resurrection to a mortal life was ever in the plan of God through Christ, it is in that plan to-day, unless it can be shown from the Scriptures of truth that the plan through Christ has been changed. Will any one undertake to show this? How do the Scriptures read? The inspired word declares that the purpose of God in Christ is immutable—eternal—unalterable. Heb. vi. 17. (Eph. iii. 11. chap. i. 11.) We are also plainly told that Christ "is the same, yesterday, to-day, and forever." The plan of God through Christ has undergone no change since it was devised by the wisdom of an infinite God; and it will never be changed; but will be carried out, and completed as it was first arranged. The real reason why Christ raised men to life in His day, and why, acting on the commission given them, the apostles raised the dead, even after the ascension of Christ to heaven, was to

give certain demonstration that there is resurrection power in the arrangement through Christ; yea, power to bring from the dead to a mortal life. Mark, not one individual raised by Christ, or His apostles, was raised immortal. This great fact explains certain Scriptures that can in no other way be made plain. Christ says to Martha, "I am the resurrection *and* the life." (See John xi. 25.) If resurrection and this life here spoken of, are identical, then Christ uses tautology. This He never does. Every word uttered by Christ has an infinite signification. He gives a resurrection from the dead to the race; but He gives life, immortal life, to those only who secure it by a "patient continuance in well doing," and a life of faith; who like their great Captain, are perfected in the school of suffering.

Here is likewise a double expression, used by St. Paul. It is written in 2 Tim. i. 10. It declares that Christ has abolished death, and brought life and immortality to light through the gospel. This is no tautology. It means all that it reads. Christ by His death, and resurrection has accomplished two things. 1. He has abolished death, or as the EMPHATIC DIAGLOTT reads, rendered death powerless. He has rendered that death that came upon the race as the result of the first transgression, powerless to hold any member of the race. If any remain in death, and some will, it is because of their rejection of the great LIFE-GIVER; and that because the death that came by Adam has power to hold them. 2. Christ has brought life, and immortality to light through the gospel. If we accept Christ in this life, we shall put on immortality at His glorious appearing.

St. Paul tells us plainly that, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." The EMPHATIC DIAGLOTT gives the literal rendering of the Greek, and translates it, "Christ died and lived;" and thus avoids the tautology. I am told that the dead here referred to, are the righteous dead. The righteous, evidently, are not referred to in this text at all. The EMPHATIC DIAGLOTT reads, "For Christ died and lived for this end, that He might rule over both the dead and the living." (See Rom. xiv. 9.) Christ is not to rule over the saints either the dead or the living. The following Scriptures prove that when Christ "rules upon His throne," every child of His, who is found at His coming, will be an equal ruler with Him. (Rom. viii. 17. 2 Tim. ii. 12. Rev. iii. 21.) To suppose that immortal saints will need *any* form of government, is sheer folly. Even in this present life, the law is not made for the righteous. (See 1 Tim. i. 9.)



Of those who bear the fruits of the Spirit, it is said, "Against such there is no law." (Gal. v. 12.) Surely we shall not be less perfect in the immortal state than we are here. Rom. xiv. 9. refers to the race. He will rule all nations; both those that are dead, and also nations living at the time He comes. The only exceptions to this general rule are, (1.) the saints who will be joint rulers with Him; and (2.) all those who in this life have had an opportunity to know the only true God and Jesus Christ, and have knowingly rejected both. Christ cannot rule over these nations unless they are raised from the dead; but the mass of mankind will be raised to judgment. (See Rev. xx. 12, 13. Matt. x. 15. chap. xi. 21. chap. xii. 36, 41, 42. John v. 28, 29.) The greek word translated damnation, in the last text, is *Krisis*, and is always rendered judgment in the EMPHATIC DIAGLOTT. There can be no judgment without a trial, and no trial without a probation. The only agent by which Christ will judge mankind is the gospel. (See Rom. ii. 16. chap. xvi. 25, 26. John. xii. 48.) God has declared by St. Paul, that He will give assurance to *all men* that this judgment is appointed, by convincing them of the fact that He raised Christ from the dead. To do this, the death and resurrection of Christ must be preached to all men, by Divine appointment. Millions on millions have died without a knowledge of these great facts, and there are millions on the earth, to-day, who are totally ignorant of the existence of Christ. A knowledge of the truth that Jesus died and rose again *will* be given to every child of our race; for thus the word of God plainly declares, and to *refuse* to believe it, is to reject the plain reading of the Scriptures of truth; and to do that *willfully*, is to forfeit an endless life. We may do it "ignorantly through unbelief," and find forgiveness; but if we knowingly reject the plan of God through Jesus Christ, as that plan is revealed in His word, it will seal our doom for eternal death—a death that knows no resurrection. What reason is there for rejecting this plan? Why should such a plan be repugnant to any professed Christian? Is it because it is less merciful than other plans? Let us contrast the above plan with other plans—man made plans, cheerfully adopted by Christian men and women.

PLAN No. i. Millions of our race, dead and living, have never heard of the true God, of Christ, or of the gospel; and being *unbelievers*, they must, enmasse, be consigned to endless torture, being condemned by a law of which they never had any knowledge, because they never had an opportunity to gain a knowledge of that gospel by which they are judged.

PLAN No. ii. The above class will be raised from the dead, all that die before the second advent, judged by the gospel, of which they never heard a word, doomed to die the second death, and thus, through a Divine infliction of temporary suffering, pass into endless death, be as though they had not been.

PLAN No. iii. All who do not form a spiritual union with Christ in this life, will, at His second coming, be doomed, if dead, to remain dead endlessly, and if living, to go into eternal death; and as uncounted millions, dead and living, have never known that there is a Christ, and have, consequently, formed no union with Christ, all these millions will, when Christ comes the second time, be doomed to unending death. These three plans, every one of them, involve the same principle. They, neither of them, give the God that made us, credit for either wisdom, love, or impartial justice. They all savour far more of man than of God. In them we see the weakness, and frailty of poor fallen humanity: on the other hand, the plan of God bears on its very face, the impress of infinite love, and infinite wisdom, and impartial justice in the dealings of Jehovah with all our race. I am fully persuaded that any plan that charges God, as the three named above do, with a want of love, a lack of wisdom, and a destitution of justice, is wholly man-made.

AMEN.

West Meriden, Conn.

## ELECTION AND PREDESTINATION.

BY ELD. N. H. PALMER.

The relation of Election and Predestination is fully brought to view in Eph. i. 3-14, and its parallel passage, Rom. viii. 28-30.

In his Ephesian letter, the apostle sets out with a strain of praise to God the Father, the foundation of all good, for having bestowed on the apostles and others all such spiritual blessings and appointments as promote and secure holiness and salvation.

These blessings, he tells us, are "*in Christ*," a phrase signifying, either that the recipients are such as are in Christ, or that the blessings bestowed are included in His fulness, as the Mediator; or, rather, as intending to express both these truths.

From a general presentment of his theme, the Apostle immediately mentions its specifications—Election and Predestination.

Before entering further on his line of thought, we will state concisely what we understand, and in what sense we employ these terms.

1. Election is choice—selection; and means a choice of persons, or things, as the case may be, on some special account, or for some specific uses.

2. Predestination imparts purpose, determination, decree before hand. In Scripture it is specially and always applied to blessings or allotments, and not to persons, many or few. It is reprehensible, as is often done, to employ the terms Election and Predestination as *equivalent*. Properly speaking, men are not predestinated; the term is applied only to things—benefits intended for persons, that is, for the election. To this very clear distinction, we shall closely adhere.

In the fourth verse the Apostle affirms the *fact*, the *date*, and the *object* of election: "God hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love."

All the specifications of the plan of salvation are affirmed to be "according to the eternal purpose which He purposed in Christ Jesus our Lord." (Eph. iii. 11.)

Every intelligent and unbiassed reader of the Scriptures must see that in all things—creation, redemption, and providence, God works according to a previous purpose, and all His works are the developments of eternal counsels.

When one is engaged, deliberating some important measure, he determines what means and methods he will employ to accomplish it. When all are resolved upon, relatively arranged and itemized, each specific item, together with the end he has in view, is appropriately termed, "his purpose," "the counsel of his will," "his good pleasure which he hath purposed in himself." Having disposed of each item, in an orderly relation to his general purpose, he carries his measure into effect by employing each appointment in its place, and secures the general result according to the method adopted in the process of deliberation,—"he works all things after the counsel of his own will."

In so far as a knowledge of God's purposes can effect men's interest in time or eternity, they are adequately revealed in the gospel; and the gospel, regarded as a Divine system of means intended to restore fallen men to God, and to conform them to the image of His Son, is the exponent of "His purpose," and its equivalent in meaning.

"The purpose of God according to election," is eternal: "He hath chosen us in Him before the foundation of the world;" and, "We are saved according to His own purpose and grace,

which was given us in Christ Jesus before the world began." (2 Tim. i. 9.)

From those and similar declarations, we are led to the reasonable conclusion that "eternal redemption," (Heb. 9. 12,) which is the genus of all the species we are considering, was adopted, and in Divine purpose completed, antecedent to the creation of the world; and, in the order of thought, at least, the purpose of redemption antedates the purpose of creation, and the physical creation was designed to be both a means of its accomplishment, and the theatre of its display.

We will now consider the *design* of election. This presents two aspects,—one in relation to the elect themselves, another in relation to the human family in general. The immediate design of election, is to secure the personal holiness of the elect in this life, and its ulterior design, their personal salvation in the world to come, as a result of spiritual sanctification.

In verse 4, above quoted the attainment of holiness is the principle idea—"That we should be holy;" but in 2 Thess. ii. 13, spiritual sanctification is named as the means of final salvation: "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth."

But the design of election presents a broader aspect, as it looks to the world at large. In this view we regard election as a gracious purpose to secure, by spiritual sanctification, a high degree of moral qualification, in a body of select persons, to bless the nations and extend the Divine benignity to all the families of the earth. This is apparent in the spiritual history of election. Here we find an illustrious line of elect persons, as, Abraham, Isaac, Jacob, Moses and Aaron, Joshua and David.

These were all public men,—heads of families, and representatives of nations. It does not appear that their election had any primary respect to their personal salvation, but was intended chiefly to constitute them *benefactors*, as is so repeatedly set forth in the declaration. "In thee, and in thy seed, shall all the families of the earth be blessed."

We also find an election of communities and nations into the enjoyment of peculiar and religious privileges, having the same gracious design of securing the redemption of the world by offering suitable facilities for religion, by establishing an institution holding a true theology, and the principles of a pure morality, antagonizing idolatry, and imparting to mankind a knowledge of the true and living God. God's Church took its rise in the facts of election, and both

ideas—church and election—were developed together and are identical. The Church was first to some extent, formulated in the families of the Patriarchs,—afterwards more fully developed in the wilderness by the ministry of Moses and Aaron; and the Israelitish nation constituted God's church for 1,500 years. Under the ministry of Christ and His apostles, the church was perfectly developed in a marked transition from the natural to the more spiritual aspects of the covenant of promise.

In the most specific sense, that body which constitutes the election, is composed of such persons only, as have believed in God, and in His Son. The ground of their election is not referable to any merit, or moral goodness in themselves subsisting; but they are chosen to be made holy, and are predestinated to be conformed to the image of God's Son, who is the Divine ideal of glory, and the pattern of true moral excellence.

This conformity in them is secured by certain specific provisions, or spiritual appointments, ordained as indispensable parts of the plan of salvation, and generalized in the term, "*Predestination.*"

The Apostle exhibits these predestinated means of spiritual sanctification, in a methodical order.

1. "Adoption," (verse 5), a grace now being specially developed in the Christian dispensation, distinguishing Gentile from the Jewish election under the Sinaitic Counsel.

2. Redemption, or the remission of sins, (verse 7), elsewhere called justification.

3. A revelation of the Divine purpose, (verses 9, 10), "the mystery of His will"—that in the ages to come, by a fullness of times, and by different dispensations, "He will gather into a perfect unity all things in Christ, both which are in heaven, and which are on earth,"—the natural and the spiritual; "even in Him."

4. One specific item in the catalogue of predestinated blessings is, all who believe in Christ, secure an inheritance among the elect, or the sanctified. They also receive the seal and earnest of the Spirit, (verses 13, 14), as the guarantee of a lively hope, that, after the resurrection, they shall receive the crown of life—immortality, and the fellowship of their Lord in glory. The means by which spiritual holiness in God's elect is secured are also stated, in Rom. viii. 28-30, as a Divine *Predestination.*

There is a perfect harmony in the two passages. As exhibited in the practical operations of the gospel, the specifications fall under three comprehensive appointments:—

1. Calling; or Christian vocation.
2. Justification; inclusive of a state of moral purity.
3. Glorification; involving the sanctification of the Spirit in this life, and a final participation of eternal glory hereafter.

It is hoped our candid readers have discovered that we have found no scriptural relation between *election* and *reprobation.*

In our search after truth, we have not found the supposed decree of reprobation supported by the spirit and style of the Bible, and we are fully convinced that it rests solely on the gratuitous deductions of the reasoning faculty.

Election we have seen is intimately associated with God's predestination; and by viewing these things in their scriptural relations, election may be acknowledged and loved, while the dark background of reprobation is relieved by the radiance of light and truth.

*Dalton, Ga., April, 1876.*

## JERUSALEM IN GLOOM AND GLORY.

BY WM. H. SPENCER.

[Continued from the last number.]

### THE DESTRUCTION OF THE CITY AND TEMPLE.

As our Saviour was leaving the Temple on the occasion of His lamentation and pronouncing the sentence of desolation upon it, "His disciples came to him for to show him the building of the Temple." They doubtless felt deeply what a sad calamity the destruction of such an honored and magnificent edifice would be. "Master," say they, "see what manner of stones and what buildings are here" (Mark xiii. 1); and pointing out to him the grandeur of the Temple, which contained the gift of ages, of kings and emperors, they urged him to notice "how it was adorned with goodly stones and gifts." (Luke xxi. 5.) The Temple was built with extravagant cost and lavish magnificence. The disciples appeared to have gazed with great admiration upon the beautiful and stupendous structure, and they probably pointed out to our Master the immense size of the stones with which it was built. We are told they were of a size almost incredible. Those employed in the foundations were in magnitude forty cubits, that is, above sixty feet, a cubit being somewhat more than a foot and a half; and the superstructure was worthy of such foundations. There were stones of the whitest marble forty-five cubits long, five cubits high, and six cubits broad, as a priest of the Temple describes them. But notwithstanding the magnitude and imposing grandeur of this structure, worthy of the highest admiration; notwithstanding its apparently enduring character, our Saviour declares to His disciples, with assuring emphasis, that "there shall not be left one stone upon another

that shall not be thrown down." (Matt. xxiv. 6.) Or as Luke records our Saviour's prophetic words, "They shall lay thee even with the ground, and shall not leave in thee one stone upon another." (Luke xix. 44.)

However improbable these predictions may have appeared to the disciples, no prophetic utterance was ever more literally or fully accomplished. In the destruction of Jerusalem at the hands of the Roman army scarcely one stone was left upon another. We learn from Josephus that when the Romans had taken Jerusalem, "Titus ordered his soldiers to dig up the foundations both of all the city and Temple." The Temple was a building of such strength and grandeur that it was likely to be preserved, as it was worthy to be preserved for a monument of the victory and glory of the Roman Empire. Titus was accordingly very desirous of preserving it, and protested to the Jews, who had fortified themselves within it, that he would preserve it even against their wills. He had expressed the like desire of the preservation of the city too, and sent Josephus and other Jews again and again to their countrymen to persuade them to surrender. But an overruling Providence directed things otherwise. The Jews themselves first set fire to portions of the Temple, and then the Romans. One of the soldiers, neither waiting for any command, nor trembling for such an attempt, but urged on by a certain Divine impulse, threw a brand in at the golden window, and thereby set fire to the buildings of the Temple itself. Titus ran immediately to the Temple and commanded his soldiers to extinguish the flames. But neither exhortations nor threatenings could restrain their violence. They either could not hear, or would not hear; and those behind encouraged those before to set fire to the Temple. Titus was still for preserving the Holy Place. He commanded his soldiers even to be beaten for disobeying him; but their anger and hatred of the Jews, and a certain war-like vehement fury overcame their reverence for their commander and their dread of his displeasure. A soldier, in the dark, set fire to the doors, and then, Josephus says, the Temple was burnt against the will of Cæsar.

But God's prophet had said that Zion should "be ploughed as a field" (Micah iii. 12); which was also literally accomplished, for Terentius Rufus, who was left in command of the Roman army at Jerusalem, literally tore up the foundations of the Temple with a ploughshare. Eusebius also affirms that it was ploughed up by the Roman soldiers, and he saw it lying in ruins.

The city also was burnt and destroyed as well as the Temple. So completely was the city laid even with the ground that it had not the appearance even of ever having been inhabited. After the city was taken and destroyed, it is said great riches were found its ruins, and the Romans dug up the ruins in search of the treasures; and thus was the city and temple literally dug up from the foundations.

Such was the utter ruin of Jerusalem, which our Saviour beheld prophetically, and over which

he wept so bitterly. Such was the awful gloom he saw over-shadowing the City of David. Such was the terrible judgment before the Hebrew people briefly intimated in his sentence of desolation. They indeed were days of unparalleled gloom to them.

We have thus, as facts of history, the most literal fulfilment of the signs which the Saviour gave to precede the destruction of Jerusalem. They were actual forerunners and attendants of that great event. No prophetic language was ever more perfectly fulfilled. And if anything is needful to stop the mouth of infidelity and fully establish the Messiahship of Jesus the Christ, it is found in this prophetic-historic account. But it is worth our time and attention to trace this matter a little further, and see how much more particularly and fully our Saviour's wondrous prophecy applied to, and was fulfilled in, that great event in Jewish history.

#### THE ABOMINATION OF DESOLATION, MATT. XXIV.

15, 10.

Said our Saviour to His disciples, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand): then let them which be in Judea flee into the mountains." If it is possible to conceive of any difficulty in understanding these words, it is removed by the parallel passage in Luke (xxi. 20), "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains."

These passages reveal the fact that the besieging of Jerusalem,—i. e., the Roman army standing "in the holy place,"—was the *abomination* to which He referred; and He admonishes every one who reads the prophecies of Daniel to so understand it. Any other application of our Saviour's words, or any other application of the prophecy to which He referred, does violence to the spirit and design of our Lord's discourse—a design which is evident upon the face of it.

A considerable proportion of modern expositors of prophecy would have us believe that our Saviour was depicting the desolating work of Papal Rome from the fifth century onward for 1260 years. But they have not been good enough to tell us how Popery, an abomination on the Italian Peninsula, on European territory, could affect *Judeans in Asia*. When was Popery ever an abomination in "Judea," standing in the holy place, and causing Christians to flee from Jerusalem to the neighboring mountains? They were not to flee until they *saw* the abomination standing "in the holy place." But how could the people in Judea, far from the field of Popery, "see" the Papacy standing in Rome and Europe? The thing is impossible; the idea is absurd. Unless these, and many more, inconsistencies are harmonized, let our Saviour's words be no longer applied to Popery. Let such expositors remember that the persons to whom our Saviour addressed those words of warning, and gave ex-

plicit instruction for their personal safety, passed away from the arena of human action long before Popery came into existence.

But our Saviour's words were fully and literally fulfilled, and hence the question of their right application is forever settled, and settled by the facts of history which cannot be moved, however much they are opposed to man-made theories.

#### THE FLIGHT FROM JERUSALEM.

Jesus said unto his disciples, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let them that are in the countries enter thereinto."

Christ foreseeing the calamities about to befall the nation that had rejected Him, uttered these words for the personal safety of His believing people when those days of vengeance should come. This is their only legitimate application, and their Author never designed they should have any other. And how faithfully his disciples remembered them history amply shows. Indeed it is one of the most remarkable things on record that while eleven hundred Jews perished during the siege of Jerusalem, not a Christian was slain. They remembered their Master's words, and when they saw the abomination of desolation standing in the holy place—when they saw Jerusalem compassed with armies,—they watched for the promised opportunity to escape by flight to the mountains. In the twelfth year of Nero, Cestius Gallus came against Jerusalem with a powerful army, and Josephus says he could have easily taken the city by assault and ended the war at once. But without any just reason, and contrary to the expectation of all, he raised the siege and departed, though some of the chief men of the city had offered to open the gates. This afforded ample opportunity for the escape of Christ's disciples. It is said they fled from the doomed city as from a sinking ship, so that amidst all the succeeding calamities not a hair of their heads were harmed. And thus do we always find God watching and caring for His people.

Any one who has read the history of the calamities which befell the Jews at the destruction of Jerusalem, can but feel the force of our Saviour's words that they were

#### "THE DAYS OF VENGEANCE,

that all things which are written may be fulfilled." These were the days in which were accomplished all the calamities foretold by the prophets as well as the predictions of our Saviour. The Jews had rejected Christ,—had refused to have him reign over them. They had spurned His claims to the Messiahship, and shut their eyes to His miraculous works by which he established it; and finally they crucified Him as a common felon. But "the days of vengeance" finally came. Long pent up wrath at last fell upon their heads, as their rejected Messiah had predicted. Our Saviour wept at the fore-sight of the calamities

which were to befall them: and we cannot wonder that His heart of love was touched at the sight. For it has been truly said, all history cannot furnish a parallel to the calamities and miseries of the Jews during these days of vengeance, rapine and murder, famine and pestilence within; fire and sword, and all the terrors of war without. The Jewish historian, Josephus, might well say, as he did: "Our city of all those which have been subjected to the Romans, was advanced to the highest felicity, and was thrust down to the extremest misery: for if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior upon the comparison." In another place he says: "To speak in brief, no other city ever suffered such things, as no other generation from the beginning of the world was ever more fruitful of wickedness."

#### THE SHORTENING OF THE DAYS.

Except those days of vengeance be shortened, says our Saviour, "there shall no flesh be saved" (Luke xxi. 23.) If these days were to be of long continuance our Saviour intimates that none of the Jews would be saved. The greatness and severity of the calamities which befell them would soon, like a consuming fire, have swept them from existence. Hence, "for the elects' sake" those days were shortened by Divine wisdom and mercy. God would save his believing people. But they could not subsist long in the mountains, whither they had fled, without houses or provisions. God put it into the heart of Titus himself to make a speedy end of the siege of Jerusalem. Some of his officers proposed to him to turn the siege into a blockade, and starve the inhabitants of Jerusalem into submission. But he feared lest the length of time necessary for this would detract from the glory of his victory. This contributed to shorten the days. The Jews also themselves contributed to the same end by their divisions and mutual slaughter, and by burning provisions which would have lasted them many years. Then again, apparently without cause, they abandoned their strongest holds, which the enemy could never have taken by force. Titus himself when viewing the fortifications after the fall of Jerusalem, could but ascribe his success to God. He said, "It was God who hath pulled the Jews out of their strongholds: for what could the hands of men or machinery do against these towers?" But God did not entirely forsake the Jews after their overthrow, for He inclined the heart of Titus to take some pity upon the remnant to restrain the nations from exercising the cruelty that they otherwise would have done. At Antioch, particularly, history informs us, the Senate and people earnestly importuned Titus to expel the Jews from the city: but he declined, and prudently answered that their country being laid waste, there was no place that could receive them. He even declined to deprive them of their former privileges, which he allowed them to enjoy as before. Thus were those days of persecution shortened "for the elect's sake."

[To be continued.]

## ISRAEL AND JUDAH.

BY HELEN ROBERTSON.

BRO. STORRS: For two years I have been thinking a good deal on the doctrine of the future ages; and although I cannot see as you do in some things, still there is much that is wonderfully glorious in the whole arrangement. Yes, and the day is coming when we will all see eye to eye. "Now we see through a glass, darkly; then face to face; now we know in part, then shall we know even as also we are known." Till then may the Lord, even our own Father in Christ Jesus our precious Saviour, enable us to differ in love, meekness, and teachable humility of mind. O for circumcised hearts, and an eye single to the glory of God; "Esteeming others better than ourselves."

"God said unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the Lord of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." God, in the verse before, announces Himself as the great I AM, THAT I AM. Will He change? Never! In whatever that people may act, this memorial is to all generations forever. (See Exod. iii. 14, 15.) How comforting here to think of His character, "with whom is not variableness, neither shadow of turning." Israel has sinned most grievously, but He is the same yesterday, to-day, and forever. "I am the LORD, I change not; therefore ye sons of Jacob are not consumed."

God gave them *the land* for an everlasting possession. Still He told them that it would be worse for them than in Egypt if they disobeyed. There they had the river, and they sowed their seed watering it with the foot, "as a garden of herbs." This land, they were going to possess, "drinketh water of rain of heaven. A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." God led His chosen people into this land, promising the early and later rain, if they obeyed Him; likewise every blessing. But if they disobeyed, there was to be no rain, and they could not water it with the foot; consequently they would perish quickly from off the good land which the Lord gave them. They did sin, and would not obey the Lord. It grieved Him, but He could not turn; and through the prophet Isaiah, we hear Him exclaiming, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken, I have nourished and

brought up children, and they have rebelled against me." "My people doth not consider." Still He calls them "My people." They were so totally corrupt, that God said of them, "From the soul of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." They sinned so that the Lord gave them for a time into the hands of their enemies. And the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes. There they, like the prodigal son, wasted their substance, in a far country. But the Father has not changed, nor allowed the property to be sold. He says, "The land is mine, and I will remember the people, and remember the land." When will He remember them? When they turn to Him with the whole heart. When will that be? When the vail is taken away. *As it is written*, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. When is that to be? When the fullness of the Gentiles is come in. His word still holds good, too, with regard to the land. The eyes of the Lord are still on that land from the beginning of the year to the end of the year; but for what? *To withhold the rain*. If He did not give rain to His own people in their relation, neither will He, nor does He give it to the *usurper*. The people, and the land are still under the curse; but they will come out together. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come." For behold I am for you, etc. Please examine Ezek. xxxvi., and many other portions. There is the land that has "Come the shame of the heathen" so long. But *where* are the people? *Is the word silent on it?* We think not. "Therefore, behold, the days come saith the Lord, that they shall no more say, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries *whither I had driven them*; and they shall dwell in their own land." Where did He drive them? The king of Assyria took them to *Media*. "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Therefore fear not, O my servant Jacob, saith the Lord, neither be dis-

mayed, O Israel; for, lo, I will save thee from afar, and thy seed from the *land of their captivity*; and Jacob shall return and shall be in rest, and shall be quiet, and none shall make him afraid." (Jer. xxx. 8, 10. xxxi. 9.) "And I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first." (Jer. xxxiii. 7.) The captivity remains till God causes them to return. "For thus saith the Lord God; behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." They are to be brought from those places to the mountains of Israel. Ezek. xxvii. 11., to the end.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . A new heart also will I give you, and a new spirit will I put within you," etc. Here the new covenant is made with them for the first time: or, rather, they are bought under it. "I will save you from all your uncleanness. And the desolate land shall be tilled. And they shall say, This land that was desolate, is become like the garden of Eden. And I, the Lord have spoken it, and I will do it." "Thus saith the Lord God; I will yet be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." (Ezek. xxxvi.) O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable!

"The hand of the Lord was upon me, and carried me out into the spirit of the Lord, and set me down in the midst of the valley which was full of bones; . . . Behold they were many in the open valley, and, lo, they were very dry. . . . And He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." They were so dry, Ezekiel did not know whether they could live. "O ye dry bones, hear the word of the Lord; behold I will cause breath to enter into you, and ye shall live: . . . and ye shall know that I am the Lord." Ezekiel prophesied as he was commanded, and the bones came together, and sinews and flesh: but no life yet. Again he prophesied, by the commandment of the Lord, and the breath came into them, and they stood upon their feet, an exceeding great army.

Who are these all, who are in such a dry state in an open valley? "Then He said unto me, Son of man these bones are the *whole house of Israel*," which are now saying, our bones are

dried, and our hope is lost, and we are off for our posts. "O my people, I will open your graves, and bring you," where? "into the land of Israel." There the laud and the people are to receive showers of blessings together. Is this in the past, or in the future? I think all will admit, in the future. Then the *whole house of Israel* is still in the place where God drove them in the cloudy and dark day. Thence they are to be taken, directly to the land of promise.

Further: the prophet is told to take two sticks, and write on one for Israel, the other for Judah. What does He mean by these? "Say unto them, Thus saith the Lord God." (O how many Thus saith: the Lord God there are!) Therefore let us approach reverently. O that the Divine Spirit may guide us into all truth "Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Again, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations." "And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them forevermore."

It may be asked, where, or when are Joseph's blessings to come, which the mighty God of Jacob was to give him unto the uttermost bounds of the everlasting hills? We answer by asking another: Is all fulfilled, or are there ages to come? We have only looked at the Old Testament proof, and think yet, perhaps, to draw many thoughts from the New on the subject.

My article is long, because I have fully written out many texts; but they are so precious, every one of them that I don't dare apologize. The word of God is so much more powerful than any of man's workings. "He giveth more grace." O for more and yet more of it, and a disposition to learn of Him who is meek and lowly in heart. When He appears we shall be like Him, for we shall see Him as He is.

When all this is accomplished to Israel and Judah, as it will be, how beautifully the words of the poet will come in:

"Take boughs of goodly trees, the joyous palm,

The willows of the brook, and keep the feast,

The mourner's wounds are healed with oil and balm,

The captive's tears are dried, her sorrows cease;  
Rejoice with praise: let harp and cymbal tell  
How goodly are thy tents, O Israel!

"As willows spring beside the winding stream,  
So shall thy children's offspring flourish now;  
Thy long captivity's become a dream—  
A sweet memorial is that willow bough  
Of all thy sorrows, of that *tear-sleeped* bread,  
On which, by Chebar's stream, thy soul was fed.

"Planted in Canaan's fruitful ground,  
Her stream shall nourish thy spreading root;  
On thee no yellow leaf shall e'er be found,  
For Hermon's dew shall feed each verdant shoot.  
*What hath Jehovah wrought?* the nations cry;  
"Great things for us!" the ransomed tribes reply."  
*Waukesha, Wis., 1876.*

### THE WHITE STONE.

"To him that overcometh will I give to eat of the hidden manna, and will I give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."—Rev. ii. 17.

In primitive times, when travelling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they travelled again in the same direction. While it is evident that these stones were required to be privately kept and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom, in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it; a pledge of my friendship, sacred and inviolable, known only to himself."

A rebel to God is a slave to all beside.

### THE EVERLASTING GOSPEL.

BY ELD. JOSEPH CHAPMAN.

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell upon 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 is come: and worship him who made heaven and earth, and the sea, and the fountains of water."—Rev. xiv. 7.

The popular teaching in christendom is that the gospel will expire with the present age, and be no more proclaimed to sinners. In reply it is asked, Where is there a single inspired text which clearly and necessarily proves this assertion?

Some of the best biblical students believe that the scene here stated with all others delineated in the book of Revelation, after the first three chapters, is still in the future, and not to be reached in this age, but in "the ages to come." There is much to sustain this view. It is at least deserving prayerful thought.

The present passing events are eminently significant as a wonderful gospel movement, not of man's devise, but of God.

"Another angel" (messenger)—is suggestive that this is not the first angel: others had gone before with this message. Through satanic influence and human tradition the message had been perverted so that now it is not the whole gospel, but defective in theory, simplicity and power for good. By the craftiness of men what remains of the gospel has very generally been made subservient to the selfish purposes of man. It is made a thing of merchandise, as foretold by the apostle, and put beyond the means of the poor, who so much need its consolation. Hence the apparent necessity of another message with the pure, simple, original gospel, the Holy Ghost again attesting its divine origin. A gospel not only pure, but proclaimed under circumstances to reach the greatest want of the most ready masses, and not designed exclusively for a favored few who could afford to worship in costly temples with rich adornments, pleasing associations, and splendid intellectual entertainments. Once more the "angel flies through the midst of heaven," and the glad tidings are made world wide and as free as the vital air to those who dwell on the earth. Strange providence! No mortal ken could see how, but behold it has come to pass, and again it is true, "The poor have the gospel



preached unto them." Even "now is the accepted time, now is the day of salvation."

"*Saying with a loud voice.*" Emphatically to arrest attention, to awaken and alarm a careless, deluded world, and the sleeping virgins. "The Bridegroom cometh, go ye out to meet him."

"*Fear God.*" Who is like him, "glorious in holiness, fearful in praises, doing wonders?" Submit, consecrate all to him. Believe, trust in him with unlimited confidence. Short of this entire, unconditional consecration and confidence all attempts to serve and please God must be a self-deception and fallacious. Faith accepts the promises of God as an inheritance, claiming all that is promised. Hope expects all that Faith claims, all flowing to us through Christ while we believe, love and serve him with a filial fear, which is "the beginning of wisdom."

"*Give glory to God.*" God claims the glory which is his; he will not give it to another. It is at this point that poor selfish humanity arrays itself against God after the manner of "the father of lies." This is the great rebellion that was introduced into Paradise, and has continued through the weary ages of the past six thousand years. Nothing revealed in sacred truth is more sure than that this revolt under the leadership of Satan will be overthrown in God's good time, "that where sin abounded, grace might much more abound." Multitudes of the professed disciples of Christ, even very many who claim to be the spiritual guides, and under-shepherds of the flock of Christ, are evidently eager for the glory and honor which belongs to God only. They seek and accept honored and sacred titles. They claim that their various organizations which each is building to his own liking, in vigorous competition with others, is God's kingdom which they are employed to build up here in this world, notwithstanding Christ said under the most impressive circumstances, "My kingdom is not of this world." The patronage and support of wealthy and honorable worldlings is eagerly courted. Hence splendid places of worship with costly adornments, popular ministers with enormous salaries, and delightful music, are deemed indispensable. What is all this, and much more in the same direction, but "strife and vain glory," serving to self-deception? Verily it is not religious but worldly prosperity. It is vain pride and boasting true to the Laodicean type. "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This is man's way. How different from God's way, even though it be in His name! Inspiration records

God's plan thus, and then assigns the reason, that God might be glorified. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are: that no flesh should glory in his presence." (1 Cor. i. 27-29.) "The Lord of hosts hath purposed to stain the pride of all glory" that is merely human. "He that glorieth let him glory in the Lord."

"*For the hour of His judgment is come.*" If so, this must be the last gospel message of this age, or "times of the Gentiles," before "the day of the Lord or ushering in of the judgment age next succeeding this. Thus it ever has been; mercy has preceded judgment. Righteousness and judgment are the habitation of His throne." The present message is very peculiar in its instrumentality and effects. It must serve as a telling rebuke against a popular worldly religion sustained mainly by means of the learned clergy induced by ample salaries. It is doubtless true that fallibility belongs to all that man puts his hand to. The way to be saved from "the wrath to come," through Christ, only by faith, is made very clear, and a powerful and salutary effect which is too evident to be controverted. What next? In the divine order it will probably be judgments. Thus only will the tares be finally removed out of Messiah's kingdom when he shall sit upon David's throne, "to order and establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." In this "time of restitution which God hath spoken by the mouth of all his holy prophets since the world began, it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among his people." (Acts iii. 21-23.) Mercy if they will, judgment if they will not.

"*Having the everlasting gospel to preach.*" Everlasting—without end, and never to pass away as a useless arrangement, and no longer needed as did the ceremonial law. The gospel belongs not only to the present, but the future administration of God. "The mercy of the Lord is from everlasting to everlasting." Such love overflowing in mercy for ever, will seek and find its object "through Christ Jesus." The everlasting gospel will ever be the instrumentality conveying the tidings of salvation through Christ to all, "to every nation, and kindred, and tongue, and people." In the nature of things it must be. God is no respecter of persons, but merciful, just, and

holy, providing for every possible want of the creatures he hath made. Those "redeemed unto God," and gathered out from the Gentile nations during "the times of the Gentiles" (Acts xv. 14) as "priests and kings unto God," will be the bearers of this message "in the ages to come," as saith the Holy Scriptures. "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Eph. ii. 7.)

Mark the harmony of this divine arrangement. An everlasting gospel embraces the idea of an unending, abiding priesthood on the part of Christ our merciful, sympathizing High Priest. Such is the fact as most clearly revealed, and yet very generally most strangely disregarded. "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedec." (Heb. vii. 21.) Christ as both Priest and King changeth not. "Jesus Christ the same yesterday, to-day, and for ever." (Heb. xiii. 8.) Now Christ is seated on the throne of the universe, as he saith, "All power is given unto me in heaven and earth." (Matt. xxviii. 18.) The same fact is stated in his promise to one of the seven churches, "He that overcometh will I grant to sit with me in my throne even as I also overcome and am sit down with my Father in his throne." (Rev. iii. 21.) Here most clearly is the kingdom of the Son is to deliver up to the Father." (1 Cor. xv. 24.) When he shall take his own throne as the Son of David, according to both the oath and promise of his Father. See Psalm eighty-nine, third and fourth verses. A mediatorial kingdom is unheard of in the Scriptures. Like much else taught as sacred truth, it is a mere human device. The promise and oath to David is confirmed by Gabriel to the virgin Mary. "And he shall be great, and shall be called the Son of Highest, and the Lord God shall give 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.) The honest enquirer after truth will admit at once that the throne of David was not a figurative or spiritual throne in heaven or elsewhere, but a real literal throne on earth. No less literal and real will be the throne of Christ, "the Prince of Peace," on the "new earth in which dwelleth righteousness," in "the age to come" (2 Pet. iii. 13.) In this new and glorious economy our Lord's long misunderstood prayer will be answered to the very letter, and heaven's high standard of purity shall be a verity over all the earth. Then "sorrow and sighing shall flee away." (Isa. xxxv. 10.) Such has been and still is the prayer of all saints, and such their blessed hope.

Newark, N. Y.

## EXPOSITION OF HEBREW TEXTS.

BRO. STORRS: Since you have expressed your approval of my feeble contribution to your excellent magazine, and since some of your readers, among them Bro. Bishop, sent me word to the same effect, I send you again a few thoughts on Bible topics.

Without further introduction I return to the portion of Scripture which I have considered in my last communication. Besides the important Messianic passage, the prophecy of Jacob concerning the glorious Shiloh, the King Messiah, this chapter, the forty-ninth of Genesis, is most interesting an account of the beautiful, exalted and prophetic poetry contained in it.

This chapter and the next conclude the book of Genesis, the oldest of all histories. How admirable and imposing is the picture with which we are presented. Arrived at the close of his earthly pilgrimage, the father of the tribes gathered together his children to make known to them what shall happen to them "in the latter days," and, rousing all his energies, pours forth a strain of inspired song, full of force and tenderness, full of sublimity and pathos. To enter, however, into the spirit of these, the last words of Jacob, we cannot avoid connecting them with other striking passages of the word of God. We must not separate the blessings of Jacob, the patriarch, from the blessings of Moses, "the man of God." Both are great national poems; both are the out-pourings of the same spirit; both are delivered on most solemn occasions; and the one illustrates and lends additional interest to the other. The dying father foretells the destiny of his children whom he loved, and who, he knew, would grow up to a great nation. Moses, the leader and law-giver, just on the borders of the promised land, which he was not permitted to enter, sets forth the state of those whom he taught and led so faithfully; and admirably is the language of each of these divine poems to the circumstances. In the calm and dignified exordium of the one, we recognize the voice of the patriarch shepherd:

"Assemble yourselves and hear, ye sons of Jacob; and listen to Israel your father."

In the glowing and sublime address of Moses we hear the powerful leader of a nation, calling to their minds the glories of the past, and impressing them with the sense of their responsibilities in the future. What a sublime burst of poetry:

"Jehovah cometh from Sinai and shineth to them from Seir;

He beams forth from Mount Paran, and cometh from the holy myriads ;

From His right hand fire law (He gave) them."

From the comparison of these two poems we see also the richness and copiousness of the Hebrew imagery. To show this I will select the blessings bestowed upon Joseph in each of them. Upon him, his beloved son, the dying patriarch expended his choicest blessings, comparing him with a fruitful bough growing by the side of a well, boughs that step over the well, and giving him

"Blessings of heaven above, blessings of the deep that crouches beneath ;  
Blessings of the breast and the womb, . . . they shall be upon the head of Joseph,  
Upon the crown of the head of the prince of his brethren."

Moses felt the beauty and sacredness of this special benediction of a loving father, therefore he adopted some of its terms :

"His princely power is a glory unto him, his horns are as the horns of a unicorn ;  
With them he shall push the nations, together the ends of the earth,  
And they (are) the myriads of Ephraim, and they (are) the thousands of Manasse."

I have just touched a few of the features in these divine poems, and only observe that,\* as "there is none like the God of Yevhurun," so there is no earthly poetry which can be compared with the sacred songs which describe so well His perfection and his glory. We cannot dismiss this subject, however, without saying that those glorious blessings, pronounced by Jacob and Moses upon the head of Joseph, have mostly been fulfilled. Ephraim was called the beloved son of Jehovah, and was the tribe of royalty among the ten tribes that separated from Judah. Ephraim, after having been carried away into Lalah and Habor, etc., spread, no doubt, over the world—its boughs stepped over the wall—and thus inherited the everlasting hills, and enjoy the sweet fruit thereof. Though I think, a stock of Ephraim is still somewhere preserved pure and unmixed with other nations ; yet, the bulk of this tribe is surely the greater part of the Anglo-Saxon race whose very features, and many of their habits are Israelitish.

But pardon me, dear brother, I swerved entire-

\* Some readers may think it strange that my translation differs widely on some points from that of the Common Version, and may doubt its correctness ; such I refer to the Hebrew-English Dictionary of Gesenius which is, I think, the easiest accessible to the general Bible Student.

ly from the subject on which I promised to write ; I will, however, return to it at once. There is a passage which by the omission of a little mark in the translation, has misled the whole of Christendom to understand and believe just the reverse of what God said in so plain and simple a language that it is astonishing how it was possible for so many great scholars and earnest Bible readers to err, and this, too, for many centuries. I refer to the first chapter of Isaiah, verses 18, 19 and 20. After the princely Scer, in the name of Jehovah, boldly tells the people of their rebellion, their iniquities and their corruptions, so that "from the sole of the foot even unto the head there is no soundness in it," and so forth ; he continues, "Come now, and let us reason together, saith Jehovah ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land ; but if ye refuse and rebel ye shall be devoured with the sword ; for the mouth of Jehovah hath spoken it." Thus we find it in our common version. Now, I ask every candid reader, whether the two last verses are not entirely contradicting the first one? Let us see. God says to his rebellious people: Come, let us reason together. The word here translated *reason* is, in the original Hebrew, "Yicnah," which means a controversy, or a plea of a certain case before a tribunal ; but, no matter about the word. What is the reasoning? One party says to the other: Well, my friends, however great your wickedness may be, however deeply and sorely you may offend me, no matter, I will make it all right ; I will whitewash you, and you will be as white as snow and wool. The other party does not answer at all ; why should they? Could they find a more lenient, a more gracious judge? And indeed, so Christians understand and believe it. But, is it possible that "the righteous Judge of all the earth" should say to the wicked that He would, without any condition—for no condition is here mentioned—wash the blood red stains of the sinner and make them as white as snow? Let us see whether the Spirit of God meant it so. The following two verses do not only not sustain this view, but flatly contradict it ; here Jehovah is represented as the stern relentless judge. He says to the people that if they be good and obedient they should enjoy every good thing, but if they be rebellious He will punish them severely ; they shall be devoured by the sword. Is it not astonishing, as I said, that no one of the great and the learned among Christians never observed the conflict between these verses?

The fact, however, is, that all have been mis-

guided by the wrong translation of some words, and the omission of some marks. The correct reading of the passage is this: "Come, let us plead (together), says Jehovah; if your sins be as scarlet, shall they be as white as snow? If they be more red like crimson, shall they be as wool? (No;) if ye be willing," and so forth.

The little Hebrew word "*Im*" occurs four times in these three verses; and strange enough, the first two King James' translators were pleased to translate "*though*," while the latter two they correctly translated with "*if*." Then they misplaced the word "*shall*" twice in the first verse, and omitted the interrogation marks after the two sentences in that verse.

I hope that I have expressed myself clear enough that every reader of the EXAMINER will understand and see the truth and the harmony in this passage of the inspired writer. This princely prophet and seer shall, the Lord willing, be the subject of some further examination; at present I bid you my most sincere God bless you.

Your Brother in the hope of Israel.

G. R. LEDERER.

New York City, May, 1876.

P. S.—Please correct the word *Dukelos* on page 248, 2d column, third line from the bottom upward, and make it *Onkelos*. I would be ashamed if any reader who knows something of Hebrew literature should see the blunder.

G. R. L.

## LETTERS AND EXTRACTS.

FROM T. J. WOODROW.

TO ED. EXAMINER: The paper, print and logic of your EXAMINER for April, are all truly admirable. Your answer to the first question of W. H. Whitman, regarding immortality, is exactly agreeable to my understanding: the first I ever saw in print, except in the Bible. At last spring's Iowa Conference, I expressed about the same views, but some were not disposed to accept them; as our brother remarked: "I expect to be so immortal that God himself can't kill me!" We may always expect to depend upon the *sustaining* care of our kind heavenly Father, "who only hath immortality," for life and immortality: and well may we depend upon his ever *sustaining* love; for "death" cannot separate us from the love of God; and we "live and move in him," and we need not expect to be able to live and move out of him. The *healing* and *refreshing* power of the "Tree of Life" (whether literal or figurative) indicates that immortality is *derived* and consists in the absence of disease and

the endless *preservation* of life; like the angels we must have "food."

The "last Adam" will reproduce the race of the "first Adam" and reconstruct the physical, mental and moral constitutions of all; and in this reproduction and reconstruction he will remove every physical, mental and moral defect; and thus he will "heal the broken hearted" give "sight to the blind, hearing to the deaf, life to the dead," and "enlighten every man that cometh into the world." Hence, he is commonly called the "Great Physician" of sinners; and he so speaks of his mission to the sinful world. According to the common notion that the most of mankind will be finally lost in their sins, he is not a very successful physician! But I think he will not lose a patient; his medicine will cure every time.

It may be objected, however, that the remedy must be accepted, or the medicine must be taken, before a *cure* can be effected; that the sick are not cured when they *refuse* the medicine. At the first thought, this seems to be a valid objection, but let me ask, why would or does a man languishing upon a bed of distressing pain and disease refuse an offered remedy? If he knew that the medicine was adapted to his case and would relieve his suffering, would he then refuse? No, he would not. His refusal must be based upon his *ignorance* of the healing power of the medicine, or his disease has driven out his reason and blinded his understanding; in which case we would not let him be judge, but our benevolence would adopt means to apply the remedy to the disease. In other words, when a sick man refuses a proper remedy, it indicates an *un-enlightened* mind.

Now, to make the application: Would not a sin-sick man's refusal of the Divine remedy under the treatment of the Great Physician be caused also by ignorance? If he was properly *enlightened* would he refuse the remedy that would ease his pain, save him from his disease, and give him "rest?" When the "true Light enlighteneth every man that cometh into the world," will not, "every man" know that the offered remedy will cure his disease? and what could possibly induce him to refuse? If ignorance is the cause, and refusal is the effect, it is evident the cause being removed the effect will be removed also; for I cannot conceive of any effect without a cause. I presume it will not be denied that, according to the Scripture, Jesus Christ, the Judge of "quick and dead," through his administration over the children of men, will remove the *ignorance* of the world.

The Father hath given him all judgment "that

all men should *honor* the Son as they (should) honor the Father. When thy judgments are done in the earth, the inhabitants of the world shall *learn righteousness*. The *knowledge* of the Lord shall cover the earth as the waters cover the sea. All the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before him; for the kingdom is the Lord's and he is the Governor among the nations. All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him. Look unto us and be saved. . . I have sworn by myself. . . that unto me *every knee shall bow and every tongue shall confess*;" and "*say, in the Lord have I righteousness and strength; . . . unto him shall men come, and all that are incensed against him shall be ashamed*." (Isa. xlv. 22-24.)

He being judge of "living and dead," common sense dictates, and the above citations show, that the design of his judgment is the same for the both living and dead; hence it is said, "*they upon earth shall eat and worship; all they that go down to the dust shall bow before him; and all shall be ashamed*." *Shame* is the exhibition of moral light and life, and is one of the essential means appointed by Divine grace to turn sinners from their sins.

Now if, according to the above positive declarations, "every man" shall be truly "enlightened," then it must be evident to all that this will "take away the sin of the world;" for ignorance is the cause of sin. A bitter fountain will produce bitter water, but the pure fountain of Divine light cannot produce the corruption of sin. Absolutely speaking, there is no such thing as "*willful sin*," or "*sinning wilfully*;" this is only a relative expression. Man being a creature of influence, and acting according to choice, he must do according to the influence brought to bear upon his *understanding*, and choose what is desirable and what will bring happiness. Now, I say, unless it can be shown that sin is desirable to an *enlightened* mind, and will bring happiness to the same, it cannot be shown that one soul will commit sin; that one of the many that are *sick*, will refuse the *remedy* when "that true Light enlighteneth *every man* that cometh into the world." Unless it can be shown possible for one enlightened mind to take *pleasure* in sin, and actually choose the consequences, it cannot be possible for one of the world, enlightened through Jesus Christ and brought to "the knowledge of the truth" to take pleasure in sin, and refuse the remedy of his "loathsome disease." If sin appears to be

desirable to some, or if some seem to "sin wilfully," rest assured that ignorance is the cause, and not enlightenment. Our Saviour will save the world from their sins by saving them from their ignorance. True, it is said, "If we sin wilfully after we have received the knowledge of the truth," etc.; seeming to indicate that *we* now have the knowledge of the truth, but it must not be pressed too radically; for, it is also said, even by one inspired, *we* only "*know in part*," and "*we walk by faith and not by sight*." If the knowledge of the truth spoken of above is complete and absolute, how can we obey the injunction, "*Grow in grace and in the knowledge of the truth*?" That which can grow has not its growth and is incomplete, and I do not believe one sinner will be cast off forever in an *imperfect* knowledge of God's love. O the depths of infinite wisdom! How sure is His plan, how certain is His purpose, and how strong is the arm of His salvation! Then the will of God shall be done in earth as it is done *in heaven*, as we pray and believe. If there has been a wilful sin committed in heaven, that has consigned one of heaven-born to an endless death, then this may be possible when the will of God is done in earth *as in heaven*! Then He shall see of the travail of His soul and shall be *satisfied*. As He desires the salvation of all, and takes no pleasure in the death of any, He cannot be satisfied short of the accomplishment of His desire and pleasure, and while sinners lie prostrate in the dominion of an endless death.

This is submitted in the spirit of kindness and truth; and may it find you rejoicing in the Love of God.

Altoona, Iowa, April, 1976.

FROM A. W. BOGART.

My faith was never stronger than now. I am trusting in Christ my Redeemer. I have been of late under some trials; but trials make faith grow stronger. I am connected with the people that call themselves "Adventists," looking for Christ's speedy coming; but, on account of my belief in the Divine Scriptures, some do not fellowship me. The Pastor of the church, that I was laboring with, does not like my interpretation of Scripture; and he has done all that he could in his sermons, (to my mind) to disfellowship me from the church. The church has taken no action on it yet. But the Pastor says, he cannot preach to some that do not believe what he preaches. So I think it best to leave them, under such circumstances, that they may not be trammelled. I left a nice Sabbath-school, and it was getting interesting. Since my leaving, it

has declined some. I felt very bad in leaving the children, for I took an interest in them, and in fact it seemed to be my place to work; and now I have no prominent place to go to.

My Bible is my guide to the promised land; and Jesus says that He is with us by His Holy Spirit unto the end; so I shall take courage and hold on until He comes; for I do not want to stumble over that stone, as did the house of Judah. But we read He was "a rock of offence to both the houses of Israel." If the Anglo-Saxons are the lost tribes, let us be careful when Christ comes that we may know the time of our visitation. I am looking for Christ the Saviour of the world. He came to save man; and if the devil gets nine-tenths of the world, I do not see how He will save it, and be the conqueror. But I can see the beauty in the reign of Christ on the earth in blessing the nations through His wife (or Church, as it is called). Then the saints will judge the world; and they will do greater things than they did when Jesus was with them the first time. O how it cheers my heart to know there is eternal life for all who will serve and obey Him.

San Francisco, Cal., 1876.

FROM MARTHA A. HAUSE.

BRO. STORRS: It is some time since I have written you. Not because I have lacked interest in your Magazine the EXAMINER, for I think my interest has *increased* with each number since first I took it. Many of the articles I read twice, some three and four times,—those of Mr. Dunn among the number. How much good they contain for a hungry soul. "The brooding of the Spirit," and "The Dark Genesis of Life" by Mr. Rotherham are *most excellent*. They have such a sweet, *deep, hidden* meaning, that it takes more than *one* reading to get at the kernel.

Many thanks to brother Lederer for his article. I think a correct knowledge of the Scriptures in the language in which they were originally written helps greatly to the true and profitable understanding of them. Hope he will give us more of the same kind. His remark, that he believed this glorious time was near at hand, (the coming of the King, the rightful heir of David's throne,) warms my heart. In 1 Thess. v. 24., and in 2 Pet. iii. 10, both Paul and Peter say, "The day of the Lord will come as a *thief* in the night." I have read them many times, but never till very recently noticed so much that it says, the day shall come as a *thief*. In other places, Christ says, *He* will come as a thief. But may not that *day* be gliding noiselessly in upon us now? Are not the Gospel and Millennial Dispensations in-

*terlapping*, as the Jewish and Gospel did at Christ's *first* advent? It seems so to me. That day will not come as a thief to the true children of God, for they are *looking* and *watching* events as they transpire, *knowing* that the time is near, as we wait, and look, and long for the morning. May the Lord enable us to "stand" with our "loins girt about with truth, and having on the breast-plate of righteousness," with our "lights burning," "that when He cometh and knocketh" we "may open unto Him immediately."

I have been much interested lately in reading what is said about the "Cherubims" that covered the Mercy-seat, (God's meeting-place with man). Their faces were turned inward, (as if one looked forward to the crucifixion, and the other *from* it). They were just of a size. Is it not significant? Does it not signify that the Jewish and Gospel Dispensations are of equal length? I was reading the other day, (but cannot refer to the passage now,) where the high-priest never wore his *glorious* garments in sight of the people. May that not signify that Christ will not appear in His glory *first*, but will come perhaps as a thief, and the world will not see Him, and afterwards appear in His glory? If proper, should like your opinion much.

St. Paul, Minn.,

216 Iglehart St., May, 1876.

ELD. N. H. PALMER, Dalton, Ga., writes: The EXAMINER for April is rich in interesting matter—if possible, better than usual—so much that is suggestive: communing with it quickens me—helps me—inspires me. Would that all the Lord's people were (such) prophets. Your articles on the "Anglo-Saxons" are of special interest to my mind,—they are intimately connected with prophetic interpretation, and the future fortune of the nations. Through you I formed some valuable acquaintances. I have come to admire Henry Dunn,—to love Dr. Leask, and delight in the visits of several others whose power and spirit refreshes me. Hoping I shall be permitted to commune personally with yourself and them in the peaceable kingdom of our common Lord, I give you "God speed" in your great work.

GEO. F. KERR, Avon, Ill., writes: I have embraced the teachings of the BIBLE EXAMINER, and have commenced advocating the same, and mean to do all in my power to advance the cause of truth. I am very poor, and have nothing to work with; if you can send me something it will be thankfully received. I would send money if possible. I am a cripple and unable to labor. The Lord knoweth what I need, and I think I can do some good.

FROM J. L. KNAPP.

BRO. STORRS: I appreciate the BIBLE EXAMINER, and enjoy the reading of it much. As soon as I get through with each number I deliver them to other brethren who are examining these great truths.

In the winter the Adventists held a conference in this place. At that time Dr. Mathewson, formerly of Sandy Hill, N. Y., after that, of Buchanan, Mich., preached in the place. While delivering his message, he said, "Geo. Storrs says, They that walk in the narrow way here, will be kings and priests over there. But those who do not walk in the narrow way here, will lose the chance of being kings and priests over there, but they will all be saved over there."

I spoke low to a Bro. sitting next to me and said, "That is not correct." The news went to Eld. M., as soon as he closed, that I denied the statement. He made his way to me as soon as he could, and said, "What I said is true, Knapp." I told him he was mistaken. He said, "I aint; I read it in his paper to-day; and an article in the same paper from you endorsing the same thing. Here are those that heard me read it." They were called up and affirmed. He said, "Now will you believe it?" I said, "No sir, not until you read it right, and tell it right. But if you will find any such statement as you have made, and show it to me, I will come before this congregation and make a confession that you are right and I am wrong." He said, "I will do it." But he did not do it, or speak to me again, although I attended steady. He referred to No. 8 of Vol. xix., Answers to questions on Matthew and Luke. This same man is the one who has driven Bro. Dibble, of San Francisco, to love these truths more, and other brethren there, I have no doubt. He said, "I once thought Geo. Storrs a smart man, and a good man, but now I think him a little cracked." He complained that "this doctrine of future probation is spreading, and has found its way to this coast." He ought not to think that all men on this coast will submit to the dictation of a pope, as to their faith.

I am glad men will think and speak for themselves. There are plenty of men who would be dictators if they could; and they have come to this coast. So the good and the bad come to this beautiful climate. God is good and smiles on this country, which is as near *paradise* as it can be with the curse resting on it. Times are, and have been hard, but begin to improve. Crops are fine.

*Santa Clara, Cal., May, 1876.*

NOTE BY THE EDITOR.—I am glad to hear the

truth has become of importance enough in California, to stir up somebody there. Opposition will help to bring it into notice, even if it is by misrepresenting our views; which, certainly, Eld. Mathewson did.

MRS. LIDE WHITE, Lewiston, RI., writes: I have been a reader of your Magazine for two past years and think it excellent for unfolding Bible truth. There are a number of subscribers for it in this place. Of course, sectarianism is its enemy; and people are warned against it as a dangerous heresy; but the time has come when thinkers are thinking and reading for themselves; and the more there is said against it the more disposition free people have to know what the teaching of it is; and when they get a taste of the Divine truth contained in the EXAMINER they are sure to see its pre-eminence above the popular teachings. May the blessed Jesus spare you for the work for which he has called you till He comes.

ELD. J. LEWIS writes from Otter Creek, Ill.: I wish to let the friends of our blessed Gospel of "the ages to come" know that I am well and rejoicing in hope of soon seeing Jesus our Life-giver. I am holding meetings alternately at Otter Creek and Coon Creek, on the Illinois River; where the glorious Gospel of the kingdom and ages to come has never been proclaimed; and if some brother would come this way and join me, I think much good would result. My Post Office address is Grafton, Ill. I am glad to see opposition against the doctrine of the ages to come, as it tends to set people to examining the subject, and will increase the subscribers to the BIBLE EXAMINER. All that I have seen and read in opposition papers confirms me more and more in the doctrine advocated in the EXAMINER. Let us be patient and cultivate love one to another; for the Master will soon come with his reward with him.

G. P. BLACKWELL, Salem, Me., writes: I have read the EXAMINER a year with deep interest, and with an unprejudiced mind. I have compared its teaching with the Bible, faithfully; and I do believe you are on the right track. Since I commenced reading the EXAMINER the Bible has become a new book to me as well as to others who have read it. I feel to praise the Lord, and rejoice in his salvation, knowing He is really a God of Love, as I never did before. I bid you "God speed" in your labors of love; and I desire to do what I can to help spread the glorious truth which I believe you are rightly dividing. Yours, in hope of the promise.

WILLIAM SUNTER, Everton, Ont., (Canada,) writes: I am extremely pleased with the EXAMINER and the Christian spirit as displayed by its Editor. Would that the world was moved by such a spirit. The EXAMINER for April is replete with valuable matter, The Editor's article on a "Better chance cannot fail in impressing most minds. The article from the pen of Henry Dunn is a masterly and succinct exposition of a very important subject, and expresses almost exactly what to my mind has long seemed the truth.

IF YOU PLEASE, MAKE ME A CHRISTIAN.—I well recollect, in the course of my labors, a poor Hindoo youth, who followed me about the garden at the school, asking me to make him a Christian. I said "It is impossible, my boy. If it is possible at all it is possible only through the Lord Jesus Christ to make you a Christian. Pray to him." How well I recollect the sweet voice of that boy when he soon came after me, and said, "The Lord Jesus Christ has taken his place in my heart." I asked, "How is that?" He replied, "I prayed, and said, O Lord Jesus Christ, if you please, make me a Christian! and he was so kind that he came down from heaven, and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if you please, make me a Christian!" Can you say that you have a similar appeal in your spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—*Rev. Dr. Boaz.*

#### LETTERS RECEIVED TO MAY 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.

Abby A. Perry, Eld. S. W. Bishop (2), D. B. Salter (2), B. Gifford, N. D. Wight, H. C. Smith, Wm. Sunter, Eld. J. Blain (2), Henry A. Truger, Mrs. R. Brinkerhoff, Lucy E. Watson, J. L. Knapp, John W. Adams, Chas. Hope and C. E. Miner, J. Fondey, M.D., Martha A. Hauser, R. E. Tyrrell, Sarah A. Myers, T. W. Woodrow, J. R. Shaffer, Helen Landis, M. A. Dutman, Charles Angle, H. Brittain (2 parcels).

#### PARCELS SENT TO MAY 25.

Mary E. Benham, B. Gifford (by Exp.), N. D. Wight (by Exp.), W. F. Bryant, Wm. Sunter, Eld. J. Blain, W. A. Barnes, Wm. Lindsay, Chas. F. Van Meeter, M. A. Butman, Chas. Angle (by Exp.).

Any person who has sent me money by mail, and has not seen his or her name in our

list of "Letters Received," will confer a favor on me to state *when* mailed, and *how* much. Some, I know, has never reached me.

GEO. STORRS.

#### 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.

#### 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

TRACTS:—I can no longer supply calls for "BIBLE EXR. TRACTS." I have not funds to print more, and what I had are exhausted. Twenty dollars are needed to reprint an edition. If that sum is furnished they shall be put to press immediately.  
GEO. STORRS.



# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

THE BIBLE EXAMINER. Ed.....	291
MISAPPREHENSIONS AND MISREPRESENTATIONS. Ed.....	291
WHO WAS MELCHIZEDECK? Ed.....	292
CONDITIONAL IMMORTALITY. Ed.....	294
"PROTEAN UNIVERSALISM." Ed.....	295
"PERILOUS TIMES SHALL COME." Ed.....	296
AN IMPORTANT FACT. Ed.....	296
"FOLLOWING AFTER TRUTH.".....	297
ADVENTIST VIEW IN ERROR ON THE END OF PROBATION. By Geo. Dean Wilson.....	298
THE UNIVERSAL PROCLAMATION OF THE GOSPEL. By Eld. S. W. Bishop.....	302
THE FINAL STATE OF MAN AS SHOWN BY THE NEW JERUSA- LEM. By H. Brittain.....	304
CONSECRATION TO CHRIST.....	307
THE KINGDOM OF GOD AND HIS CHRIST A HEAVENLY KING- DOM. By W. Laing.....	308
WILL THE SAINTS ESCAPE THE GREAT TRIBULATION? By John Fondecy, M D.....	313
THE OLD MAN VS. THE NEW MAN. By S. S. Call.....	314
MESSIAH'S REIGN ON DAVID'S THRONE. By Eld. J. Chapman.....	316
WHAT IS THE SIN AGAINST THE HOLY GHOST? By B. S. Simonds.....	318
THE SOVEREIGNTY AND PROVIDENCE OF GOD. (Poetry).....	319

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he en-  
dorse every expression in articles selected from other periodicals.

NEW YORK, JULY, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

## EDITOR'S NOTICES.

**BACK NUMBERS OF THE EXAMINER.**—Of these the *old* numbers of volumes 18 and 19 are exhausted, or nearly so; but of volumes 18 and 17 I have still a large supply of *odd* numbers that can be had by the person sending for them paying the postage, that being *one* cent per copy, and must be *prepaid*, if sent by mail. *Perfect* sets of the *four* volumes, *not bound*, will be furnished for 75 cents; or for \$1, including the postage.

**BOUND EXAMINERS.**—The volumes 18 and 19 can now be had, neatly put up in plain binding, for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

**VOLUMES 18 or 19** of this Magazine will be furnished in plain *morocco* and *gilt* binding (to any who may desire it), at short notice. **PRICE**, \$3.25 free of postage; or, \$3 when called for or sent by Express.

**A CORRECTION.**—In the article by WILBUR F. BRYANT, published in the *MARCH EXAMINER*, page 180, 1st column, occurs the following passage:

"On the plains of Palestine, Peter of Amiens, Saladin, and Walter the Penniless, immortalized their names fighting for an empty sepulchre."

Friend Bryant writes me: "Please regard the first part of the above as a *lapsus calami*. Walter died without ever viewing the Land of Promise."

## CORRESPONDENCE.

FROM ELD. S. W. BISHOP.

**BRO. STORRS:**—THE BIBLE EXAMINER is the only publication, within my knowledge, in this vast republic, covering an area of 3,603,884 English square miles, that is devoted to the advocacy of, and in sympathy with, the stupendous plan which God has instituted, through Christ, to bless the entire race. I speak understandingly in this matter, for I have carefully, and with unprejudiced impartiality, surveyed the ground which lies on both sides of the division line between the EXAMINER and other religious papers published in this country. There are other papers, it is true, that have followed you in the initiatory steps you have taken in teaching this amazingly sublime conclusion; for, in your pioneer religious course, you did not step at once from the dark, doleful, and repulsive doctrines of a self-styled "orthodoxy," into the glorious light that now shines on your pathway. The Christian course always has been, is now, and always will be progressive. When in the past,

people have become so entirely satisfied with their attainment of religious knowledge, as to refuse to go another step, and have settled down in an organized state of theological stagnation; the church being always on the alert to catch the first, and every succeeding ray of light that shines for her from the unerring word of inspired truth, has held herself in readiness, with her staff in her hand, and her sandals on her feet, and when she has heard the voice of God commanding the children of Israel that they go forward, she has gladly taken up her march in the shining path of the just. Thus she has left the votaries of creed making and opinion, worship *with their papers*, all behind. New organs, through which the church may speak to each other words of truth, encouragement and good cheer, have necessarily been started. Such is our position to-day, and such is the utility and the necessity of the publication of our much loved and highly prized BIBLE EXAMINER.

It is indeed a privilege to me to write for such a periodical. Cut off as I am from preaching in almost every place where I was formerly made very welcome, (on account of my faith in what God has revealed concerning the ages to come,) it affords me real pleasure to write for a paper through which I can speak, not by mere sufferance, or out of a spirit of denominational policy, but where that privilege is granted me heartily, freely, and in the love of truth, and of the God of truth. I love to read and to write of "the endless succession of ages," which God has appointed, in the which the great work contemplated in his immutable purpose shall be carried forward to its completion, in saving uncounted millions in a life that shall never end. All that has been done in the years that are past, and all that shall yet be done this side of the advent of the Messiah, is only the unfolding of the first pages of the great plan of infinite mercy for the race, which God has arranged; but in those endless years which lie beyond the coming of "the desire of all nations," every page will be filled out, and at last, from East to West, from North to South, all over this now groaning creation, men and women shall dwell in joyfulness in a life secured to them in peace and love forever. Then "the knowledge of the glory of God" shall make the nations glad eternally, on every square rod of this earth, which will then be recovered, absolutely and endlessly, from the dark reign of "*d'ceit*."

What infinite blessedness in such a hope. It will be profitable unto the full fruition of immortal joy to hold it still, though it be amid persecutions, revilings and tribulations. It is only a little longer in sufferings, and then the glory shall follow—"an eternal weight of glory." We will bear the trials, the contumely, the persecutions and the sufferings; bear them patiently, and we will share the glory amid the "endless succession of ages." Amen.

West Meriden, Conn., June, 1870.

# 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. XX.

NEW YORK, JULY, 1876.

No. 10

## THE BIBLE EXAMINER.

As we are near the close of Vol. xx., it seems proper that something should be said in relation to its future. It is now five years since its revival. Fifteen volumes had been issued between the years 1842 and 1862. It was started as an occasional issue by me and published almost wholly at my own expense. In 1847 it became a regular Monthly Magazine. At that time I resided in Philadelphia. In 1852 I removed to Brooklyn, N. Y., and soon after the EXAMINER was issued *twice* each month. At the close of 1857 it was suspended. Without consulting with former subscribers, the EDITOR determined in 1859, to revive the EXAMINER, believing that the circumstances demanded it; and January 1860 brought it to his old friends with a joyful surprise. It went on and prospered till the war broke out in 1861; then it was suspended from June to January 1862, after which it proceeded on its course till September, 1863, when its friends determined to issue a weekly paper, which made its appearance in October of that year, and the EDITOR, being called to the management of the Weekly, again suspended the EXAMINER. He then devoted his time wholly to the Weekly for eight years, or till August, 1871. Then he left the paper, and again revived the BIBLE EXAMINER, though forsaken by the great majority of his former friends and supporters, because he felt himself called of God to advance to a more exalted view of the character of God and His Government than he had in time past occupied. To human view he must "go down."—to use the expression of one who had before been among his most valuable friends; but hitherto "the Lord hath helped" him; and up to this time he has been enabled to continue his work free from debt. But the time seems to have come when further help will be needed, or another suspension must take place: under God, the friends of the cause the EXAMINER pleads,

must decide whether the Magazine is to be continued or be silent. A few weeks only remain for the decision to be made. Shall the only medium open to the cause we love be suspended? Let me hear your response without delay. What *can* you, and what *will* you do for the continuance of this MAGAZINE? Beyond what has been pledged or paid, since our last issue, the additional sum of \$75 will enable me to complete this volume, probably, free from debt. Certainly that is encouraging for these "hard times." Shall I then venture to go on with Vol. xxi? Please make up your minds calmly, but decidedly, what you will advise me to do in the matter. My mind is in favor of going forward, believing it is the Lord's will. But if circumstances should indicate the contrary, I trust to be enabled to say, "Not as I will, but as thou wilt."

EDITOR.

## MISAPPREHENSION AND MISREPRESENTATIONS.

Which, it is not for me to say, but one or the other or both is the character of the following scrap which is cut from an Advent paper a few weeks since. The writer's name I withhold for respect to him. It is not the first utterance of the kind he has made, or I might be mistaken as to the class of persons he intends to represent. He writes:

"The unpreached Gospel, the Protean Universalism of our time—in search of something plausible and delusive to impose itself on the credulous, must needs go outside of the Gospel of God, It must needs break down the barriers erected in Revelation, and in the conscience of humanity, in order to make its way among men. But when it comes in like a flood, there should be some one to raise the standard of truth against it.

"If the Gospel is assumed to be incomplete and in need of amendment and expansion so as to embrace what it has hitherto cast away—if the devil sowed the tares concurrent with the Son of man and the good seed, all alike to ultimate in the kingdom, then all disguise is unavail-

ing, and infidelity should be openly avowed. All should be candid."

I regret the necessity of noticing such uncharitable remarks from one so highly esteemed as the writer; a man remarkably mild and kind in his general course: and were this the first time he has spoken in the above strain it might be best to let it pass unnoticed. But he seems determined to render odious the sentiments of men who reverence the Bible and its teachings as much, if no more, as himself. The writer has a distinct reference to a small work issued in England, some ten or more years since, by HENRY DUNN, opposing the sentiments of a Tract in which "the Gospel" was represented as teaching only, that

"The Redeemer is *absolutely* to 'save unto the uttermost' those who have been given Him 'out of the world' . . . giving the Word entrance into the mind of those who have been 'ordained to eternal life,' and calling when He will to the belief of His truth. The Christ testified in this Word . . . is despised and rejected by all but those whom God calls to the knowledge of Him by convincing them of its truth; and they are a 'little flock,' despised and hated of all men for the Son of man's sake."

MR. DUNN asks, "IS THIS THE GOSPEL OF CHRIST?" We say emphatically, It is NOT." He adds, "It is a *portion* of the Gospel, . . . but nothing more. It is that portion of it which belongs . . . to the elect—to the 'chosen from the foundation of the world,' for to *them* it is good tidings. But to *man as man*, 'unto all people,' it conveys neither joy nor hope. It gives full effect to the assurance that Christ is the Redeemer of the Church. It ignores altogether the constantly repeated declaration that He is the 'Saviour of the world.' (John iii. 17; iv. 42; 1 John iv. 14.)"

MR. DUNN goes on to show what the Gospel is by the testimony of Jesus Christ and His Apostles. It is the "Good News" of the "kingdom of God," to be set upon the earth. "The present dispensation is that in which "God has visited the Gentiles to take out of them a people to be "joint heirs with Christ" in the rule and priesthood of the kingdom when set up; and they are God's chosen ones for the work of bringing the other portion of the human family to the knowledge of the "only true God and Jesus Christ, whom God sent" to be the "Saviour of the world." "The Gospel of the living and true God" is, that He is "the Saviour of all men, specially of those that believe." Here are two grades of salvation, or two classes of saved ones.

One class have a *special* salvation: they are the "joint heirs with Christ,"—"the Bride of the Lamb;" and are made immortal at their resurrection, and "cannot die any more." These are the "little flock;" the "few" that enter the "strait gate" and walk in the "narrow way." They are *specially* saved: but not all who are to be saved; the "all men" are to be saved, for the "living God is the saviour of *all men*" in some dispensation; but not as rulers or joint heirs with Christ, yet as *subjects* of his government and blessed by Him and his joint heirs.

Such is the Gospel as preached by the angels from heaven at the birth of the world's Redeemer "Good tidings of great joy, which shall be to all people"—"On earth peace, good will toward men." Here is the "*Unpreached Gospel*" which is called "*Protestant Universalism*" by the writer in the Advent paper. The Gospel as now preached—even by "Adventists"—is only a part of it: the greatest share of the Gospel—that which concerns all men—is "ignored" in preaching, and denounced as "*outside of the Gospel of God.*" We are told that, by us, "The Gospel is assumed to be incomplete and in need of amendment," etc. We do not affirm that the preaching of the present day, in general, is a *dividing* of "the living child"—it is a half Gospel: and the mother who is content to have it divided must be looked upon as an unnatural one or is not sufficiently enlightened to understand the value of a living child. (See 1 Kings iii.)

The concluding remarks of the article from the Advent paper shows the entire ignorance or wilful perversion of the views held by Mr. Dunn and others in relation to what is called the "*Unpreached Gospel.*" The Gospel, as preached, omits a great and important part of God's Gospel: it is only a partial presentation of it. Let that which makes a perfect Gospel be preached and we shall have a living and perfect child. Those content with a half Gospel may be satisfied: others are not. Ed.

### WHO WAS MELCHIZEDEK ?

This is supposed to be a mystery impossible to unravel. It may be so; yet there have been mysteries which were so only for a time, but in God's "due time" have been opened and understood. Such was the case stated by Paul concerning the Gentiles, who "should be fellow heirs, and of the same body, and partakers of God's promise in Christ," (Eph. iii. 6); which, says the Apos-

tle, "in other ages was not made known unto the sons of men, as it is now revealed," etc. Yet that truth runs through the whole of the Old Testament, though veiled in part and not to be understood till the "due time" came; but then it was made manifest; and it was the work of the Apostle "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." (Verse 9.)

So it may be that, who Melchizedek was is a *mystery*, but may yet be made known, that "all men" shall see the truth concerning him. My attempt to throw light on the question will be by suggestions, and not by positive assertions. Let us then look at what the Scriptures say concerning Melchizedek, and the use that is made of him.

He first appears in the Bible, in Gen. xiv. 18, 19; where he met Abram returning from the slaughter of the kings. It is said, "Melchizedek, king of Salem brought forth bread and wine: and he was priest of the most high God: and he blessed him (Abram), and said, 'Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.' And he (Abram) gave him (Melchizedek) tithes of all." Paul, in speaking of this transaction, says, "Without all contradiction, the *less* is blessed of the *better*;" (Heb. vii. 7); thus deciding Melchizedek's superiority to Abram. No other mere man is ever spoken of in the Bible as possessing superior excellence to that of Abram.

Moreover he is expressly called, "Priest of the Most High God," Gen. xiv. Again: he is spoken of in Psa. cx., "The LORD hath sworn, and will not repent," [or, change His purpose], "Thou art a Priest forever after the order of Melchizedek." Says Prof. PICK, the Hebrew scholar, "Literal interpretation, 'According to my word (promise) to Melchizedek.'" Some promise had, in previous time, been made to the Melchizedek priest of the most high God concerning a Priest who should be such *endlessly*, and God made oath that it should not be changed.

Now let us inquire into the meaning of the expression "Melchizedek, king of Salem." The Hebrew for Melchizedek is, "*Malketsedeek*." Literally, it means, "My King of righteousness." The Hebrew for Salem is, "*Sholaim*:" literally, "Peace." Thus the words are defined by Prof. PICK, in his "Hebrew Concordance." Hence,

literally, Gen. xiv. 18, would read, "My King of Righteousness and Peace . . . is the Priest of the Most High God." He it was that met and blessed Abram, and who was "better" than Abram.

Paul tells us this Melchizedek, "First being, by interpretation, King of righteousness, and after that King of Salem, which is King of peace;" thus agreeing with Prof. PICK's rendering. as I have above stated. Paul adds, "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a Priest continually" Heb. vii. 2, 3).

Now let the reading of Prof. PICK on Psa. cx. 4, be adopted, and instead of "after the order of Melchizedek," read, "According to my word (promise) to Melchizedek," and we are carried back to some period before Abraham, when a promise was made to him who is called Melchizedek, of an endless priesthood. Was not that priesthood appointed at least as early as the declaration of a "Seed" that should bruise the serpent's head? and was not that seed to be "My King of Righteousness, and King of Peace?" Abram saw this Melchizedek and was blessed of him. Jesus said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The Jews indignantly replied, "Thou art not yet fifty years old, and hast thou seen Abraham!" The Saviour calmly answered, "Verily, verily, I say unto you, before Abraham was, I AM." John viii. 56, 58. Did the LORD ever appear to man in human form? It will scarcely be doubted that He did so appear to Abraham as recorded in Gen. xviii., where it is said Abraham entertained three men; one of whom said to him, "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son." Sarah heard this promise and laughed at the idea, supposing the thing impossible. "And the LORD said unto Abraham, wherefore did Sarah laugh . . . Is anything too hard for the LORD? After this, "the men rose up and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do?" etc. Then the LORD entered into a discourse with Abraham about Sodom, which is familiar to all my readers. Hence it appears that one of these three men was the LORD who had appeared in human form; which, of course, was then only temporary. Might it not have been the same in the case of

Abraham's meeting Melchizedek? The language of Paul, showing there was then (at the meeting) no knowledge of his origin, and that he was "Without beginning of days, or end of life," indicates that he was some supernatural being, or person, and that he was an exalted "Priest of the most high God." Such was Jesus the Christ to be, "According to God's word (promise) to Melchizedek;" which He confirmed with an oath.

Put all these circumstances and statements together, and what conclusion can any of us come to, than that Melchizedek was the Son of God, who assumed, for the time, the human form, and conversed with Abraham, as the Lord did afterwards in the dialogue about Sodom? If anything can be known as to who Melchizedek is, it seems certain he was a manifestation of the Son of God. "Abraham desired to see my day," saith the Saviour; and added, "he saw it and was glad," or rejoiced.

If the suggestions I have made relative to the person of Melchizedek are the truth on the subject, it solves many difficult texts and topics that have filled the Christian world with strife and doubt. I make no positive assertions of the correctness of the idea that Melchizedek was the Son of God; but, I must say, it seems all but demonstration to me that such is the truth. But I have long since learned that we now "know in part," and only in part, and "see through a glass darkly." 1 Cor. xiii. 9-12. And I remember that Jesus has said, "No man knoweth who the Son is, but the Father." Luke x. 22, and Matt. xi. 27. I have not attempted to show who the Son is, but who Melchizedek is. The efforts made to show who the Son is, from whatever quarter they come, whether Trinitarian, Unitarian, Arian or Socinian, seem to me an invasion of the prerogative of the Father, who alone has that knowledge, and has never yet revealed it to man. That He is God's "Beloved Son, in whom God is well pleased," and whom He has made, by oath and fact, "Priest of the Most High God, forever," and our "Redeemer and Lord," to whom "every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father," is so plainly revealed that none need stumble in coming to God by the Son, "who ever liveth to make intercession for all" who thus come.

The expression of the Apostle, Heb. vii. 3, concerning Melchizedek, "Made like unto the Son of God," may be an objection to the view I have suggested. But it is not a real objection;

for Daniel saw "One like the Son of man come with the clouds of heaven, and came to the Ancient of days" (Dan. vii. 13); and no Christian doubts but that this person represented the Son of man himself.

The efforts that have been made by various Commentators to explain the language used concerning Melchizedek, such as "Without father, without mother, without descent, having neither beginning of days, nor end of life," are from satisfactory; and the idea that Shem, the son of Noah, was Melchizedek, is little else than a fancy, used to extricate men from a difficulty. Shem had both "father and mother," with a clear "descent;" also "beginning of days and end of life;" and there is no foundation in Scripture for the idea that he was "Priest of the Most High God."

I do not say that the view I have taken of Melchizedek is the true one; yet, so far as I now see, it appears to be the truth on the subject, and removes all the difficulties that have heretofore surrounded the question. To this view I see no real objection; and hence accept it as true.

EDITOR.

#### "CONDITIONAL IMMORTALITY."

A "CONFERENCE" on the above subject, was held in England, in May last, at Cannon St. Hotel, London, preceded by a "Breakfast" at nine o'clock A. M., at which some 200 or more were present, amongst whom were GEN. GOODWYN, DR. LEASK, EDWARD WHITE, SAMUEL MINTON, J. B. HEARD, and H. CONSTABLE. The business meeting was opened at ten o'clock, and continued till half past twelve. In the audience were scattered many London and provincial ministers, and other active workers in the religious world."

The business of the meeting seems to have been confined to the one topic of "Conditional Immortality," and the subject was mainly presented by three persons, viz., Mr. Minton, Leask and White, in written speeches. These presentations are interesting and instructive, and may be transferred to the EXAMINER, hereafter, in whole or in part. The concluding sentence of Dr. LEASK's remarks is that which most attracted my attention and deeply affected my heart; it was in perfect harmony with my feelings and thoughts for the last five years of my life. It is as follows.

"But the grand, the chief, the all-important point, is the deliverance of our Father's character from the dismal cloud which has rested upon

it for ages, causing men to turn away from him with terror, instead of coming with their sins and sorrows to His feet, in the name of the Redeemer, and looking up into His face with gratitude, and trust and joy, whilst their lips uttered the inimitably beautiful and blessed word: "OUR FATHER which art in heaven!"

As I read this utterance of DR. LEASK, I thought of the expression of Job: "Oh that my words . . . were graven with an iron pen, and lead in the rock forever!" (Job xix. 23, 24.) I would that such words as those used by DR. LEASK were so written on all our hearts, that all the vain theories and creeds of men, though beating against us like the fiercest tempest, should find our hearts so fixed as to be immovable as the "Rock of Ages," in the love of our heavenly "Father's character," and in earnest effort to free it from the "dismal cloud which has rested upon it for ages" by the perverse teaching of men who have, through ignorance (let us trust), represented our CREATOR as a merciless tyrant instead of a merciful and loving Father.

That the doctrine of "Conditional Immortality" is the truth concerning man's possession of that blessing, I have had no doubt for thirty-six years past; and the false notion of its being *inherent* has been the fruitful source of the corruption of Christianity, and has poisoned the whole system of divinity, to the dishonor of God, and strengthened sinners in hostility to the Divine Government, and driven men possessed of benevolent hearts into Universalism, which is the only natural and rational result, if man is possessed of *inherent* immortality. Quarrel with it as Religionists may, the teachers of the inherent immortality of "the soul" have given all the real power to Universalism that it possesses. The doctrine of the endless suffering of a soul of man is a blasphemy against God and His government that cannot much longer obtain belief in any rational mind: its doom is decreed; it may die hard and struggle long to live, but its extermination is as certain as that God is just and true. And when it dies, it will soon be followed by the death of its twin doctrine, that the final state of all men is fixed at the close of the present life, regardless of their unavoidable ignorance of the truth concerning God's love and the provision He has made, through His Son, for their eternal redemption from sin and death.

ED.

It is much better to fear the wrath of God than to feel it.

### "PROTEAN UNIVERSALISM."

Such is the out-cry some make against the views, held by HENRY DUNN and others, that God's love for *the world* is greater than they hold it to be. These persons, who thus oppose what they do not understand, seem to "Be wise in their own conceits," and fancy they are called "to raise the standard of truth against" such views as are held by some of us.

It used to be their cry, "*Modified Universalism*"—"Universalism in *new clothes*." That effort to stop the spread of our views died for lack of vitality. Now it is "*Protean Universalism!*" What does that mean? Why—Something "assuming different shapes, readily."

Suppose those who hold our views should turn on them and say, "*Protean Atheism?* We might do it with full as good grace as the above cry is made against those who hold to a future probation to all such as have never heard of Christ, or of God's *remedy* for sin and death. It might be said, they are Atheists: for they seem to set at naught a large share of God's revelation about "things to come to pass hereafter:" such as, His love for "the world"—and that He gave His Son to be the light of *the world*, and the *life* of men, a ransom for all, and "a propitiation for the sins of the whole world," etc., and yet according to their view God has determined that the vast majority of the whole race of men should die in utter ignorance of these things, and never have an opportunity to hear of God's love and provision, though He had promised and made oath to it, that all the families of the earth should be blessed in Abraham and his Seed; yea, "Having made known to 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.) Do not those who virtually set aside such great and glorious truths deserve to be called "*Protean Atheists?*" It may not be kind or wise to call them so; but it really seems to "partake of the nature of" that "original sin."

Their misrepresentations of the views of those who believe that the "Promise and Oath of God" will be accomplished to the letter, and the Gospel be preached to every "creature in" this life, or somewhere else, show that they are not informed on the matter of which they speak or also a worse motive actuates them.

As to myself, I have never pretended to know *how many* will finally be benefited by God's rem-

edy; but I am settled that it will be made manifest to, and honestly offered to every man, woman and child for whom Christ died—"every creature." Till then, no one's final destiny will be fixed: that will be fixed by the acceptance or rejection of the REMEDY. 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. 26: 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, and in this nation, 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 "chambers" 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 shalt thou be safe; not otherwise. Ed.

### AN IMPORTANT FACT.

Discussing any subject for the sake of mastery is no benefit. If any wish for truth, and are willing to follow it wheresoever it leads, and will examine evidence regardless of previous theories, it is not so difficult to find the truth as many suppose. It is of the first importance in the search after religious truth to settle the facts re-

lating to the revealed character of the Author of Truth. Till this is done, no real advance can be made in harmonizing statements concerning the government of God over the creatures he has made. If his character is that of an ignorant and merciless savage,—ignorant of the result of the work he undertook, so that he could not calculate as to the ultimate end thereof, and hence unable to provide against a final failure, and reckless of the fate of the creatures he might bring into existence, then we must read his revelations accordingly, and put the worst construction upon the words in which they are uttered.

On the other hand, if his character is one of infinite wisdom, love, justice, and power; and "His tender mercies are over all his works" (Psa. cxiv. 9), then, that construction which agrees with these facts must be the true one, and all opposing views must be erroneous. "God is Love," and all his works are performed under the controlling power of that attribute, and eternal justice is pledged to sustain it. Anything contrary to Love is not of God. Ed.

### CHRIST'S PRIESTHOOD UNENDING.

No man has ever yet shown, from Bible testimony, that Jesus will ever cease to be a High Priest, or that His mediation will ever end. "He ever liveth to make intercession for them" who "come unto God by Him" (Heb. vii. 25). If Jesus ceases to live, His Priesthood may end. But "death hath no more dominion over Him" (Rom. vi. 9). "The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchizedek" (Psa. cx. 6). If men attempt to show that God can confirm a matter by His oath, and yet we cannot tell what his words mean, they must take such responsibility on themselves. For one, I accept the words as they stand, and believe Jesus' Priesthood will continue while He lives, or until God shall have "gathered together in one all things in Christ, both which are in heaven, and which are in earth; even Him" (Eph. i. 10). Such is the "good pleasure of His (God the Father's) will, which He hath purposed in Himself" (verse 9).

What stronger testimony do we need, or can we have, of the unchangeable and unending Priesthood of Christ? At least, it cannot end while there remains unfinished, any of the work of "gathering all things in" Himself. Ed.

All blood stains, but the blood of Christ; that purifies and makes white.



“FOLLOWING AFTER TRUTH,” ETC.

In the last EXAMINER, page 263, I gave some account of a work being issued in England, consisting of extracts from various works by HENRY DUNN, and gave an item from the “Introduction.” I have thought best to insert in this number what follows in the “Introduction” the matter which appeared in our last on page 264, which please read again that you may keep the connection. Here follows the remainder. Ed.

It may indeed be said that, of late years, this form of thought has been greatly modified; that comparatively few hold that the heathen, or indeed any who have not enjoyed the advantages of Christian teaching, are necessarily lost forever. And the remark is doubtless a true one if taken with the requisite limitations.

That persons in the forlorn condition supposed may be saved is frequently admitted as a possibility by Evangelical Christians, and sometimes cherished as a hope; but it is by such rarely believed as a revealed fact; the very admission of a possibility in the case is commonly regarded as dangerous—the hope a very questionable one.

It is considered to be so because all such expectations are thought likely to lessen the anxiety we ought to feel on the behalf of lost ones, and to deaden the zeal we desire to quicken in support of missionary undertakings. Why, it is asked, should we think it needful to have any decided opinion on a question the solution of which is concealed? “Surely,” it is said, “it is better to content ourselves with the assurance that the Judge of all the earth will do right, and under that conviction endeavor to fulfill the obligations imposed upon us to carry the glad tidings of salvation to every child of Adam, than to speculate on the future lot of any man, or to perplex ourselves with mysteries that are insoluble.”

This mode of disposing of the question is certainly a very plausible one, and would be worthy of universal acceptance, did it not generally assume everything that a thoughtful man finds reason to doubt.

I. It assumes that Scripture distinctly teaches—which it by no means the fact—that, allowing possibly for special circumstances for an unfavorable kind, every man’s eternal destiny is decided by his conduct and character here; and wherever the Gospel of Christ is preached, and by his belief or unbelief of the message.

II. It assumes that Divine revelation, as embodied in Scripture, is not sunlight, but twilight; that it discourages instead of approving minute

investigation into what it *hints* rather than asserts; that it makes no appeal to the reason or understanding of a man; (the following texts should be considered: Matt. xv. 16; xvi. 3; Mk. vii. 18; Eph. i. 18.) It is assumed that it does not ask or expect a man’s approbation, as a moral and reasonable creature, of what God does. (Ezk. xviii. 20; Luke xii. 57); that it is intended to leave on our minds the impression that the condition of the world is unsolved mystery—that human life is to a great extent an enigma; that faith is opposed to perception; that it is a greater thing therefore to believe in divine wisdom and goodness, than it is to see the absolute accordance of all His doings with that which He has taught us is right. It assumes that Scripture, instead of being given to stimulate and to guide inquiry into the ways and character of God, is simply intended to calm and pacify us by assurances of His wisdom and love; that, in short, Christ was not given to remove the clouds and darkness which, under the old dispensation, hung over the Divine procedure, but to reconcile us to continued obscurity; that it is therefore better to say, in the power of faith, “Righteousness and judgment are the pillars of His throne”—whether we are able to perceive it or not,—than it is to be joyful because God hath “made known unto us the mysteries of His will, according to the good pleasure which He hath purposed in himself,” and thus enabled us to perceive the righteousness we are called upon to approve and adore.

III. It assumes that as this world of ours, in its present state, was the scene of the Saviour’s humiliation, so, without any second advent of the Redeemer, will it, by the universal spread of the Gospel, one day become the theatre of His triumph; that His glorification therefore will be spiritual, and not personal or visible; that He will have “the heathen for His inheritance, and the uttermost parts of the earth for His possession,” whenever that portion of mankind which may, at the given period, be living upon the earth shall universally acknowledge His way.

IV. It assumes, therefore, that, for the accomplishment of this Divine promise, the resurrection of the innumerable dead who have lived and departed hence since the creation is not necessary; that when any one generation of Jews, for example, shall cordially own Christ as the Messiah, the declaration of Paul will be fulfilled, and “all Israel shall be saved;” that the arrival of such a period of universal belief will be “the dispensation of the fulness of times”—the age in which God by his Spirit will thus “gather together in one all things in Christ”—i. e., all things then living on the earth,—the innumerable myriads of

the lost having nothing to do with the question.

V. Finally, and as a consequence of the foregoing, it assumes that the Church with the Bible in its hands and the Holy Spirit as its sustainer and guide, is the appointed agent for the salvation of the world; that the advent of "the Comforter," as the fruit of Christ's work and his special gift, was intended to meet, and will eventually meet all the wants of humanity; that therefore the personal and visible reign of Christ is needless, the expectation of it unwarranted; that, although this theory seems to involve the eternal ruin of the vast majority of mankind, it becomes us to bow before the inscrutable, and again say, "Shall not the Judge of all the earth do right?"

Such are the assumptions which quiet, and in the main, satisfy, not only those who have good reason to believe that their own eternal happiness is secure, but—strange to say—are perfectly satisfactory also to an innumerable multitude who seem glad to rest in a vague belief that—come what may—God will be found too good to inflict any serious punishment on *them or theirs*, for the offences they may have committed in a world like this.

The leading object of the writer [Mr. Dunn.—Ed.] has been to show that *these suppositions*—however time honored—are *unwarrantable*; that they are not fairly deducible from Holy Writ; that they are, in fact, *inconsistent* with what God has therein revealed.

The design of the present volume is to concentrate what has thus appeared, and to exhibit its bearing on the great cardinal truth which is the key to all mysteries, viz., that human life is educational; that reaping as we sow is the universal and inexorable law of God's creation; that development in goodness is capable of being hindered and thrown back by perversity; that God's law is imperative,—retribution being an essential characteristic of the Divine government; that such retribution is, as a rule, disciplinary, and may, for aught we can tell, stretch through untold ages; that the love of God, manifested in the gift of Christ, does not interfere with its operation; that the end of that manifestation is to save *the race* from utter destruction, and to exalt an elect people to the higher dignities of the eternal world.

The present salvation of *the few* thus becomes a means, and not a hindrance (as the doctrine of probation supposes), to the *ultimate* salvation of *the many*.—*Editor*.

"Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed." Luke ix. 26.

## ADVENTIST VIEW IN ERROR ON THE END OF PROBATION.

BY GEO. DEAN WILSON, GLASGOW, SCOTLAND.

There are those—such as the great Adventist, or "Millerite" party, in America, and others besides—who teach that all human probation ends, and that the "day of grace and salvation," closes at the second advent of Christ. "Then," say they, "the door of mercy is for ever shut, and none can be saved beyond that time; for Jesus will leave the mediatorial throne of grace, and sit down on the great white throne of judgment instead; He will cease to be our Mediator and merciful High Priest, and exchange these relationships for that of the stern, inflexible Judge and Avenger, and bring the world to an end;" and so on. Or, as one of their hymns has it,—

"And earth's eventful story a few more years will tell,  
The righteous rise to glory, the wicked sink to hell."

"Therefore," they say, "the Age to Come brethren, (as they call all of us who advocate the doctrine of the millennial reign, and probation under it for Israel and the Gentiles) cannot be right, for they teach the possibility of salvation beyond the second advent, when there will be none, and a day of trial and grace as still lasting, where Judgment alone, and not Mercy, holds sway." And, indeed, if *they* are correct, *we* Millenarians are teaching great heresies! But their view is the one that is wrong, so this makes a very great difference. When asked, What is to become of the hundreds of millions who have never heard of Christ and his salvation, if they are to be swept down to perdition at one fell swoop, without giving them a chance of escape—they are placed in a great dilemma. They scarcely know how to get out of it; and many of them prefer to bolt all this evident injustice, and, Jonah-like, act as if they would rather see a world damned than have their darling theory spoiled by receiving truer views. Alas! they are not alone; for Jonah has many disciples in our day, besides the Adventists. Others of them try to make it out that all nations have already heard the gospel, and not embraced it, and that the foot of the missionary has been in every land, amongst every tribe; and therefore they consider that the whole world has filled the measure of its probation, and is only waiting the judicial sentence for its summary execution. But this is so contrary to facts that it won't do at all. What does the presence of a few dozen missionaries amount to, (if indeed there are even that number), amongst 800 or 400 millions of Chinese, or in similar proportions in

other lands? Others, disposed to be more reasonable and humane, secretly wish that the "end of the world" may turn out not to be quite so near as their leaders teach, so that space for enlightenment and repentance may be given to the millions of ignorant sinners, among the doomed nations. These are painful dilemmas for humane and conscientious Adventists which their views place them in. It makes them secretly hope, and eventually come to see, that the "age-to-come" advocates are right. And a large part of the mission of this work, is to help deliver such as they from error's painful thralldom.

#### ERRORS OF MILLENARIANS.

But, on the other hand, the greatest part of Millenarians themselves stand pretty much on the same ground, and fall into many of the same mistakes and errors, with this difference only—a *thousand years* between the two parties. For the common view with nearly all "age-to-come" believers, is that the *same things will occur* at the end of the millennium, which the Adventist wants done at the *beginning*; the former after 7000 years, the latter after 6000; the one at the close of the present Gentile dispensation, the other not till after the millennial age. We admit that the advantage of the two positions is greatly in favor of the "age-to-come" believer over the Adventist, for by his not being in such an unseemly hurry to have the world ended, he gives more time by a thousand years, than what the Adventist does. And as he believes in the restoration of Israel, and the conversion of them and the Gentile nations, and allows both salvation and probation for such beyond the second advent, he does not burn up the promises of God before they can be fulfilled, like the Adventist. But here his advantage and superiority ends in his turn, and he too comes very far short of the glorious fulness of Scripture teaching, as we endeavor to unfold somewhat of in this chapter. The Millenarian makes *too much* of the millennium, and too little of what lies beyond it. He crams more into it than belongs to it, and, also, on the other hand, seeks to restrict many things to that economy, which ought not to be so restricted, but he stretched out into the "ages to come," far, very far beyond the next dispensation. Take, for example, the well-known sentence, "Thy kingdom come, Thy will be done on earth as it is done in heaven." The fashion is to teach that this will be all fulfilled during the millennium, whereas it is very evident that it reaches out into the eternity beyond. The kingdom *will* come at the outset of that age, but it will take more than that dispensation

to have things so put to rights in all respects, that God's will may be executed as thoroughly and harmoniously on earth as it is done in heaven at present. Of course it might be *in process* of fulfilment *during* the millennium. But it cannot be *completed* then, for we read of great things to be done after that age has ended, which must form part of God's "will." There is a sense in which that "will" is being "done" through all eternity, unless we would deny all activity to immortals. For our part, we do not build so much on the "age to come" as most Millenarians do, especially those short-sighted ones, who openly declare "there is nothing revealed beyond it;" for *we* see much revealed. The error has been in restricting the scope and action of many prophecies to it which reach beyond, and in holding that all this human story is closed up with that dispensation. To us the millennial economy is but the *first introductory phase* of "the everlasting kingdom" of Christ—a most glorious era, truly, which it will be a high honor to share, and a great loss to miss, seeing that it will be so *unique* in its character and events, that the like will never occur again in all eternity. But still it is only introductory to the eternal state—but the vestibule to the vast and eternal kingdom of the Father.

This class have such a bias for the millennium that they are always for translating the term "ever" and "everlasting," or their Hebrew and Greek equivalents, by the word "age" in all such texts as these: "A priest *for ever* after the order of Melchizedec; and "He shall reign over the house of Jacob *for ever*." They word it "for the age," when it is a noun, and "age-lasting," when it is in the adjective form. So that, on their views, the "*everlasting* kingdom" becomes *age-lasting* only. It matters not that it is left indefinite, for the very term *age*, implies a limit to be reached some time. And they understand this *age* to be that of the millennium and *no more*. Hence many of them broadly assert that both Christ's kingdom and priesthood *will have an end* at the final judgment, whereas the Word asserts that they will have "no end"—(Isa. ix. 7, Heb. vii. 3, 8, 16, 17, 23-25, 28). All sects and churches believe in an *end* to the *priesthood*, even in cases where they admit of none to the kingdom. They totally forget that the fact of Christ's being a royal priest "after the order of Melchizedec"—makes his *priesthood* as *durable* as his kingdom. There is surely something wrong somewhere in men's ideas, that makes them fly right in the face of Scripture in this way.

Most likely, 1 Cor. xv. 24 will be urged as an objection, and as a justifying of the view that

Christ's kingdom will come to an end after the millennium. And at first sight it does look so, from this passage. But this view of it contradicts other statements more numerous and plain. It assumes that the "end" spoken of is the end of the world, and of the kingdom too, and that "delivering up" implies total cessation. But neither of these are so. The "end" is not that of the world, but of the *great army of the dead*, which will come up or be resurrected in *three bands or companies*, just as an army advances in three grand divisions of van, centre, and rear. Verse 24 must be taken in the closest connection with verse 23, and the translation somewhat amended as follows: "But every one in his own rank, or company," for so the Greek *tagmata* signifies and is a *military* term. The apostle now mentions the three *bands* in which the great army of the dead arise, separated by *intervals*, one band from the other.

These are,—

"Christ the first fruits"—and *possibly* those who arose when he did. See Matt. xxxii. 52, 53, in connection with Psa. lxxviii. 18; Eph. iv. 3; John v. 21; and the margin, where it reads, "a multitude of captives." This is the *first "band," leading the van* more than 18 centuries ago.

Then follows the *second "band,"* composing the *centre*, consisting of those dead saints who have fallen asleep in Christ." "Afterward (*epeita*) they that are Christ's AT HIS COMING," (*purousia*, presence).

Then comes the last and the largest band, bringing up the *rear*—"Afterwards (Gr. *epeita*, just the same word as in the previous verse) the end," (*to telos*), "the last or remainder," also used in a military sense here. This may be called the *general* or the *last* resurrection, because it is more *mixed* in regard to the classes of which it consists. These are the great mass of the unaccountable dead from the beginning to the end—(Rev. xx. 12, 13)—all who had not been included in the two previous bands, which had consisted of *saints* or *holy* ones alone, who had been favored with an *earlier* awakening, as a special mark of honor.

We always read in the Greek New Testament a marked distinction in the phraseology when speaking of this sublime topic. We read simply of the "Resurrection of the Dead," when it is the *general* resurrection, or that of the dead in general, that is meant. But when it is the *first*, the *prior*, or the *chief* resurrection—that of the pre-eminent ones, "the just," or the justified, who constitute the "first-borns"—the phrase is far more distinctive, in order to mark the speci-

ality. Thus in Mark xii. 25, it is *ek nekroon anastooisin*, "out of dead ones they may rise," or "from out of dead ones." In Luke xx. 35, it is still more special and emphatic: "But those deemed worthy to obtain that age, and that resurrection from the dead"—*oi de katazoothentes tou aionos ekeinou tukein kai tees anastaseos tee ek nekroon*—"The resurrection, that out of dead ones"—is the literal and emphatic phrase. In Acts xvii. 31, last clause, where the resurrection of Christ is spoken of, it is, *ek nekroon*, "out of dead ones"—because his resurrection was such: but in the next verse, where it is a general one of these "dead ones" themselves, and there is no need for a special distinction, none occurs; but it is simply, *anastasin nekroon*—a "resurrection of dead ones." In Acts xxiii. 6-8, Paul took sides with the Pharisees, who confessed a belief in a resurrection, against the Sadducees, who denied, and also broadly avowed his faith, that there was "about to be (*mellein esesthai*) a resurrection of dead ones," both of "just ones" (*dikaion*), and "unjust ones" (*adikaion*). In both of these places, his faith is merely stated in *general terms*, as espousing the doctrine of a resurrection, against all those who called it in question; but no speciality is marked, except in the last citation from which we find that it was to consist of *two classes*—just and unjust, leaving further details as to *time*, *manner*, and so on; unnoticed. But in Phil. iii. 11, this blessed apostle brings out into prominence this grand distinctive hope of a *prior* and *pre-eminently* glorious awakening of the favored number, who are the "first borns," who will *stand up* and be placed in their "lot" or "*portion*," of the "inheritance of the saints"—a thousand years (Rev. xx. 5, 6), before the rest of the dead awake. He strove earnestly to "know" Christ, and to "be found" in him, (not be out of him at that solemn day), and to "know" in the most practical manner, the *power* of his resurrection." So that, as he humbly expressed it, "if by any means"—or rather, "if *possibly*—I may attain to to the resurrection out of the dead ones"—*teen ezanastasin toon nekroon*. Pre-eminent and holy saint though he was, yet so humble was he, and so conscious of the formidable obstacles lying in his path, which might trip him up, and cause him to fall at almost any time, that he here expresses himself very cautiously, as to his final success—(see also v. 12-14)—and found it needful to "keep his body under, lest that, after having preached to others, even he himself might become a cast-away—(1 Cor. ix. 27). How different from the conduct of many modern Pharisees, who talk as if they were sure of the prize, when it is all to try

for yet, and who pompously and vauntingly proclaim themselves to be "brethren of Christ," and certain to share in his glory! But they are counting on their good fortune too soon, before they have got it, and presuming on sustaining a certain relationship towards Christ, before they know whether he will own them as such in the great day of trial. There is reason to fear, that a majority of these will be *disowned* then, because they are too unholy, their hearts meanwhile being filled with all uncharitableness and spiritual pride, and their natures unsanctified and unregenerated, or at least having made but very little progress toward holiness.

Thus it will be seen that the "end" here spoken of, is the *end* or *rear-guard* of the great Captain and Judge, who, by virtue of his own victory over death and Hades (Rev. i. 18), has been constituted the "Lord" (Greek, *kuriōs*—master, owner, or proprietor) of the living and the dead, to adjudge their merits or demerits, as he sees fit, in his righteous and unerring wisdom. So that it is quite clear that this text does not announce an end of that which it is always adduced for—namely, of the world, or the kingdom of Christ. And even if it did, it would not at all preclude the possibility of a *resumption*, or re-commencement of both.

Neither does "delivering up" the kingdom to God the Father, imply an end or cessation of that kingdom, either of itself, or as being no longer in Christ's hands. We think that *basilician*, in this instance, has mere reference to the supreme *despotic* power with which Christ was invested during the millennial era, rather than to the kingdom as a kingdom. *Basileia*, with the Greeks, denoted either reign or kingdom. It referred as much to the royal power, authority, or government, as it did to the territory, or subjects. When it became necessary to use it *apart* from these latter, in a more abstract sense, it could be and was so used, as well as when speaking of all the elements which constitute a kingdom in its entirety. Where the word occurs in the New Testament, according to Dr. George Campbell, it is generally synonymous with *reign*. If this be borne in mind, it will help to better comprehension of all that class of texts which speak of the kingdom as if it had a *present* existence on earth. And so it has in *embryo*, in its formative state, in regard to one or two of its elements merely. The *King* came, and was offered to the people, but they were not ready to receive him then, and preferred Cæsar. He manifested tokens of his mighty *royal power* to bless and save, and would have gathered Jerusalem's children together, had they been willing.

But she was blind and insensate; she knew not the day of her gracious visitation, and so the "kingdom" was taken from them, even though they had been called its "children"—(Matt. xxiii. 37; xxi. 4, 5; xxii. 43).

And the saints who are to form the *nobles*, the aristocracy of the kingdom, are now in process of development. The elect church, who is to be the royal bride, the co-partner of the king's throne, is also in the various stages of preparation. So much of the kingdom has *come*, or is in existence, as *this* implies, and no more. But whoever teaches that the kingdom, (such as the prophets foretold), has come in its entire full-blown manifestation, (and that is what we generally mean when we speak of it)—talks foolishly, because the very evidence of one's senses teaches the contrary. No, no; there is nothing more of it manifested yet than the embryo, the bud. It has not come to the expansion or the birth, but is still in the incipient state.

That we have taken the right view of *basilei* in our text, is evident from the whole connective in which it stands. The writer is speaking of Christ reigning with absolute irresistible power, till he has put down or abrogated all other government and authority that is of a hostile or contrary nature to his own; for whatever is not such he will have need to "put down." The last enemy to be "destroyed," (Greek *katargeitai*, rendered powerless), is death. To effect this subjection, the Father clothes the Son with *absolute despotic power* for all the millennial age, and sends him into this world, as Deity's Vicegerent or Plenipotentiary,\* to act as a God upon earth. So that in that "day" or age—"the God of the whole earth shall he be called"—(Isa. liv. 5)—and men will then have, to worship the Son even as they (formerly) worshipped the Father, and render to him divine homage and prayer, as we now do to God. (John v. 23, 27; see also all the connection from verse 17 to 27), (Phil. ii. 9-11, Col. i. 19; Psa. lxxii. 9-11, 15; Rev. xv. 3, 4).

Nor will it be any wrong or blasphemy to do so, since it is the Father's manifested will that so it should be. And to refuse compliance would be rebellion. Besides, is not Christ himself a divine person? being the Son of God, and that well-beloved one in whom the Father delights,

\* *Vice* means *instead of*, or *on behalf of* another; *gerent*, from the Latin *gero*, I bear or carry; hence, it signifies to *bear* or *carry* an office on behalf of the party who so deposes us. Vice-roy means, *instead of* or *on behalf of* the king. Plenipotentiary comes from two Latin words which signify having "fulness of power to act."

and whom He commands men to hear, worship, and obey. Those, therefore, who withhold from Christ the honor and reverence due to him, whether they be Jews or Unitarians, or others of that ilk, little think how rebelliously they are acting against the revealed will of God. (Matt. xvii. 5; 1 John v. 1, 5, 9-13, 20.)

Now that Christ *will* exercise this absolute power during that age, we need only cite the 2d and 110th Psalms to prove, among a multitude of others. But at the close of that era, "he delivers up," or relegates back to the Father, that measure of extraordinary authority which had been conferred upon him for a season. These things were taught by our Lord himself, in the parable of the nobleman going to a far country to receive a kingdom, and then returning to punish his enemies, and reward his friends and servants. The scene of the "receiving the kingdom," at the hand of the "Ancient of Days"—is shown in Dan. vii. 18, 14; and the *immediate* effects of its *assumption* in Rev. xi. 15, 17. But when Christ has subjugated this revolted province of Jehovah's empire, and brought it back to peaceful, lawful allegiance, having extirpated all enemies—these special powers and commissions he received in order to effect this, must necessarily cease when this is done. This is also a part of what comes to an end after the close of that age. But that the reign of Christ and his saints does not then cease, is clear from Rev. xxii. 3, 5, where we find them still reigning "for the AGES of the AGES" beyond the point of time show in 1 Cor. xv. 24.

To conclude this point, and help to show what we think is the true idea, we give this illustration. At the time of the great Sepoy Mutiny in 1857-8, before there were telegraphs, etc., to India, as there now, the Queen sent out Sir Colin Campbell to act as commander-in-chief of all the Indian Army engaged in the work of suppressing that revolt. He obeyed with such alacrity, that he was on his way to India within twenty-four hours after receiving his Sovereign's orders. She did not invest him with any more than chief military power, because there was a "Vice-roy," or "Governor-general," of India besides. But suppose she had given him the Vice-royalty too,—the supreme civil as well as military power,—and had told him to act for her, as if he alone were the king, without needing to refer back to her and her Cabinet ministers for advice in anything—in short, suppose that she had made him an Autocrat, a Dictator. He goes forth clothed with these mighty powers—fleets and armies, wealth without stint, everything he needs to accomplish the great object in view—are placed at

his disposal. Her Majesty's servants in India cheerfully submit to him, as being their Sovereign's will, and loyally co-operate in the work of subjugation till the rebellion is suppressed and peaceful allegiance restored. The work being accomplish'd, Sir Colin then formally tenders back to his Sovereign the mighty dictatorship she had given him for a season. But the Queen being so well pleased with what he had done, is pleased to continue him in the Vice-royalty of India "for ever, only not with the same independent absolute power he had before, but as in more manifested subjection with herself than had previously been apparent."

Such we conceive to be a good, though necessarily an imperfect, illustration of the meaning of the passage. The "for ever" in this case would be bounded by the short limits of a natural life, for Sir Colin and the Queen are both mortals, possessing no power to prolong their legal sway indefinitely. But Christ and the immortal saints do possess such power, being made "*Kings and Priests to God,*" after the power of an endless life," by virtue of an order of priesthood royalty which is not of a temporary kind, but of an everlasting nature—the order of Melchizedek. Therefore such a royal priesthood, being once placed in the hands of immortal like Jesus and his saints, must always remain there. They can never lose it—no one can ever take it from them, nor can it ever cease but by the will of God; and as it is not His will that it should cease, but exactly the contrary, it must for ever remain.

## THE UNIVERSAL PROCLAMATION OF THE GOSPEL.

BY ELD. S. W. BISHOP.

I find that a large portion of those who enter on an investigation of religious questions are inclined to ignore great principles, and depend wholly upon mere textual proof in sustaining the position they assume to be true. There is a fault in this course of argument, to some extent, at least; for, most of those who adopt this course verge their understanding of certain texts, more often than a plain, positive, declaration of Scripture.

There are passages of Scripture that, standing alone, are plain, and clear statements of great fundamental principles of truth. These statements sometimes stand in an independent form, in no way especially connected with their immediate context.

I will give one text of this character for a sample. "Blessed are the meek: for they shall inherit the earth." (Matt. v. 5.) If all who claim to settle theological questions by quoting texts of Scripture will always quote texts that are plain, clear and positive, and take them just as they read, none will have occasion to find fault. There is no need of any one being mistaken as to the great truth contained in the text just quoted; it simply says, in so many words, "The meek shall inherit the earth." Every one who believes what it says has settled, short handed, the question concerning the future inheritance of the saints. It does not depend, in the least, upon any one's exposition, or explanation; the text simply tells in plain language what territory is finally to be inherited by the meek,—the saints of God. Men have been making the assertion, for centuries, that the probation of every member of our race will end with this life. If they will back that assertion with one text as plain, and as clear, and as positive as the one I have quoted, I will accept their statement as true. The statement is as positively made that none will have the benefit of a preached gospel beyond this present life. What sort of proof is urged? It is almost invariably textual. That would be abundantly sufficient if their texts made a clear statement of their position. This, however, is not the case. We are always asked, not to believe the mere statements of the texts quoted, but accept their explanations, and applications of these texts. This we feel under no obligation to do.

I am asked, Are there positive texts that plainly assert that the knowledge of salvation through Christ will be given to all the race? I answer: There are just such positive declarations in the Scriptures; and it is my purpose to refer to some of them for the accommodation of those who rely so much upon textual proof. I begin with Gen. xii. 3, "In thee shall all families of the earth be blessed." Chap. xxii. 18, "And in thy seed shall all the nations of the earth be blessed."

The above Scriptures are a record of the promise made by God to Abraham, to which promise the Lord made oath. That this oath and promise of God implies as much, at least, as the preaching of the gospel to all the families of the earth, is evident from the inspired application given it by St. Paul. It reads, "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 blessed." (Gal. iii. 8.) Instead of "heathen," the Emphatic reads, "nations." Every one must readily see that this Scripture contemplates

the blessing of all the nations; yea, all families of the earth, through Abraham and his seed. Abraham's seed is Christ, and those that are Christ's. See Gal. iii. 16, 29. Surely no one can be blessed in Christ who never heard of him, and no one can learn of Christ except through the preaching of the gospel. See Rom. x. 13-15.

I next quote the language of the angel of God to the shepherds. "Behold, I bring you 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." Here is a positive declaration, falling from the lips of an angel, sent from heaven, that the glad tidings of the birth of a Saviour, which Saviour is Christ the Lord, shall be given to *all people*. Murdock translates it, "ALL THE WORLD." If no other text could be found, this is sufficient to settle the question that the plan of God requires that the gospel shall be preached to the entire race. To dispute it is to attempt to impeach the testimony of the angel of God.

This text is not, however, left to stand alone. I give the testimony of Simeon. We are told that "he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." (Luke ii. 27-32.) This text is also a positive statement that *all people* will see God's salvation prepared in Jesus Christ.

I next give the testimony of Christ himself. He uses the following language to his disciples after his resurrection: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Here is an unqualified declaration that Christ shall be preached among all nations, according to the arrangement of the Divine plan, and this statement is made by no less a personage than the Son of God.

Let me add one quotation from St. Paul. I will quote from the *Emphatic Diaglott*. "For the saving favor of God is manifested for all men." (Titus ii. 11.) The manifestation of the saving favor of God, all Christians will admit, was by giving us the gospel of his Son. "The gospel is power of God unto salvation." (Rom. i. 16.) This gospel must be manifested to all men,

most certainly, if, as Paul declares, it was manifested for all men. Read in addition to the above quotations, John i. 9; Acts xvii. 40, 47; John xii. 32; 1 Tim. ii. 5, 6; Isa. xlv. 22, 23; Phil. ii. 9-11. Every one of these texts affirm positively that Christ and his gospel shall be preached to the universal race; and unless God's word returns to him void, all the sons and daughters of our race must eventually hear the preaching of the gospel of Christ.

It remains for those who claim that the doctrine of "the ages to come" is heresy, to show that the gospel has been preached to all the nations since the fall of the first Adam. This no one has attempted to do. Every well instructed man and woman, (in past history,) is compelled to admit that unnumbered millions of our race are now in death who never saw a single ray of gospel light, and never heard one word that could give them any knowledge of Christ; and that other millions are now living on the earth in the same condition, of necessary ignorance, no well informed person will attempt to deny. This is no rash statement, it is one of sterling facts; facts that cannot be pushed out of sight by cavils, special pleadings, false statements of our views, or by persecutions agains those who will talk these facts. They cannot be made to budge by calling those who hold them crazy, or demented. After men who do not love the truth have expended all their ammunition, of every sort to destroy these facts, they will remain the same stubborn facts still; and as such will continually stare them in the face, and drive them to make other shifts in additional efforts to dull the points of these immovable facts.

One of two things only can we do, either acknowledge that the gospel of a crucified, risen, and interceding Christ will be preached beyond the coming of that Christ the second time, and the resurrection of the dead; or claim that the word of Jehovah has FAILED! It is unmanly to temporize in sacred things. Let us be men, though it be in unbelief. Some say, If there is no future probation the Lord cannot come for a long time. But it would make no difference in this matter if the Lord delayed his coming ten thousand years. The plan of God contemplates the giving of the light of the glorious gospel of Christ to "all the nations he has made." (Psa. lxxxvi. 9.) The great mass of these nations are now in death, and all these texts that I have quoted will remain unfulfilled till the last man and woman of the race, who is now unconscious in death, of the class named above, shall be raised from the dead to a full, free, and unhindered opportunity to hear the preaching of a pure gospel,

each one for himself. If they are never raised to this privilege, then these texts are made void eternally.

All I ask of these sticklers for a textual investigation, is, to believe positive texts such as I have presented above. What if they do not believe, shall their unbelief make the faith of God of none effect? No, firm as the throne on which He sits remains the eternal purpose of Him who cannot change: and all that God has spoken he will most faithfully fulfill, how much soever man may doubt. The riches of His wondrous grace and love, shall at last be manifested before the face of all the creatures he has made. He will in the end unfold his wondrous plan before the admiring gaze of a great multitude that no man can number; and make plain, to his elected ones what now they do not fully understand.

"High in the heavens, eternal God,  
Thy goodness in full glory shines;  
Thy truth shall break through every cloud,  
That veils and darkens thy designs."

*West Meriden, Conn.*

## THE FINAL STATE OF MAN AS SHOWN BY THE NEW JERUSALEM.

BY H. BRITTAIN.

In order to understand clearly the subject before us, it will be necessary to point out the distinction between two Jerusalems mentioned in the Scriptures, and the promises belonging to either of them.

You all know it is recorded that the Lord (Gen. xii.) called upon Abram to leave his country, and his kindred, and his father's house, to go to a land that would be shewn him. That he would become a great nation, and that in him all the families of the earth should be blessed. Abram leaves his own kindred and enters into the land of Canaan. The first promise made to him when in the land, is (Gen. xii. 7). "Unto thy seed will I give this land." This is a promise absolute: fettered with no conditions, of the land, on which he stood, and which surrounded him. The promise afterwards repented (Gen. xiii.) in a more extended and amplified form, "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 for ever, and I will make thy seed as the dust of the earth," etc. It is repeated again in Gen. xv., where the limits of the land are defined. And again in Gen. xvii., the land is named "the land of Ca-



naan." After the death of Abram, the same promise is made to Isaac (Gen. xxvi.), and to Jacob (Gen. xxviii.). It is was the faith of Joseph that God would give the land to Jacob and his fathers.

The promise made to each of these patriarchs was absolute, unconditional, and without reserve. Has it been, or was it, kept? It will be unnecessary to enter into over-proof, so we go at once to the statement made by Stephen in his defence before the high priest (Acts vii.). He said that Abraham in obedience to the command of God removed to the land in which "ye now dwell." "And he gave him none inheritance in it, no, not so much as to put his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Stephen declared that Abraham had not possessed so much land as he could put his foot on, although God gave it to him by promise. The promise of God remained therefore in force, for God is not a man that he should lie.

After Stephen and his co-workers have been gathered to their fathers, have we any proof that the promise was fulfilled? We have not. The Romans come and take away the Jewish name and nation, and scattered it abroad: so that to this day the promise remains in force. It will be said, the men you are speaking about are dead, they certainly will not inherit the land of Canaan. If they do, they must rise from the dead. Exactly so; they to whom the promise was made must come back from the dead; they must become resurrected men, and the promise be fulfilled to them if the word of God is to be sure. But, it will be urged, the Jews did inherit the land. They did enter into the possession of it and they had Jerusalem in their hands. Certainly this was so. Was it possessed under the promise or under the law? Hear what the apostle Paul saith: "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." The law was a thing added: added, "because of transgressions, until the seed should come to whom the promise was made." In distinction altogether to the promise the law was full of conditions. The absolute of the law was an absolute of conditions. The absolute of the promise was the free word of God.

Hence, then, we assert that inasmuch as the land, which Abraham had given to him by the promise of God, has never yet been possessed by Abraham, the promise must yet be fulfilled, and, in order to this fulfilment, Abraham must be resurrected from the dead.

II. This however is not the only thing prom-

ised to Abraham. We have the testimony of the apostle Paul to this effect, that Abraham looked for the city having the foundations whose builder and maker is God. The question arises, Is this the Jerusalem in the land of Canaan, or is it another? Let the same apostle testify. In the Epistle to the Galatians, the apostle points out that there are two covenants. The one from Mount Sinai, which genereth to bondage; and the other from the Jerusalem which is above. This statement is, that Mount Sinai answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. The "us all," are those of whom he says in Gal. iii., "Ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

There are, then, two Jerusalems. The one under the law; the other under the promise.

There is a possession under the law, and there is a possession under the promises. The seed according to the faith of Abraham claim under the promise of God, and not under the law. To those under the law belonged the temporal blessings; to those under the promise the eternal ones. And the two Jerusalems show us these two distinct and separate phases of the truth of God. Around the Jerusalem that now is, clusters many promises yet unfulfilled. Still in bondage she and her children remain. Cast away and forsaken, yet the time is nigh at hand when the reproach and shame shall vanish away. And, if her casting away has been for the reconciling of the world, what shall her reception back again be but life from the dead. Though Israel did fall short, yet her backslidings cannot annul the promises of God made to her. The temporal things promised will yet be possessed; for God hath not eternally cast his people away whom he chose in Abraham. For His sake are they still beloved, on account of the promise to him they yet have to possess the land of Canaan. Abraham looked for both Jerusalems; the one, ever free, which is above. The other, in bondage under law, afterwards free under grace. The one temporal, to vanish when the promise of God has met its fulfilment; the other, eternal, never to disappear. The temporal sun lightens with increased brilliancy the one; but of the other it is recorded, the glory of God lightens it, and the LAMB is the light thereof. Of this city of Abraham and all the heirs of the promises, it can be said, we see only afar off, and confess we are but strangers and pilgrims on the earth.

III. We have now to consider another feature in connection with the promises to Abraham. It

is the one the apostle Paul mentions in his epistle to the Galatians, "The Scripture foreseeing that God would justify the heathen through faith, preach before the gospel unto Abraham, In thee shall all nations be blessed. So they which be of faith are blessed with faithful Abraham." The law followed after Abraham's day, and was not of faith. Christ came to redeem from the curse of the law, and did so by being made a curse for us, under the law. The result was, that the blessing came on the Gentiles through Jesus Christ. The first promise to Abraham was (Gen. xii. 8), "In thee shall all families of the earth be blessed." The last promise on record is Gen. xxii. 18, "And in thy seed shall all families of the earth be blessed." The apostle Paul says, Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Farther, it is said, the law was added "till the seed should come to whom the promise was made." The gospel preached to Abraham of the blessing of all the families of the earth was to meet its fulfilment through Christ. This is the gospel stated in the simplest form possible. The way, manner, or method in which the fulfilment is to be brought about may be a prolonged one, but the result is, the blessing of all the families of the earth. The sphere of action may become enlarged, but it is only that the result may be attained. The man Abraham is called out. He passes away. His son follows. His grandson has a numerous posterity, which increases into a nation. This nation of Israel hears the call renewed. It fails, and for a time it also passed away. To the Gentiles the call has come to inherit the promises made to Abraham and Christ. When the number of hearing ones is complete, the cry, "Come out of her, my people," will no longer be heard. The heirs together with Christ will be prepared to enter upon the inheritance. The promise to Abraham that he should be heir of the world (Rom. iv. 13) will then commence to be fulfilled. But the heirs are not the things they inherit. The inheritance is distinct from those who inherit. Many are apt to confuse themselves on this point when handling Scripture statements. The heirs of God are often spoken of as if they were going to inherit themselves. This is a great mistake. It is, in truth, *the* mistake which runs through the mass of professed "religious" teaching of the present day. Notice, in the following passages, how substantial the things are which are promised of God to the various persons concerned. To Abraham, "all the land which thou seest, to thee will I give it, and to

thy seed for ever." (Gen. xiii. 15.) And again, Gen. xxii. 18, "In thy seed shall all families of the earth be blessed." See also the promises to Isaac and Jacob as recorded in Gen. xxvi. 2-40; and xxviii. 12-15. Isaiah liv. 3, speaking of the yet future in relation to Israel, says, "Thy seed shall inherit the Gentiles;" and Zechariah declares (ii. 12), "The Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again." The Saviour says, Matt. v. 50, "Blessed are the meek, for they shall inherit the earth." The apostle John (Rev. xxi. 7), tells us that the One sitting on the throne declared, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Faith in the ultimate fulfilment of these promises with those who believe, now stands in the place of the substance. But, when the substance is come, faith will vanish away. Hope will have met the reality, and also disappear. The love of God as shown then in *deed*, will ever endure, for God is Love, and we shall know then that his tender mercies are over all his works.

The families, or nations, or kindreds of the earth have yet to be blessed through Christ and his co-workers. They will fall short of heirship, not having apprehended for what Christ came. Yet, the harmony of those angels who sang at His birth, shall still resound to earth's remotest bounds, "Glory to God in the highest, and on earth peace, good will towards men." For did it not follow the declaration to the shepherds, "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." "To all people" is the great joy to come. John the Baptist, a little later on, takes up the strain commenced by Isaiah generations before, "All flesh shall see the salvation of God." And who is the salvation of God? The answer is to be found in Luke ii. 25 to 32. The Lord's Christ is the salvation of God. Has all the earth seen Him? What of the myriads that have gone before? What of the triumphs of death and of Hades? Who or what is to conquer? We answer, Christ and they that are his. Who are to be subdued? All things; whether it be present things, or future things; angels, or principalities, or powers; all will be under the saints, and the saints belong to Christ, and Christ is God's.

But we must hasten to a conclusion. The final glimpse is to be seen in the concluding statements of that wonderful and much abused book, "The Revelation of Jesus Christ." The first heaven and the first earth have passed away, and there is no more sea. The holy city, New Jerusalem,

has descended from God out of heaven. The Lord God giveth light. The throne of God and the Lamb are in it. They that do his commandments have a right to the tree of life in the city, and enter in through the gates. But without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever believeth and maketh a lie. Thus stands the record. The fruit of the tree for the servants of God; the leaves of the tree for the healing of the nations. How many of us are going to be satisfied with leaves? Are we to find only leaves? Let us see to it, and work out the great salvation offered to us, with fear and trembling; so that we may be amongst the kings of the earth and carry glory and honor into the city, and not be outside.

"Great and marvellous 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 all nations shall come and worship before thee; for thy judgments are made manifest." Amen.  
*Birmingham, England.*

### CONSECRATION TO CHRIST.

No Christian should entertain any other idea of his relation to Christ than that of a wife to a husband. All that such a relation implies exists where we have truly become united to Christ; and no other union should satisfy us who wish truly to be Christians. The thought of such a relation to Christ, and acting with a deep sense that it really exists, is a state of mind to be valued above all worldly honor, wealth or pleasure; it is a source of enjoyment so permanent, so exalted and satisfying, that its possessor must feel that he lives above the world while he is in it. How should we feel it to be our highest joy to please our Lord, and have his smiles in return.

The following article expresses right views on the subject; and I hope all the readers of the BIBLE EXAMINER will be profited by its perusal. It is a selection :

#### PURITY OF SOUL.

To come somewhere near right in the ordinary relations of life is the highest moral aspiration of the great mass of men. If they keep clear of open transgressions, if they do not sink into the slough of filth and drunkenness, if they overreach their neighbor only by methods not reckoned exactly disreputable, think themselves en-

titled to a quiet conscience. There are, alas, multitudes of professing Christian people who allow themselves in various degrees of guilty conformity to the world, who yield habitually to the power of covetousness and the love of ease, whose secret living is far below the plainest standard of duty, who seem, almost as truly as the class above described, to fail utterly of understanding the breadth of moral obligation and the extent of the claim made by divine love and divine law upon the soul.

I am jealous over you, says Paul to the Corinthians, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. By thus crowding into one sentence the three ideas of jealousy, espousal, and virginal chastity, he makes a powerful impression of the exalted and delicate nature of Christian obligation. True chastity, and true fidelity in these intimate relations, involve a certain sensitiveness to evil and a shrinking from its remotest approaches. They would be nothing less than completely stainless. The thought of the smallest blemish is intolerable. Indeed the very idea and almost the possibility of unfaithfulness is shut out of the life of the happily married. It is a monster that lies quite beyond their calm and untroubled horizon.

Such, too, is the proper mental state of the renewed soul toward the Saviour. Chaste fidelity is the true type of his experience. He must aim at an inward delicacy of nature, his conscience must be healthfully and keenly alive to every form and degree of sin. He must turn from it as something shocking, polluting, disgraceful, as a stain upon his purity, as a breach of his holiest relations. The chaste soul is intolerant of the least stain. It would rather die than be soiled. Life is not to be weighed against honor and purity and fidelity. Therefore died the martyrs when they might have lived by pronouncing words which, on the lips of their own persecutors, were a mere form. They would not seem to tolerate a stain upon their fidelity to Christ.

Chasteness of soul in our relations to Christ is too little prized, too easily lost, too feebly longed after. How many and deep are the stains upon our bridal robes that should be so white and clean! Conformity to the world, following after its fashions and amusements, seeking its filthy lucre, grovelling for its honors, pampering for self, shrinking from the cross, putting human methods, observances and dependences proudly in the place of Christ, indulging in fears and

doubts instead of taking Him simply at his word—it is in such ways that our minds, through the subtlety of the serpent, are beguiled and corrupted from the simplicity that is in Christ.

And what soul breathes heavenward a perpetual prayer for this chasteness of spirit? Who is filled with inexpressible longings for this great gift which only the Infinite Spirit, whose name is Holy, can bestow upon fallen man? Who sees and feels that the only right view of evil is that which shrinks from it as a deadly pollution and abomination; which holds no parley with it; which is jealous of its approaches? Who echoes the benediction of the Saviour as containing the sum of all his hopes: "Blessed are the pure in heart; for they shall see God?"

### THE KINGDOM OF GOD AND HIS CHRIST A HEAVENLY KINGDOM.

"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."... 2 Tim. iv. 18.

"The kingdoms of *this world* are become the kingdom of our Lord and of his Christ. 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 end. He shall reign from sea to sea, and from the river to ends of earth. And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father upon his throne." Thus the redeemed shall sing, "Thou hast made us unto our God kings and priests, and we shall reign on the earth."

These and many other declarations of Scripture clearly teach that this earth is to be the place of Messiah's kingdom when he shall take to him his great power and reign—and that this kingdom is that one which is promised to his redeemed for their inheritance. "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 dominion shall serve and obey him." (Dan. vii. 27.)

To this it is objected that the kingdom for which the faithful in Christ Jesus are taught to hope, is a heavenly kingdom—in proof of which the verse at the head of this paper is frequently quoted. But this is only setting Scripture against

Scripture, and thus proving nothing. There is however, really nothing in these words at variance with those used in the song of the redeemed. When the venerable apostle expressed his confidence that the Lord would deliver him from every evil work, and preserve him blameless to his heavenly kingdom—he was thinking of that kingdom which shall be given to the saints of the Most High—a kingdom under the whole heaven.

The apostle does not speak of a kingdom in heaven; but of a heavenly kingdom. The term heavenly denotes not the locality of the kingdom, but its quality—a heaven-like kingdom. Hence we pray, "Thy kingdom come: thy will be done on earth as it is done in heaven!" What is it that renders heaven so transcendently grand, glorious, and morally excellent? Not its locality, but the character of its inhabitants—their perfect obedience to the will of God. Similar obedience on the part of this world's population—doing God's will as it is done in heaven, would surely warrant the appellation—heavenly. And such will be the case, when the glorious Lord, by his potent and universal reign has brought all in subjection to God.

In order to illustrate the heavenly character of the kingdom of Christ, and impress its benign grandeur more vividly on the mind of the reader, we propose to call attention, more particularly to its essential and distinguishing characteristics.

In doing so we observe—

I. *That the laws of the kingdom will be perfectly just.* It is the kingdom of God; and its whole arrangements are made by him. Being himself perfectly wise, just, and good, all his enactments must be characterized by the same qualities. "Justice and judgment are the habitation of his throne; mercy and truth go before his face." The throne of iniquity which frames mischief by a law, can have no place in his administration.

The necessity of righteous laws to the well-being of society, is apparent to all. The professed aim of all legislation is to that end; and, in so far as a legislature is successful in constructing just and wise measures for the regulation of the affairs of the community, so is the happiness of the community secured. How far short must all merely human laws come of his whose "wisdom is infinite!" The kingdom of men has existed for ages, in many forms; and at the present day, even in our own country, which we are fain to regard as the most favored of any in this respect, how great has been the failure in obtaining a per-

fect code of laws for the regulation of human affairs in their various relations; hence the constant need of alteration, reform, and new regulations, which are seldom obtained without years of delay, and enormous expense; and, after all, come far short of accomplishing what was expected. But the "law of the Lord is perfect:" it needs no reform, he who made men knows well what laws are needed for men as individuals, families, and communities: and this perfect knowledge and wisdom associated with justice and mercy is to construct all the laws for the Government of the kingdom of God's dear Son, "Out of Zion shall go forth the law; and the word of the Lord from Jerusalem." (Isa. ii. 3.) The blessedness of the kingdom of Christ is thus secured, so far as an absolutely righteous and perfect code of laws is capable of bringing happiness to its multitudinous peoples. And not only so, for—

II. This perfectly righteous law of Jehovah shall be *righteously administered*.

The well-being of a nation depends, not only on the excellence of its laws, but also on their righteous administration. Of this truth we have many illustrations, and chiefly in point of failure. Many excellent legislative enactments have failed to accomplish their object, through the selfishness of their administrators failing to enforce them; and the benefit of just laws is often prevented by their unequal application. But the righteous administration of the righteous law of the Lord among all the nations of the earth when his kingdom is established, is secured by his selection and appointment of an infallible and immortal government—the Lord Jesus Christ and the glorified saints made like unto him. For "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts xvii. 31.) Then shall be inaugurated that blessed era, so beautifully depicted by the anointed of the God of Jacob—the sweet psalmist of Israel: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even as a morning without clouds; as a tender grass springing out of the earth by the clear shining after the rain." This was to David a matter of sure hope, and fond desire, for he adds: "Although my house be not so with God; yet hath he made with me an everlasting covenant, ordered in all things and sure; for this is my salvation, and all my desire." (2 Sam. xxiii. 1-5.) This salvation and desire

of the royal prophet-poet shall be fully realized when the Lord's anointed of the seed of David, according to the flesh, is enthroned on Mount Zion, and reigns before his ancients gloriously. Thus hath Jehovah spoken:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulnes the girdle of his reins." (Isa. xi. 1-5.)

"And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." (Isa. xvi. 5.)

This administration of righteousness in the world was not only

"The hope that gladdened David's heart;"

but also the hope of all true Israelites who walked in the footsteps of faithful Abraham: and the theme of their national songs—songs not the mere utterances of poetic genius, or the aspirations of patriotic feeling, but songs dictated by the Spirit of God for the solace and strength of his people.

Here are a few extracts as specimens:

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, through out all generations. He shall come down like rain upon the mown grass; as showers that water the earth.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their

soul from deceit and violence: and precious shall their blood be in his sight. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen." (Ps. lxxii.)

"O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth. The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." (Psa. xvi. and xvii.)

Not only will the reign of the Christ be a heavenly kingdom by reason of its righteous laws and righteous administration of them, but also—

III. The rulers of that kingdom will be invested with sufficient power to enforce absolute obedience.

The possession of such power is a grand element in the security of the blessings of this righteous rule. We can fancy a kingdom governed by righteous laws, righteously administered—and the results frustrated by rebellion; and this whether the Government be Despotism, or Republicanism. The emperor of all the Russias has absolute power; yet he could not enact measures, however just, without the will of his nobles; or secure the benefit of these measures if his subjects refuse, to a large extent, to submit to them.

In the United States of America, where the laws are avowedly the expression of the people's will, legislative enactments for good, or evil, have often been successfully frustrated by organized disobedience. And the annals of our own country might also furnish illustrations of the failure of legislative measures from "popular clamor," and dread of organized rebellion.

Such a contingency, however, can have no place in the kingdom of God. The power adequate to make the laws is also able to protect

them, and to crush all rebellion. If the kingdom and nation that refuses to serve Israel when restored, and under the new covenant (Isa. lx. 12), shall perish, yea, be utterly wasted, how shall they escape who refuse submission to the statutes of Israel's king? Is it not written of him, that every soul that will not hear him shall be destroyed from among the people? (Acts iii. 22.)

Examples of the manner in which rebellion will be treated under the rule of Messiah, can be seen by referring to the book of Zechariah (xiv. 16-19.) See also the doom of Korah, Dathan, and Abiram, and their company. (Num. xvi. 31-35). Hence the time of Messiah's reign is called "the day of his power."

This aspect of the Divine rule was often the subject of praise by the Israelites. Thus in one of the songs appointed to the chief musician for the sons of Korah, we find the spirit-rapt poet saying—

"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." "He must reign till he hath put all enemies under his feet." (1 Cor. xv. 28.)

True, indeed, when one thousand years of this divine rule shall have expired, and Satan having been unbound shall come out of his prison, he will succeed in deceiving the nations that are in the four quarters of the earth, and enticing them into a strange and daring rebellion. Still, this will only the more strikingly make manifest the folly of attempting to resist the Almighty power of him who is governor among the nations, by the complete and perpetual destruction of the Satan-led hosts, along with their incorrigible and infatuated leader. Thus it is described in the vision of the Apostle John, while "in the spirit on the Lord's day."

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of

whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." (Rev. xx. 7-10.)

Thus all failure in the execution of the righteous rule of the Christ is effectually prevented.

IV. Another element in the heavenly character of the kingdom of Christ will be the spontaneous obedience of its subjects to the Divine law. Not only will this kingdom of God, upon earth be a heavenly kingdom, inasmuch as its laws shall be perfectly righteous and righteously administered, and effectually enforced—but also because of the righteous character of its subjects. Though power will be present to compel obedience, and thus secure its happy results; obedience, for the most part, will be the response of a grateful and intelligent appreciation of the excellence of Jehovah's law. Hence it is written that when the Lord shall send the sceptre of his strength out from Zion—his people shall be a willing people. (Ps. cx. 3.) Again, "Thy people shall be all righteous." This righteous, and righteousness-loving character, is secured to Israel in the new covenant, which God is to make with the whole house of Israel, when he will take away their sins.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." (Jer. xxxi. 31-34.)

The contrast between their former character and that here predicted is most striking and conspicuous. This entire change of character is described more fully in Ezekiel's prophecy (xxxvi. 24-31).

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

When the Redeemer shall come to Zion he shall turn away ungodliness from Jacob. (Rom. xi. 20.) Then, indeed, shall they be the people of Jehovah, for they shall have returned to him with their whole heart. (Jer. xxiv. 7.) This shall be true not of a few, but of the whole people of Israel. "Thy people shall be all righteousness." "They shall know the Lord, from the least to the greatest."

This spontaneous obedience will not be confined to Israel, but will characterize the Gentiles as well. Most expressively is this truth stated in Isa. xlii. 4: "He shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for His law." The attitude of the Gentiles in relation to the law of Messiah, indicated by these words, is one of submission and satisfaction. They shall wait for His law; suspend their action on any given point till they have learned His will. How different this state of mind to that which has characterized the nations of the world up to the present day!

The same appreciation of the law of the Lord by the nations of the world, when He is seated on God's holy hill of Zion, is predicted in another part of Isaiah's prophecy, thus:—

"And it shall come to pass in the last days, that 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. And many people shall go and say, Come ye, and let us go up to the mountain of

the Lord, to the house of the God of Jacob; and He shall teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

A writer in *THE RAINBOW* 1870, pp. 65-76, 460, 461, has argued that the Gentiles for the most part, during the thousand years, will only submit through fear,—and not willingly, as the people of Israel. His reasons for this idea are:—

(1.) That after Satan is loosed from his prison he is to succeed in causing the nations which are in the four quarters of the earth to rebel. He argues that such a fact necessarily forbids the idea that nations, as a rule, could have been willing subjects of the kingdom of God. But the reasoning is far from conclusive. Besides, that strange rebellion is otherwise accounted for; it is said to be the result of Satan's deception. (Rev. xx. 3, 7, 8.) Had these "nations in the four quarters of the earth" been hypocrites during the millennium, Satan would not have needed to deceive them into rebellion; yea, rather the circumstance of his having recourse to deception strongly favors the idea that, previous to his deceiving them, they had been faithful; and but for his malign interference, would have remained so. The serpent beguiled Eve, but surely it would be unfair to charge the mother of our race with "feigned obedience," before she was beguiled.

(2.) The marginal translation of Ps. xviii. 44; "As soon as they hear of me they shall obey me; the strangers shall submit themselves unto me (margin, yield feigned obedience)." Now, admitting that the language is spoken by David, not of his own success, but of the results of the triumphs of His illustrious son—the Christ—and admitting that the marginal rendering is the correct one, it is by far too narrow a base on which to build the theory that all the peoples of the nations, except Israel, shall, with a few exceptions, render an unloving obedience to Him who is governor among the nations. It is quite conceivable and highly probable that when the Lord appears in glory and majesty, and having girded on His sword, rides forth in His strength to destroy them who have destroyed the earth, multitudes, through sheer terror, will submit themselves to His sway. His kingdom will be a growing one; He is to rule in the midst of His

enemies,"—"rule till all His enemies be put under His feet;" but all this is quite consistent with the idea that the effect of His righteous and blissful reign will be that spontaneous obedience which we have found described in the words "The isles wait for His law." The transforming of the weapons of warfare into implements of industry, and the cessation of the art of war—is the result of His judging among the nations, and rebuking many peoples. (Isa. ii. 4.)

However feigned may be the obedience of many of these subject peoples at first, the righteous administration of righteousness, the tender pity and loving-kindness of the Great King will awaken in the multitudes of His world-wide kingdom the grateful homage of loyal hearts. This is just what is predicted in the seventy-second psalm; "Men shall be blessed in Him; all nations shall call Him blessed."

And thus the kingdom of God, "under the whole heaven," shall be a heavenly kingdom; inasmuch as, on the one hand, the laws of the kingdom are perfectly righteous, being the expressed will of the immaculate and infallible Jehovah—administered by a perfectly righteous government,—invested with power to enforce obedience; and, on the other hand, the subjects of the kingdom render to these laws a hearty obedience—the will of God shall be done on earth as it is done in heaven.

And yet men persist in calling such a state of things "carnal!" To be carnal, in the Scriptural sense of the term, is to be guided by the thinkings of the flesh, instead of being subject to the revealed will of God; it is, therefore, the grossest violation of language to term such a state of things as that just described,—"carnal." Who, that is spiritually-minded, does not desire such a consummation, and rejoice in hope of its fulfilment? Call it not, then, carnal. Away with the Manichean conceit! It is moral excellence, and not mere locality, that renders the songs and the service of the celestials so acceptable to the mighty God; and His ultimate purpose in establishing His kingdom on this earth is that all its inhabitants may become subject unto himself, and God be all in all.

W. LATING.

—The Rainbow.

## WILL THE SAINTS ESCAPE THE GREAT TRIBULATION?

BY JOHN FOXDEY, M. D.

There seems to be a renewed spirit of inquiry on the subject of the local position the saints



will occupy, and the circumstances by which they will be surrounded, during that time of trouble, so clearly brought to view in Scripture, in connection with the second coming of the Redeemer. Will they, at the close of this dispensation, pass through those trying scenes, described as far exceeding all that had ever before transpired in the history of our earth, or will they, sheltered and folded by Jesus, like Noah, ride securely above the billows of Divine wrath which will yet roll over the world in judgment? A little reflection, while scanning the Divine word, will, we think, satisfy all that, whatever may be the nature of that trouble, however great, overwhelming, and afflictive, the lover of Jesus will be saved out of it; and, instead of it, in the presence of his Saviour, experience fulness of joy, pleasures for evermore.

That there will be such a time of trouble, is very clearly set forth in Scripture. Whatever partial application may have been intended by Jesus, to Jerusalem, and its overthrow by armies in connection with a period of trial and trouble, no one can deny that the complete and perfect fulfilment of the time of trouble, spoken of by Him, is associated with the event of the second coming of the Son of man from heaven.

This can be seen by a comparison of the declarations contained in Mark and Matthew, with those in Daniel. In speaking on this subject, Mark says: "For, in those days, shall be affliction, such as was not from the beginning of the creation which God created unto this time, *neither shall be.*" (Mark xiii. 19.) And in connection with these troubles, he says: "And then shall they see the *Son of man coming* in the clouds with great power and glory." (Mark xiii. 26.) And, Matthew, after describing circumstances of a trying and distressing character, says: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. xxiv. 21.) Further on, he speaks of certain phenomena occurring in the heavens, and says, "and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the *Son of man coming*, in the clouds of heaven, with power and great glory." (Matt. xxiv. 30.)

Now the time of trouble, in both these cases, is associated with the second coming of Christ, and is said to be so severe, and terrible in character, as never to have been equalled in the past, as it is just as positively stated, it never shall be in the future. Now, by referring to Daniel, we find the same time of trouble spoken of, with some additional circumstances which show its connection with the second appearing of Jesus. "And, at

that time, shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was, since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." (Dan. xii. 1, 2.)

The resurrection is here brought to view; and as Paul, in his 1st Epistle to the Thessalonians iv. 13-18 clearly teaches that Jesus comes to our earth, and then, and not before, raises His sleeping saints, the time of trouble, spoken of by Daniel in the 12th chap., must, as it is associated with the resurrection of the righteous dead, be also connected with the second coming of the Redeemer. And as no time of trouble has, according to Daniel, ever occurred as great, up to that time, as the one he is describing; and as it is connected with the resurrection, which must, according to Paul, be accomplished by the personal presence of Christ on our earth, the conclusion is irresistible that the time of trouble, spoken of in Daniel, Matthew, and Mark, all refer to the same event, and are associated with the personal coming of the Redeemer.

There will then be such a time of trouble, in connection with the period of Christ's second appearing. Let us now study the Divine word to ascertain whether His saints are to pass through it. We will not here discuss the point, whether some of Christ's followers, better prepared than others—wise virgins—will be saved out of this trouble, whilst others—foolish virgins—are to remain and pass through the furnace of affliction, by which, through grace, they shall become prepared to be taken away afterwards to meet their Saviour,—all we now seek to know is, whether *any* of the saints will be delivered from these trials; whether, housed before the deluge comes, they will rise far above these scenes of trial, and be happy in the presence of their Redeemer.

That God knows how to accomplish such a deliverance, Peter affirms in his 2d Epistle ii. 9, in which he says, "The Lord knoweth how to deliver the godly out of temptations, trials and to reserve the unjust unto the day of judgment to be punished." He had just been speaking of the trials of Noah and Lot, and the great deliverance wrought out for them.

That God will deliver His saints out of this great tribulation, we may expect if we consider that Jesus has taught us to pray for such deliverance. After speaking of these trials, Jesus exhorts His disciples to "Watch ye therefore, and pray always, that ye may be accounted worthy

to escape all these things that shall come to pass, and to stand before the Son of man." (Matt. xxi. 36.) Jesus here tells them to pray what they may escape these trials. Would it not be trifling with them to ask them to pray for that they could not attain, and what He would not grant them? That He should direct them to pray thus, is proof that some, who observe His injunctions, may, and will escape "these things;" and, consequently, that some will not pass through these terrible trials. To maintain the opposite view, is to present God in the light of one who holds out a boon, only to tantalize and disappoint us by its refusal—to make Him out to be a God who is not a hearer and answerer of prayer; prayer too, in language prepared and ready for our use—when He has set Himself forth as one who delights to hear and answer petitions of those who earnestly seek His face and favor and who has told us to call upon Him in trouble, and has assured us that He will deliver us.

But it would not be in accordance with the dealings of God towards His children in the past, if His saints should not be delivered in this great season of trouble we are now considering. Without referring to the many special manifestations of His care and aid afforded His children, as exhibited in His words, we will refer to the two instances to which He Himself directs attention, when speaking of this very time of trouble. There will be a similarity in their cases to those of Noah and Lot. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 26-30.) As in the days of Noah and Lot, the mass around was ungodly, unprepared, while these two men were comparatively godly, although considerably below that standard of moral excellence we should look for, or desire to see in those who profess to serve and follow God, as their history, subsequent to their deliverance witnesses: and yet, God spared them, while the mass were handed over to judgment.

Now these cases are brought to our notice, as we conceive, not only to exhibit the different moral conditions of the two classes therein mentioned, but also to show that God did not send

the deluge of water, nor the fire, until He had first delivered His chosen ones. "Until the day that Noah entered the ark, and the flood came, and destroyed them all." "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." As if to say, just as Noah and Lot were delivered out of these trials,—not permitted to share them—so shall it be in the day of my second coming. The storm of wrath, that shall then sweep over the earth, shall not burst, until my children have been hidden, placed in a condition of safety, delivered out of this great time of trouble and trial. We think the Savior's words justify us in taking this view of the subject.

We believe, however, that Scripture clearly teaches that the saints will yet pass through this time of trouble; and that it also indicates the place of their hiding. While examining this subject, a few months ago, a view presented itself to my mind, which I have never before met with; it may have occurred to some others, but, if so, I am not aware of it. David was not only a king, but a prophet, and many of his psalms describe incidents connected with Christ's second coming and kingdom. In one of them he speaks thus of this "time of trouble." "For, in the time of trouble, He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me upon a rock." (Psa. xxvii. 5.) What is this pavillion, in which the saints are hidden during this time of trouble? By turning to another psalm, we find the explanations. "He made darkness His secret place. His pavillion round about Him were dark waters and thick clouds of the skies." (Psa. xviii. 11.) Now, by comparing the two passages, we find that, in the time of trouble, God will hide His saints in His pavillion; and it is expressly declared that this pavillion is dark waters and thick clouds of the skies,—in other words, that the saints will be gathered into the air, amid the vapors and clouds of the skies. This agrees with what Paul says; "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up, together with them, in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.)

Here Paul says the resurrected and changed living saints are caught up in the clouds to meet the Lord in the air: which resurrection, according to Daniel xii., occurs about the period of the

time of trouble we speak of; and Daniel says that, in this time of trouble, the saints shall be delivered, by being hidden in God's pavillion, which, He says, is in the dark waters and thick clouds of the air. The place then where the saints will be hidden is in the dark waters and thick clouds of the air.

To sum up our argument: there will be a great time of trouble, in connection with the period of Christ's second coming and the resurrection. There has been no greater before it, there will be no greater after it. Out of this the saints will be delivered, by being caught up into God's pavillion of dark waters and thick clouds; where like Lot and Noah, sheltered, they will escape the trials which will befall those who are left upon the earth.

It is our high privilege and happiness, if we heed the Saviour's injunction to watch and pray, to be among the number of those who shall "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." May we have our loins girded, and our lights burning, looking for, and loving, the appearing of our blessed Master, that we may enter in and partake of the marriage supper of the Lamb, having made ourselves ready.

*Philadelphia, Pa., May 8th. 1876.*

## THE OLD MAN, VS., THE NEW MAN.

BY S. S. CALL.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts . . . and that ye put on the new man, which after God is created in righteousness and true holiness."—(Eph. iv. 22, 24.)

It is evident, from the text that what we have to put off, is not after God, and is not created in righteousness and true holiness; and consequently implies false righteousness and false holiness, and wrong conversation. (See Col. iii. 5-9.) "Mortify, therefore, *your* members, which are upon the earth." This shows, they are still *our* members on a wrong foundation. They are not on the Rock, but are built upon the sand, (earth.)

Now, who are they, if they are not the different church organizations, any and all of them? Take the references to the above texts, and see if you can come to any other conclusion.

The world is governed by professed church members, and they are corrupt according to the deceitful lusts.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also

reap." (Gal. vi. 7.) This we know to be true; we see it under our own eyes, from those high in station; officers of the government down to the lowest grades of society.

There is one more likeness of the *old man* I wish to present. "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 (the old man) be revealed, the son of perdition; who opposeth and exalteth *himself* above all that is called God, or that is worshipped; so that *he as God* sitteth in the temple of God, shewing himself, that he is God." (2 Thess. ii. 3, 4.)

Now who is this, and where shall we find him? We find him in "inherent immortality" in man. "And what agreement hath the temple of God with idols? "For ye are the temple of the living God," etc. 2 Cor. vi. 16. and references. Thus we find the doctrine of the immortality of the soul, advocated by the churches, fills the bill of the old man. For a further description of this man of sin (immortal soul.) (See 2 Thess. ii. 7-12.) I have never yet seen anything that looks so much like Paul's representations of the old man, or man of sin, as the ideas here presented; for, the immortal soul is placed in the body (temple), and it is claimed to be a part of God, and that it comes from God, and returns to God: thus making out that it is God. Now mark you, This man of sin is to be destroyed; consumed first, by the spirit of His mouth; then destroyed by the brightness of His coming. It has already been partly consumed by better and more correct teaching concerning God and His government, and will finally be destroyed by the brightness of Christ's coming. How many men will be destroyed by destroying false system and false teachings?

What *old man* have we put off? Let us ponder and answer these questions before we condemn any more; for, says Paul, Eph. vi. 12. "We wrestle *not* against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." (margin.) Could anything be plainer that Paul was not fighting men nor predicting the destruction of men. Let us be like minded and be at peace among ourselves. It is perfectly evident we do not put off a corporeal being; and what we put off can be destroyed without destroying men's lives.

I might enlarge upon this subject, but I must try to be brief. Take the references, and look them all over, and see if these things are not so.

Now, what constitutes the new man? Turn

to Eph. i. 22, 23, and iv. 11 to 16. Here we find the Church is the body of Christ, and Christ is the head of the body, and this is termed the "new man, created in righteousness and true holiness." If we are joined to this Church, we are members of His body, of His flesh, and of His bones. Paul says, "This is a great mystery." But he is speaking "concerning Christ and the Church." (Eph. v. 30, 32) "Finally, my brethren, be strong in the Lord, and in the power of His might." (Eph. vi. 10.) Now see what we have to put on: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Verse 11. "Take unto you the whole armor of God," v. 13. For a description of the whole, see verses 14-18.

Your brother in Christ.

*Hesper, Iowa, 1876.*

### MESSIAH'S REIGN ON DAVID'S THRONE.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah ix. 6-7.

This sublime portion of the sacred Scripture is admitted to be a wonderful prophecy embracing in brief, all other prophecy in reference to the coming glory of Messiah's reign, and spanning "the ages to come" (Eph. ii. 7). A very small part of this prophecy has been literally fulfilled. "A child has been born unto us, a son already given." The greater part remains to be fulfilled, and will be in its time, as literally as that in the past, but not as the past shall be the unfolding of the great future. "For every battle of the warrior" has been "with confused noise and garments rolled in blood." Such, in brief, has been our world's history under the rule of depraved humanity through the long and weary ages of strife and carnage. "There is no peace to the wicked saith my God," nor can there be until the "Prince of Peace" returns in bliss to reign. Another battle is pending for higher, nobler ends, even the disenthralment of redeemed humanity. The means to be employed to secure this

glorious result are not such as worldly wisdom and human ambition would either approve or employ. Though they are defined in the word of God, they are very generally overlooked and set at naught. They are not natural or human, but supernatural. When the love and mercy of God in Christ Jesus is clearly offered, and as clearly rejected, there is no other provision in the Divine administration but "judgment and justice," as indicated in the language, "but this shall be with burning and fuel of fire." No fact is more clearly set forth in the word of God. By whom this work of purifying by fire is to be accomplished, is indicated thus. "For unto us a child is born," not according to natural laws, but of a virgin. He it is whom God sets upon his "holy hill of Zion" as king. "The uttermost parts of the earth" belong to him. He shall break the nations "with a rod of iron and dash them in pieces like a potter's vessel," and thus only will the great rebellion beginning in paradise be finally and forever put down, and the King of kings finally triumph.

"Unto us a son is given." "The Son of man" made in all respects like unto his brethren, sin excepted. "The son of Abraham" and as "his seed," heir with him of the world as "an everlasting inheritance" according to the Abrahamic covenant. "The son of David," and heir to his throne according to the Davidic covenant recorded thus: "I have sworn unto David my servant, thy seed will I establish forever and build up thy throne to all generations." (89th Psalm.) "The Son of God," and therefore possessing his nature and attributes, thus able to accomplish all that is promised, all that is needed. "Wonderful Counsellor," absolutely infallible; not one has proved his counsel vain in all the ages past. "The Prince of Peace;" as such he shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Then the swift messengers shall go forth with messages of love, mercy, and retribution infallible. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "The mighty God," and therefore able "to subdue all things unto himself." Finally he is "The everlasting Father," and will be forever manifested in his "kingdom, power, and glory," "through the Son" who is the image of the invisible God," and "the brightness of his glory. In Christ shall "the pure in heart see God forever, for "of the increase of his government and peace there shall be no end." Such glory forever unfolding does not belong to this world now under the curse where sin and death reign, it looks to that new economy beyond to be revealed "at the appearing and kingdom of our

Lord, when "immortality shall be swallowed up of life" for "flesh and blood cannot inherit the kingdom of God."

In this new order of things, when the prayer of all saints shall be answered and "the will of God shall be done on earth as it is in heaven," both judgment and justice will be correctly awarded. The innocent will not be condemned and punished, nor the incorrigible escape just retribution. To the incorrigible guilty who have rejected eternal life by rejecting Christ the giver, "our God is a consuming fire" (Heb. xii. 29). Such is the teaching of inspiration for us, saith the apostle. "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary" (Heb. x. 26-27). In the time of restitution, as saith both the prophet and the apostle, "it shall come to pass that every soul (person) who will not hear that prophet, (Christ) shall be destroyed from among his people." In some degree this has been the Divine order in the ages past, foreshadowing what is to come. How otherwise could the guilty race in the days of Noah be removed? How could the cities of the plains be cleansed from their filthiness, in the days of Lot, but by fire? Or, how otherwise in the rebellious camp of Israel in the wilderness? Our Lord refers to these, to warn us of the future in unmistakable language. "And as it was in the days of Noe so shall it also be in the days of the Son of man. Likewise also as it was in the days of Lot, even so shall it be in the day when the Son of man is revealed." The prophet refers to this revealing of the Son of man in the closest and clearest harmony. "Behold he shall come saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he shall be as a refiner's fire and like a fuller's soap. And he shall sit as a refiner and purifier of silver." Further on the prophet describes the process. "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Surely here is a cleansing process. John the Baptist says of Christ, "He shall baptize you with the Holy Ghost and with fire." These two baptisms are vastly different in their nature and effect, and in the common sense use of language cannot mean one and the same thing. The baptism of the Holy Ghost is a work of grace, that of fire, a work of righteous retribution according to the context. "And now also the axe is laid at the root of the tree, therefore every tree

that bringeth not forth good fruit, is hewn down and cast into the fire." Again: "Whose fan is in his hand, and he will thoroughly purge (cleanse) his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire." Unquenchable is that which will burn so long as the fuel lasts.

Here is evidently the baptism of fire and the "battle that shall be with burning and fuel of fire." Christ said of himself, "I am come to send fire on the earth and what will I if it be already kindled?" What fire, it may be asked? Hear the explanation of his own parable. "So shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire." Mark the cleansing preparatory to the kingdom and reign. When this is done, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Justice demands that the destroyer shall be destroyed and this for the best good of all who really and fully submit to the righteous government of God. The usurpation of wrong has been long and fearful, though wisely permitted. It would seem that the evil finally and forever past might be held in contrast with the good that shall be revealed in and through Christ, during all the ages to come. We now have no power by which we can fully estimate any good possessed but by contrasting it with its opposite evil. The new song looks to the past as well as to the present and future. "And they sung a new song, saying, Thou art worthy." And why? "For thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." This great eternal truth, like a stream of living light, runs through the entire word of God. It is the theme which God hath spoken of "by the mouth of all his holy prophets since the world began."

On this mission of redemption the Prince of Peace came to this world, and is coming again, as described by the word of inspiration thus: "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day" (2 Thess. i. 7-10).

It would, indeed, be a fearful work to modify such a Scripture to accommodate human tradition. It needs no modification. Two facts are as clear as a sunbeam. None will be destroyed for disobeying "the gospel of our Lord Jesus Christ," who never heard it, hence all must first hear and then reject, before they can be thus doomed. Destruction, in this connection, conveys the same sense as in the general use of language, always and elsewhere, not everlasting in the act on its subject, that would be preservation, but everlasting in its effects, precluding any possible recovery. How dreadful!

J. CHAPMAN.

## WHAT IS THE SIN AGAINST THE HOLY GHOST?

BY N. C. SIMONDS.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. xii. 31. The sins that shall be forgiven and the sin that never hath forgiveness, are universal in their application to all sins of all men in all ages, being represented by *whosoever*—the *sons of men*, etc. The context, as given by the Evangelist, shows that the Saviour applied it to all men, in saying *whosoever* shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt. For the tree is known by its fruit.

In these statements it is plain that confessing Christ makes the tree good and his fruit good, and brings the forgiveness of *all sins*: and by denying Christ knowingly and wilfully is committing the unpardonable sin. The Saviour affirms that *all sins* (but one) shall be forgiven. All that forsake sin, he is faithful and just to forgive, because they never commit the unpardonable sin; while those who deny Christ are not and cannot be forgiven, for they reject the only way and name through which forgiveness can come.

There is much speculation as to what this sin is. The general belief being that very few commit this awful sin; and yet they claim that the mass are lost and the few saved. But none can be lost but those who commit that sin, for all others shall be forgiven.

When we come to look at this text, just as it reads, we find it a simple statement of a fundamental principle of the gospel; the same that

Christ plainly taught elsewhere. He that believeth (the gospel) shall be saved, but he that believeth not (the gospel) shall be damned; making but two classes of men when judged,—the good and the bad, the just and the unjust; or in short, the believer and unbeliever. The finally saved have all their sins forgiven, being not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. The finally lost are punished with everlasting destruction because they obeyed not the gospel of our Lord Jesus Christ: for such God in his infinite wisdom and mercy has revealed no way of forgiveness.

The object of this epistle is to show what the sin against the Holy Ghost is by comparing Scripture with Scripture, and if we find a sin plainly pointed out which results in this last state we may be sure it is the sin Christ spoke of. "If we sin wilfully after that we have received the *knowledge of the truth*, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. x. 26-29) Here is a sin for which there is no sacrifice, the same as in our text. The Apostle says, It is impossible to renew such to repentance again as have been enlightened, and tasted the good word of God, seeing they crucify to themselves the Son of God afresh (Heb. vi. 4-6). Peter (1 Peter ii. 15-20) says, If after they have escaped the pollutions of the world through the knowledge of the Lord Jesus Christ if they are again entangled therein and overcome, the latter end is worse than the beginning. This seems a paraphrase of the result of the same sin, having had a knowledge of the right way and turned from it, to whom the mist of darkness is reserved forever. These passages teach that after they have been made partakers of the Holy Ghost, by which Christ cast out devils, if they fall away they cannot be forgiven. In 2 Thess. i. 8, 9, a class are punished with everlasting destruction because they obeyed not the gospel of our Lord Jesus Christ; and in the 2nd chap. 10th verse, they perish because they received not the love of the truth. Rom i. 18. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Christ says, "Inasmuch as ye did it not to one of the least of these my brethren ye did it not to me. . . These shall go away into everlasting punishment." In John iii. 18, Christ is very explicit: "He that believeth on him is not condemned; but he that believeth not is condemned already" (why?) "because he hath not believed in the name of the only begotten

Son of God." And as faith comes by hearing, and hearing by the word of God, how could they be condemned for not believing in him of whom they never heard? Consequently to have these Scriptures fulfilled, God has willed and purposed unconditionally, in his own good time, to bring *all men* to a knowledge of the truth. Christ is the light of the world: "he is the true light that lighteth every man that cometh into the world." John i. 9. "That all men might believe" (verse 7). All the nations, all the kindreds, all the families of the earth are to be blessed in Christ the seed, when he shall come to gather his elect bride to himself, "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." (John xvii.: Christ's prayer).

The Scriptures teach that there is to be a future time of judgment, when the world shall be judged by Christ according to his words, or the gospel. (Acts xvii. 31. John xii. 48. Rom. ii. 16. 2 Cor. v. 10.) We learn then from the harmony of the Scriptures on this subject, that *all men* will be saved or lost finally, by accepting or rejecting the gospel; consequently there can be no sin against the Holy Ghost without a knowledge of man's lost condition and the way of life and salvation through Jesus Christ. Neither can there be salvation in any other name or way. If one man can be saved without a knowledge of Christ, whether heathen or not, then all men can be, and "Christ died in vain."

*Darien, N. Y.*

## THE SOVEREIGNTY AND PROVIDENCE OF GOD.

1. Keep silent, all created things,  
And wait your Maker's word.  
My soul stands trembling while she sings  
The honors of her God.
2. Life, death, and hell (*grave*) and words unknown,  
Hang on His firm decree:  
He sits on no precarious throne,  
Nor borrows leave to be.
3. Chained to His throne a volume lies,  
With all the fates of men,  
With every angel's form and size,  
Drawn by the eternal pen.
4. His *providence* unfolds the book,  
And makes His counsels shine,  
Each opening leaf and every stroke,  
Fulfills some deep design.
5. *Here* He exalts neglected words  
To a scepter and a crown,  
And *there* the following page He turns  
And treads the monarch down.

6. Nor Gabriel asks the reason why,  
Nor God the reason gives,  
Nor dares that favorite angel pry  
Between the folded leaves.
7. Great God, I would not wish to see  
My lot with curious eyes,  
What gloomy lines are writ for me,  
Nor what bright scenes may rise.
8. In Thy fair book of life and grace,  
O, may I find my name,  
Recorded in some humble place,  
Beneath my Lord's, the Lamb.

—*The foregoing is published by the request of* ELD. JACOB BLAIN. He says, he has not seen it in print for forty years, but has kept it in memory. ED.

FROM WM. S. DIRBLE.

BRO. STORRS: The package of 500 copies of odd numbers of BIBLE EXAMINER came duly at hand, and I shall try and make them do good service in spreading the glorious doctrine of "The Ages to Come," both among the converted and unconverted. It has been a question with me whether it is best to give this glorious truth (as well as many others) which we hold dear, to the unconverted while laboring with them to induce them to become Christians. Paul says, "All Scripture is given by inspiration, and is profitable for doctrine, for a proof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. xvi. 17.

It seems to me that the man of God is not thoroughly furnished unto all good works, even though imbued with the Holy Spirit, unless he understand and can give a reason for the hope which is within him. And as I now believe, with all my heart, that the Bible teaches the speedy personal coming of Christ, the literal resurrection of the dead, the saints inheritance of the earth, the unconscious state of the dead, the literal destruction of the finally impenitent, and that God's promise and oath to Abraham that "in thee shall all families of the earth be blessed" (Gen. xii. 3), will be fulfilled after Jesus comes, and that all who have never heard of the blessed Jesus will then have an opportunity to hear of Him and accept or reject this great salvation, I have come to the conclusion that I shall not withhold any of these truths from the unconverted, and especially when I see that an intelligent explanation of our hope and faith is what is needed to remove any obstacle to their conclusion.

When Bro. Hammond, the Evangelist, was holding "Revival meetings" in this city, I, in common with other Christians, enlisted as a worker in his enquiry meetings, and often found those who objected to the doctrine of eternal torment, which was so prominently held out by the Revivalist, I found it necessary in every in-

stance to show them that it was not Bible doctrine, and that this precious book taught something better. It seems to me to be the Christian's duty in such cases to vindicate the character of God and show to the unconverted that God is love. I also found those who asked me what God is going to do with the heathen who never heard of Christ? This used to be a vexed question with me at that time, as I was just examining the glorious doctrine of probation in the ages to come, but was not settled in it so that I dared to give any opinion; so I had to tell them that God would take care of the heathen; but how it would be done I could not tell, but I was sure the Judge of all the Earth would do right. Yet this was not satisfactory either to them or myself; and I could see very clearly that Christians needed to be well posted in regard to God's plan of dealing with the human race, and I resolved then that with God's help I would endeavor to satisfy myself on this point and see if the Bible did reveal it; and I can say, bless God, I soon found that it now plainly taught that God will have the testimony given, in due time, to every man, that Jesus is the Saviour of the world, and that when He comes a second time, without sin unto salvation, it will not only be to bless His waiting people, the little flock who have followed Him faithfully in this life, but that it will be to give all an opportunity for salvation, who have been unavoidably deprived of the privilege, and by no fault of their own.

Oh, how I long to think, and rejoice to know, that all men will, at sometime, have at least one opportunity for salvation, and that God's ways are equal and just, so that none will have any reason to complain that they had not been made acquainted with the salvation provided for them.

Let us be faithful and do our part here in bearing the good news to others, and so live that we shall by our daily walk and conversation recommend Christianity to all, and be the means of bringing some to accept of Jesus and become heirs and joint-heirs with Him in His kingdom.

I for one must be at the great coronation and help crown Jesus, and thus help carry the good news to all who have never heard what God has done for them. This will be blessed work, and reward enough for all that we have suffered here. *San Francisco, Cal., June, 1876.*

#### LETTERS RECEIVED TO JUNE 20.

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.

Esther Tyson, H. Rockwell, James M. Young, J. E. Robbins, Geo. W. Haynes, John R. Davidson (yes), Mrs. P. A. Krise, Hugh Baker, David Cambell, Mary A. Cook, A. Rondthaler (2), Eld. J. Chapman, John McGhee, M. C. Harriman, Henry A. Troeger, J. L. Knapp for H. D. Smith, H. Brittain, S. W. Bishop, M. P. Martin.

#### PARCELS SENT TO JUNE 26.

Geo. W. Haynes (by Exp.), Mrs. Hattie Guy. (by Exp. and mail), Jacob Krisc, D. B. Cutter, H. D. Smith, W. B. Robinson, H. Brittain (2 par.).

#### 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.

#### 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"HOPE FOR OUR RACE. OR, *Gospel to the Church and World. God's Government Vindicated.* By ELDER JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. Price, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.



Vol. XX. No. 11.

Whole No. 311

# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES.....	329
THE BIBLE EXAMINER VOL. XXI.....	329
"DUE TIME." Ed.....	328
SATAN. Ed.....	325
"FISST FRUITS." Ed.....	326
A VINDICATION OF THE GOVERNMENT OF GOD. Ed.....	328
IDOLATRY. Ed.....	328
THE WORLD BURNING THEORY.....	329
THE JEWS IN ENGLAND. By M. G. Ward.....	333
THE LIFE OUT OF CHRIST. By Eld. S. W. Bishop.....	335
THE DIVINE NATURE CAPABLE OF SUFFERING.....	
By Samuel Minton.....	338
OUR HOPE. By M. C. HARRIMAN.....	341
THE EASTERN QUESTION.....	342
WAIT (Poetry).....	343
CHURCH EXPERIENCE. By ELd. J. Parry.....	344
LIFE ONLY IN CHRIST. By Dr. Leask.....	345
NON-ESSENTIALS. By John M'Ghee.....	347
LETTERS AND EXTRACTS.....	347-351

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, AUGUST, 1876.

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

TERMS: \$2 PER ANNUM, IN ADVANCE.

## EDITOR'S NOTICES.

## THE BIBLE EXAMINER.

One more number will complete this volume. Then it will not be continued to either of the following classes, unless heard from before commencing Vol. xxi.

*First:* Persons who have not paid anything on the present volume. *Second:* Those who have paid only \$1, whether in clubs or otherwise. *Third:* Those to whom the EXAMINER has been sent *gratis*.

I would be glad to continue the Magazine to this last class if my means would permit: but except in special cases, I shall be obliged to forego the privilege.

## TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for \$5.

TEN will be sent to *one* address for \$10.

Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

## TO DELINQUENT SUBSCRIBERS.

To those who have not paid anything on Vol. xx., if they will send \$3 soon, I will cancel the past, and give them credit in full for Vol. xxi.

## PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with \$2, I will give an unbound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with \$6, he shall receive, unbound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 bound.

3. For *five* new subscribers, with \$10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with \$15, he shall receive *all three* of volumes 18, 19, and 20, bound.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the bound works sent them.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding,

for \$2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

POSTAGE.—The new law on printed matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

DAVID CAMPBELL'S Post Office address is NASHUA, N. H.; at which place he proposes to publish "THE AMERICAN MILLENNARIAN." Terms \$1 per volume of 190 pages; or a corresponding price for any part thereof.

EXPLANATORY.—The advent of hot weather compelled me to defer the continuance of my work, "*Jerusalem in Gloom and Glory*," in the last EXAMINER, and a prostration a few weeks ago by sunstrokes necessitates a further suspension of the work. My friends will be glad to learn that I am recovering from this last prostration as fast as possible, till we have cooler weather.

WM. H. SPENCER.

Rochester, N. Y., Aug. 7, 1876.

## SPECIAL NOTICE.

The new Postal law allows Publishers to write on the papers and magazines, to their subscribers, the time to which their subscriptions are paid. I have, therefore, written on the wrappers, for this month, the time, to all subscribers; that they may know how their account stands on my Mail Book. There may be errors, which I will correct when informed of them. Those persons to whom I have sent "*Gratis*" are marked "*Paid to Sept. '76*," on the wrappers, same as if they had paid. On the wrappers of those who have paid beyond Sept. '76, there is no notice of the time to which they have paid, except in a few cases. Those marked, "*Paid by 'B,' to Sept. '76*," or other time, are those whose subscription has been paid by Eld. J. Blain, of Buffalo, N. Y.; and hence the \$2, or other sum due from the subscriber, must be paid to him; and I hope it will be done immediately, as he needs it at this time.

Those who intend to renew their subscriptions for Vol. xxi., will confer a great favor on me to remit the amount before the issue of the next or last No of *this* volume: or, at least, say what they *intend* to do for the next volume; or, else let me know at once that they wish a discontinuance of the EXAMINER, if that is their desire.

GEO. STORRS.

# 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. XX.

NEW YORK, AUGUST, 1876.

No. 11.

## THE BIBLE EXAMINER, VOL. XXI.

I have given two extracts, in volume 20, from a work by HENRY DUNN, entitled, “FOLLOWING AFTER TRUTH.” Those extracts have shown the character of the work. Mr. DUNN has published seventeen different works on the great and glorious theme relating to the Government of God, in the last ten years. Most of those works are out of print, or are inaccessible to such as desire to possess them.

The present work is a gathering from all his writings, and arranging under appropriate heads, of the most important matters treated on by him. It is a treasure which all sincere seekers after truth ought to possess. “PART THE FIRST” I have received, and from which extracts were given in the BIBLE EXAMINER Nos. 9 and 10 of this volume.

I propose to insert in volume xxi. of the EXAMINER the entire work, so as to make it available to the greatest number of readers in this country. The contents of “PART THE FIRST” is worth the price of the BIBLE EXAMINER for a year. But the probability is that we may have the SECOND, if not the THIRD PART, to present our readers before the volume closes. Thus the reader of the EXAMINER will have a mass of knowledge, in small compass, of more real value to him, on the government of God, than he could gather from thousands of volumes of other reading.

Will our friends help in spreading these invaluable thoughts abroad through the land by procuring *new* subscribers, renewing the old, and by *donations* to help scatter abroad this GOD-HONORING TRUTH? What you intend to do, please do without delay.

It will not do to talk of “*hard times*” while the nation and individuals are spending such vast sums on a “Centennial Exhibition.” Money must be plenty somewhere; it only lacks an *object*

to draw it out. Can there be a more important object than to promote THE KNOWLEDGE of “the only true God and Jesus Christ, whom He sent” into the world “to be the light of the world,” and “to give LIFE to the world?” The cry, then, of “hard times” is unworthy to be made by those who believe in the glory to be revealed in “the ages to come,” and the certainty that we may help forward that knowledge which will help men to a better preparation for that state soon to be opened by the revelation of the kingdom of God.

Make up your mind, then, in the fear and love of God, what you will do in this matter to aid this work: and may you be guided from on high, so to act that it shall be manifest to yourself that you love the cause of truth more than any mere earthly objects, however pleasant or desirable.

EDITOR.

P. S.—Please see my offers for new subscribers. Will you ever have a better time to do good, in this life?

## “DUE TIME.”

The apostle Paul tells us, “God our Saviour will have all men. . . to come unto the knowledge of the truth: 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. 4-6.)

Several facts are here distinctly stated. 1. God will have all men come to the knowledge of the truth. 2. There is only *one* Mediator between God and men. 3. That this Mediator gave Himself a ransom for all men. 4. That this truth shall be testified to all men. 5. God has His “due time” for that work.

All these *facts* are warranted by the Saviour’s words to Nicodemus, John iii. 16; “God so loved *the world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

To maintain that one of the human race will ultimately perish without having first come to the knowledge of the truth, and without an opportunity to *believe* in the one Redeemer for "everlasting life," is about the same as to "make God a liar" (1 John v. 10), and to call Jesus a deceiver, and Paul an ignoramus. Yet, alas! many men, who profess reverence for God's word, do, virtually, thus sin, and maintain that the vast millions who have died in unavoidable ignorance of the truth are never to know it nor have an opportunity to *believe* in Jesus in order to an "everlasting life."

Among those who thus teach is a large class of those who go under the name of "*Age to Come*" believers, who hold that those who are alive on the earth in the millennial age will be in a state of probation, but that none of the dead are then or ever to live again in a state in which they can have an opportunity to secure an endless life. This class of "*Age to come*" believers are bitter opponents to the view maintained in this Magazine of "*The ages to come*" as probationary to every soul of the human race who has lived on the earth and died in unavoidable ignorance of the truth.

This opposition, possibly, may have been increased by a few "*Age to Come*" believers who have so far believed in a true probation for all as to advocate that view, but have embarrassed themselves and the truth by maintaining that the dead will be raised in the "age to come," i. e., in the "Millennium age." This most certainly is an error. There seems to me no authority for such view, but the contrary; for it is *after* "the thousand years are finished" that the dead, not embraced in the "*first* resurrection," *live again*. Hence if it be true that the dead are unconscious, there can be no probation till the resurrection takes place; and that will not be till after the millennium ends.

God's "times and seasons" for doing His work He hath "put in His own power." But He certainly has them; for, "Known unto God are all His works from the beginning of the world." (Acts xv. 18.) To suppose that He loved the world so as to give His Son to be a ransom for all and to give all everlasting life through faith in that Son, and yet have no time in which to make known the object of faith, and so let millions perish hopelessly, is to impeach the character and government of God and cast reproach on the Redeemer.

That unnumbered millions have lived here and

died without the means of knowing "the only true God and Jesus Christ," the sent of God, nor reflecting and unprejudiced mind can deny. Then, for such, there is a "*due time*" somewhere in the future for that knowledge to be given them, and the opportunity to improve it to secure everlasting life, just as certain as that "God cannot lie" nor deceive.

Some of those who oppose this view ask, "How are helpless infants to be cared for"—after resurrection—"until they live to the age of accountability? Will the immortalized saints be baby nurses?" An intelligent man ought to blush to make such inquiries. Any man manifesting such ignorance of the Divine resources needs to himself be "nursed," for he is "a babe." He reminds us of the murmuring Israelites in the wilderness, who said to Moses and Aaron, "Would to God that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots and did eat bread to the full; for ye have brought us forth into the wilderness, to kill this whole assembly with hunger." Let this quibbler ask himself, who took care of the *two babies* in the Garden of Eden till they came "to the age of accountability?" Who were the "baby nurses" of Adam and Eve? They were at first only babies, just as certain as Jesus was.

This same quibbler objects to a probation in the future after Satan is bound. He says, "If Satan's power to deceive mankind is to be taken away—where is the temptation to sin and evil?" He adds, "Now, in the mixed state of good or evil, men are liable to sin—to have the temptation to do wrong constantly presented to them by Satan." Thus he makes a spirit-devil an indispensable appendage to the government of God, without which *ГЕНОВАН* could not have given a probation to men. Happy devil! God rewards him with a princely share of the human race for the service done in aid of the Almighty Governor in the discipline of the race! The Lord God could not without Satan's aid have given any man a probation! Hail Satan! God gives you a larger portion than to His Son! so important were your services to save a few to that Son! the millions on millions are yours! the few, very few, the Son of God secures! That is the love of God to the world, is it, Mr. Quibbler? And can you tell us if "Satan" was ever on probation? If so, how came he to sin without some other satan to tempt him? Or, did the CREATOR make him a satan to try the human race, and so promise him the largest share?

I forbear any further notice of the jumble of contradictions and absurdities brought forth by the writer to whom I have alluded; nor would I have noticed him at all but for the standing he holds in the army of our opposers.

God will carry out His plan of love to the world by placing every man, woman, and child of Adam's race in possession of the knowledge of "the only true God and Jesus Christ," in His own "due time," in this life or a future one, and grant to all an opportunity and the means of securing everlasting life, before their final state is fixed. Let our opposers find a text in the Bible that says the final state of all the human family is irrevocably fixed at the close of this present life. I know they cannot find one such text: the idea is a "tradition of men," a mere fancy, and a libel on the government of the God of truth. His time—His set time—His "due time" will surely come to all when ignorance shall be followed by the true knowledge of God and Jesus Christ, and of "His great love wherewith He loved us, even when we were dead in trespasses and sins;" and "the ages to come" shall make it known to all who have been deprived of it in this life, or in the ages past.

Ed.

### SATAN.

#### Remarks on Satan's Exciting David to Number Israel.

Let us see how much there is in that account to prove the existence of a personal spirit devil. The record of the transaction referred to is found 2 Samuel xxiv. 1, and 1 Chron. xxi. 1. In the first text the account reads:

"The anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

The other reads,

"And Satan stood up against Israel, and provoked David to number Israel."

That our translators believed in a personal spirit-satan need not be doubted; but that they gave a correct translation of the words *stin* and *tsr* (*satan* and *tsorar*) in all cases, no man is obliged to believe. These two Hebrew words signify the same thing, viz., "an adversary, an enemy."

In one of the above texts it is clearly stated that the LORD moved David to number Israel; though the translators, seeing a difficulty before them in relation to the second text, place in the

margin (for the pronoun "he" in the text) *satan*. Thus, in fact, making (unwittingly) the LORD the *satan*; which might be true for all the text itself would show to the contrary; for the term *satan* is a harmless word when truly understood; for "the angel of the LORD" was a *satan* (modestly rendered "an adversary" by our translators) to the wicked Balaam. See Num. xxii. 22.

Again: In the above texts, one reads, "moved David," and the other "provoked David." In both cases the Hebrew is *sooth*, which Prof. Pick translates, "persuaded, induced, excited."

The question now arises, Who or what induced David to number Israel? Theologians say it was "Satan;" meaning, of course, a personal spirit devil, or fallen angel. The texts say no more than that it was an *adversary*. We are at liberty to determine who or what that was. That it was not the LORD I will admit, for the sake of shortening the investigation; and, besides, "the LORD is not tempted with evil, neither tempteth He any man." Let us look, therefore, for this adversary, this *satan*, somewhere else, and without any regard to the notions of our translators or their imitators.

I remark, however, before proceeding, that the Hebrew word *sooth*, translated in one of these texts "moved," and, in the other, "provoked," is the same word found in Job ii. 3, "Thou (*satan*) movedst me (the LORD) against him (Job) to destroy him without cause." So the theological "*satan*" had as much to do with the LORD as with David, if he is a spirit-devil, as they will have it. But I pass that now, to be considered at another time, and proceed to the main question, What was that "adversary" which moved or provoked David to number Israel?

That David was tempted to do the deed, none will deny. The apostle James tells us "every man is tempted, when he is drawn away of his own lust." Here is the basis of all temptation. But some men express great horror at the idea of lust being the inlet and cause of temptation. This horror arises from a misconception of the use of the term. Lust is only another expression for *desire*. True, it is sometimes used for carnality; yet this applies only when desire seeks gratification in an unlawful or forbidden way; that is, when it "draws away" from a legitimate gratification. There is not a natural desire in our animal nature but what our Creator designed should be gratified in a lawful manner and in a temperate degree. The sin is in giving way to a lawless or intemperate gratification of our natu-

ral desires. When we allow these desires to draw us away from God's established order of gratification, and "conceive" the design to gratify them in that way, "sin is brought forth;" then when the act "is finished it bringeth forth death." See James i. 12-15.

Let it be distinctly understood, then, that lust, or desire, is not sin in itself; it is the wrong use made of it that constitutes the sin. It is allowing ourselves to be "drawn away" by it to do a prohibited act that makes it sin. These desires are "adversaries" in the sense that they need constant watching lest they lead us astray: we must watch and pray lest we enter into temptation to an indulgence that is not in harmony with the Divine will. Thus our Lord Jesus himself, who "was tempted in all points like as we are," was "without sin," because, however strong the desire to promote his mission, he would perform no miracle for mere self-gratification; nor shrink from any suffering or reproach, however much he might desire it, if his Father's will demanded the sacrifice. All his desires, however strong, were regulated by the will of Him who sent his Son into the world.

Desire, then, is an adversary, or satan; and is to be overcome by a strict regard to the will of God. Israel was to trust in the Lord for defence against all their enemies, whatever the number of their men of war were, whether few or many. David gave way to the desire to know how many men of war he had. That desire was the "satan" that "provoked," or induced him to number Israel, thereby showing that he did not, as he ought, trust wholly on God's word of promise to save whether by few or many. This was his sin, for which his heart smote him, after the desire had drawn him away from implicit trust in the Lord for defence. It developed pride in the number of men he had.

That this view is the correct one in this case, is evident from the conversation between David and Joab, David's chief captain. The record saith, "David said to Joab and to the rulers of the people, Go number Israel. . . . And Joab answered, The Lord make his people a hundred times so many more as they be; but my lord the king, are they not all my lord's servants? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. . . . the king's word was abominable to Joab." See 1 Chron. xxi. 1-6.

Joab was wiser and more faithful to God in this matter than David; but David's desire or

lust refused control, and became his satan, moving him in a direction that caused a great sin and did murder Israel by thousands.

Thus the theological devil or satan disappears from the transaction; the true satan or adversary is brought to light, and the two accounts are made to harmonize without doing violence to either, or giving infidels a chance to mock at the records of this transaction, as they justly may by the common notion of its being a personal spirit-devil that induced David to number Israel. His desire, or lust, to know how numerous were his arms of flesh, was the adversary that induced him to sin. And thus many sin in these days in numbering spiritual Israel, and are cursed with moral death for their pride of heart. They glory in their numbers, instead of trusting in the Lord. Their churches, their conferences, their synods, etc., become the rule by which they measure their power and their holiness. Their desires or lusts for numbers and power, by means of their own inventions, has led them to overlook the fact that it is "not by might, nor by power, but by my Spirit, saith the Lord," that the real work of God is to be accomplished. Thus, while they can talk of the numbers they have enrolled in their ranks, moral or spiritual death is seen in all their hosts; and they themselves often lament the lack of that fervent, holy zeal which they once saw when they were few in number, so small that it was not desirable to count them, and they trusted in God and his truth to do the work. But they do not, like David, see their sin, and are not likely to repent of it, till it is too late, and God shall have destroyed them with a worse plague than that visited on Israel for David's sin in numbering the people. They lay all the blame of the evil among them on their theological satan, and see not that their own lusts are the cause. Ed.

### "FIRST FRUITS."

The presents were so-called which the Hebrews made to God, consisting of part of the fruits of their harvest, to express their submission and dependence, and to acknowledge the sovereign dominion of God, the author of all blessings and enjoyments.

The day after the feast of the *Passover* they brought a sheaf into the temple, as the *first-fruits* of the *barley* harvest. The sheaf was threshed in the court: and of the grain that came out they took a full homer; that is, about three pints.

After it had been well winnowed, parched and bruised, they sprinkled over it a log of oil, i. e., near a pint. They added to it a handful of incense; and the priest that received this offering shook it before the Lord toward the four quarters of the earth; he cast part of it upon the altar, and the rest was his own. After this, every one might begin their harvest. (Lev. xxiii. 10—.) This was offered in the name of the whole nation, and by this the whole harvest was sanctified unto them; that is, the *Barley* harvest.

When the *Wheat* harvest was over, that is, the day of *Pentecost*, they offered again *first-fruits* of another kind, in the name of all the nation, which consisted of *two* loaves of two tenth-deals: that is, of about three pints each. The loaves were made of leavened dough. (Lev. xxiii. 15—20.) Does not our Lord allude to this in Luke xiii. 20, "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in a measure of meal, till the whole was leavened."

It will be seen by the foregoing statements that there were two offerings, and at different periods, which are called "first-fruits." These types point out the anti-types. No one doubts but that the first-fruit at the Passover points to Christ as the first-born from the dead. But there is another first-fruit. Who are these that attain to that honor? John speaks of them Rev. xiv. 1—5. There he sees a company of "a hundred, forty and four thousand." These he saw standing with the "Lamb on mount Sion;" and it is said of them, "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." Do not these constitute the "Bride, the Lamb's wife?" (Rev. xix. 7, and xx. 9.)

Whatever may be thought of them, they are a first-fruit. The first-fruits are often spoken of in the law and the prophets, and must have a significance, pointing to something then future. The barley harvest first-fruits came first; as we have seen, and all admit this pointed to Christ. Fifty days later, viz., at the Pentecost, came the wheat harvest first-fruits, which consisted in two loaves. These were the second parcel of the first-fruits. Did not this typify "They that are Christ's at his coming?" (1 Cor. xv. 23.)

That those gathered to God in Christ in the present and past dispensations are distinguished as "first-fruits" is clearly seen from Scripture

testimony. Jer. ii. 3, "Israel was holiness to the Lord, and the first-fruits of his increase." James says, "Of his own will [the Father] begat us with the word of truth, that we should be a kind of first-fruit of his creatures." (Jas. i. 18.)

It will be observed that after the presentation of the first-fruits to God the main harvest followed. This was true in relation both to the barley harvest and the wheat harvest; the first of which occurred in the first month: and the second not later than the third month. After these, in the seventh month, came the feast of tabernacles, "when they have gathered in the fruit of their land." (Lev. xxiii. 39.) The conclusion of the gathering in of the fruit of the land was some four months after the first-fruits of the wheat harvest. Does not our Saviour refer to this when he said to his disciples, "Say not ye, There are yet four months, and then cometh the harvest: behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest?" (John iv. 35.) As much as to say, Hasten to gather the first-fruits, and not wait for the later harvest, which is sure to follow in its time: now is the time to harvest the wheat; that is, the early fruit; the later fruits will come in their season. It takes a longer time and a hotter sun to mature and ripen some fruits than others. The barley and the wheat must first be gathered; at a later period, various other fruits of the earth, or land, will be matured. Beside, it is true that "one soweth and another reapeth;" (John iv. 37); the work is not all done at once, nor by one class of laborers.

God's time for the development of the fruits of the earth are of his own ordering and in "His own power," and we cannot order them nor hasten the work. We are to do such work as He appoints us, and wait patiently for the manifestation of the maturity of God's wise and gracious purposes in the creation of the earth and men upon it. His scheme will not be frustrated or defeated, whatever may be the ignorance or folly of men, which is enough to defeat and destroy any plan of good, however magnificently laid out, were it not that the wisdom, knowledge and power of *ЖЕHOВАН*, guided by His matchless love for the race, are all pledged to bring out a perfect regeneration and "restitution of all things which he hath spoken, by the mouth of all his holy prophets since the world began," from the declaration concerning "the seed of the woman" which will surely "bruise" the "head of the serpent," and bring all things into a state of purity

and peace, and the "head stone" shall be brought forth with "shoutings of Grace, grace unto it." "As for God, his ways are perfect," (2 Sam. xxii. 31); and when he began this world he did not commence blind, or ignorant of the results, or unprepared for any and everything which might take place; but with wisdom, power, and love enough to make good to come to all the works of his hands, from the evil that might, for a time, be suffered to exist; but, in the end, be made to magnify the riches of his grace, and the boundless nature of the love which existed in his heart from the outset of the work of creating this world and the men to inhabit it.

Poor blind mortals are we, who attempt to limit the Almighty in his work of love and mercy to the creatures he has made and for whom Christ died. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." (Rom. viii. 32.) "For when we were without strength, in due time Christ died for the ungodly." . . . "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." (Rom. v. 6, 8.) "GOD IS LOVE." "Hereby know we that we dwell in him because he hath given us of his spirit" of "love." "He that dwelleth in love, dwelleth in God, and God in him." (1 John iv. 8, 13, 16.) Ed.

"A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: Or, the *Premises and Oath of God to Abraham.* By GEO. STORRS.

This pamphlet was first published in 1871. Some small alterations have been made in it since, and that others might be made I do not doubt; yet that the *main argument* is impregnable, I have never doubted; and is the one that I feel called to present and enforce with all the strength and ability I may receive from God, whose character and government is every day being blasphemed by the general theology among professed Christians. To be intelligent Christians, and give God the love his word demands, we must see that "God is love," and that every act of his—whether in creation, government, or judgment—is an act of LOVE. It is useless to call upon men to love God unless we can make them to see that He is *lovely*, and that "he first loved us" (1 John iv. 19); and we must see that He loved the *entire race*, and that in "due time" He will make all men to see and realize that this love for them is a fact and no fiction. When that is seen and "the knowledge" of it "covers the earth

as the waters do the sea" (Isa. xl.), then if men will not give God love in return, even to love Him "with all the heart, and with all the mind, and with all the strength," they cannot and ought not to have life in his dominions: they richly merit *annihilation*—to die "the second death." But let them first *know* that "God is Love" before making such an end their final doom. For one, I praise God with my whole heart for the certainty I feel, from his own promises and oath, that not one soul of the human race will ever finally perish till such knowledge is imparted to them in this or some of the endless succession of ages. The notion that the final state of every soul of man is fixed at the end of this present life, regardless of their means of knowing God and his Christ, is an 'idea having not one testimony in the Bible to support it; it is an ingenious fable invented in the ignorance of men, probably with a desire and expectation of holding an influence over minds for some improper end; I will not say what, but it is to be feared it has produced hypocrites in religion and a superstition which is enemical to the true love of God and his government. Ed.

### IDLATRY.

Idolatry was a sin of the worst character known under the law of "the only true God," and was punishable with death by stoning. (Deut. xvii. 2-5.) To place a character upon the object you worship which makes that object opposed to the God of the Bible is idolatry. Does not the doctrine, expressed as follows, make the God of whom it is spoken an Idol?

"God has predestinated all things, whatsoever comes to pass, or will come to pass in the future; including every man's final destiny: and man has no freedom of will."

Is not the God thus described an Idol? A Molock? It cannot be "the only true God;" that is impossible; for it gives the lie to all His professions of love for "the world," and His declarations of being "not willing that any should perish;" 2 Pet. iii. 9; also, makes His oath an act of perjury when He says, "Say unto them, 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:" and then expostulates with them saying, "turn ye, turn ye from your evil ways: for why will ye die?" (Ezek. xxxiii. 11.) The idea of having *decreed* all their acts and never having endowed them with power to do otherwise than they do; and then swear-



ing that He has no pleasure in their death, and urging them to do differently (i. e., different from what He pre-destinated they should do), is an absurdity and contradiction that amounts to blasphemy against the "true God," if such an administration is attributed to Him.

I might multiply any number of illustrations of such a character, to show the fact that the God of the above named "predestination" is not the "true God," but a monstrous idol; and is worse than Baal or Moloch. To such an idol I do not bow; neither do I owe it any allegiance; nor have any *Christian* fellowship with its worshippers. "What agreement hath the temple of God with idols?" (2 Cor. vi. 16.)

Ed.

### THE WORLD-BURNING THEORY.

The best way to test its truthfulness, is to examine the evidence on which it is supposed to be based.

1st. THE EARTH, NOT HEAVEN, THE FUTURE ABODE OF THE SAINTS.

To the prevalent religious theory embodied in the phrase "Heaven is our Home" may be attributed in no small measure the burning up of this globe. And in this there is some amount of consistency; for if the children of God are to be translated to heaven, it is obvious that they will no longer need this earth as a place of abode. Hence they are represented as looking with composure and joy upon the globe in flames:—

"Nothing hath the just to lose,  
By worlds on worlds destroy'd;  
Far beneath his feet he views,  
With smiles the flaming void."

—Wesley's Collection.

We would suggest the advisability before endorsing the sentiment contained in this verse, of ascertaining whether God has not some higher destiny in store for the earth than that of making it into a bonfire.

The prophet Isaiah declares that "God Himself formed the earth and made it; He hath established it, *He created it not in vain, He formed it to be inhabited.*"—(Isa. xlv. 18.) Can it be supposed that this end has been attained by the present state of things? Did God form the earth simply to be inhabited by the race of men—for the most part wicked—who have lived since the Fall? Surely not, in view of the prophet's words that "He created it not in vain." If "formed to be inhabited," it is not unreasonable to conclude that it was destined to be the abode of beings in whom God would take delight. The "first Adam" forfeited by trans-

gression the "dominion" given to him. That "dominion" pertained to this earth, not to heaven. The very fact that a Redeemer styled "the last Adam" has been provided to repair the evil effects of "the first Adam's conduct," would indicate that the lost dominion is to be restored by the last Adam becoming the possessor of the earth.

The Psalmist declares that, "*Those that wait upon the Lord shall INHERIT THE EARTH*" (Psa. xxxvii. 9.); and Jesus says, "*Blessed are the meek; for they shall inherit THE EARTH.*"—(Matt. v. 5.) Paul confirms these utterances by styling Abraham "*the heir of the world*" (Rom. iv. 13), and by writing to the Corinthians in the following manner:—"All things are yours; whether THE WORLD, or life, or death, or things present, or things to come."—(1 Cor. iii. 21, 22.) And lastly, John describes the glorified redeemed as saying "*we shall reign on THE EARTH.*"—(Rev. v. 10.) From these testimonies, it is evident that the earth is the *future* inheritance of Jesus and the saints; for, as yet, none of them have enjoyed its possession; neither can they do so until the present occupiers of the soil have been dispossessed of it,—an event which cannot take place until He who is at God's right hand appears a second time. God has distinctly promised the earth, not heaven, as the inheritance of the saints. It is vain, therefore, to look for an ascension to the starry firmament. The prevalent belief in heaven-going is based upon a few passages which on the surface appear to support it, but in reality do not; for they are capable of being completely reconciled with those that teach the future abode of the saints to be on the earth; whereas it is utterly impossible in any way to reconcile with the theory of heaven-going such passages as those quoted, which emphatically teach, beyond the possibility of contradiction, that the earth is to be the habitation of the righteous.

2nd. THE OVERFLOWING OF THE WORLD WITH WATER. The Apostle Peter prefaces the prediction on which the earth-burning theory is principally based, by a reference to the Deluge. He says "the world that then was, being overflowed with water, perished."—(2 Pet. iii. 6.) This language affords a basis for understanding the disputed passage which follows. When the Apostle says that the antediluvian world "perished," he does not, of course, mean that *the earth* "that then was" ceased to be. He simply means that the flood caused the destruction of Noah's contemporaries. He then contrasts "the world that then was" with something in existence when he was writing:—"But the heavens and the earth *which are now*, by the same word

are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (v. 7). The literal "heavens and earth" existing in Peter's day were precisely the same as those which were in being while Noah was preparing the Ark. The contrast cannot, therefore, apply to two distinct *literal* "heavens and earth" at different epochs. Hence we must look to some other interpretation for a solution. This may be found in regarding the phrase "heavens and earth" as referring to the *human constitution of things existing on earth* at the particular periods referred to. The generation contemporary with the "preacher of righteousness" was destroyed by water, but the generation of which Peter wrote, was to be destroyed by fire. Thus the parallel and the contrast are complete.

3rd. THE FIGURATIVE LANGUAGE OF THE BIBLE. The Apostle Peter, writing of Paul's Epistles, says there are in them "some things hard to be understood, which they that are unlearned and unstable do wrest, as they do also the other Scriptures, unto their own destruction."—(2 Pet. iii. 16.) The same may be affirmed, though in a less degree, of Peter's Epistles. The passage under consideration is "hard to be understood" by those who are "unlearned" in the style in which the Bible is written. As a rule, sufficient recognition is not taken of the fact that the Bible is an Eastern book, and therefore, written in the highly figurative and symbolic style pertaining to the East. It is judged too much by the modes of thought and expression prevalent in modern times, in the Western World. The consequence is that, although there is much spiritualizing of inspired language, there is a want of discernment in elucidating that which is really figurative and symbolic. In fact, the figurative is literalized and the literal is spiritualized; and thus people "wrest the Scriptures unto their own destruction."

He who studies the style of the inspired writers cannot fail to observe that the Spirit of God has made use of nearly the whole of the phenomena of nature for the purpose of teaching and illustrating spiritual truths. Thus "light" and "darkness" are used for knowledge and ignorance (Isa. viii. 20; Acts xxvi. 18); "rain," for doctrine (Deut. xxxvii. 2); "clouds," for multitudes of men (Jer. iv. 13; Ezek. xxxviii. 9, 16); "mountains," for kingdoms (Jer. li. 24, 25); "rivers," for an army (Isa. viii. 7); "waters," for nations (Isa. xvii. 13; Rev. xvii. 1, 15.); and "trees," for men (Dan. iv. 20, 22; John xv. 4.); while empty words are compared to "wind" (Job vi. 26.), and mankind is described as "grass."—(Isa. xl. 6, 7.)

From the fact that the sun and the moon were made to "rule" the day and the night (Gen. i. 16.), the heavens and the luminaries they contain are used for the ruling powers among mankind: the sun is used for kings, the moon for ecclesiastical systems, and the stars for princes and governors of inferior grades. These luminaries all bear the same relation to the earth that political and ecclesiastical rulers do to the rank and file of humanity. Hence the subjects, or people governed, are represented by "the earth," as in (Psa. lxxvi. 8):—"The earth feared;" (Psa. lxxix. 1):—"Let the earth rejoice;" (Isa. xiv. 16.):—"Is this the man that made the earth to tremble?" and many other passages. Of the use of these figures or symbols numerous instances could be given, but a few must suffice here. The nation which sprang from Jacob is represented by the prophets as having a sun and moon of its own:—"Her sun is gone down while it is yet day" (Jer. xv. 9.):—"Thy sun shall no more go down, nor thy moon withdraw itself."—(Isa. lx. 20.) From the explanations already given there will be no difficulty in understanding these passages. The setting of the Israelitish sun was the overthrow of the throne of David, and the withdrawing of the Jewish moon the abolition of the Mosaic priesthood and ritual. In predicting the fall of the Babylonian Empire, the prophet Isaiah makes use of the following language:—"The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." "I will shake the heavens, and the earth shall remove out of her place."—(Isa. xiii. 10, 13.) The overthrow of Babylon is past, but there is no record of the literal sun, moon, and stars, ceasing to shine on that occasion. Yet no one will deny that the luminaries of the Babylonian world ceased to shed forth light. The rulers were dethroned and the subjects transferred to the Medo-Persian Empire. Thus the symbolic heavens were shaken, and the symbolic earth was dislodged. When language such as this is applied to the Babylonian Empire, it cannot be unwarrantable to interpret on the same principle similar phraseology in other passages. Then, too, Isaiah's prediction about Idumea is written in the same figurative style:—"All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from a fig-tree. For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment."—(Isa. xxxiv. 4, 5.) Accord-

ing to the principle of Hebrew parallelisms adopted in the prophetic Scriptures, the bathing of Jehovah's sword in heaven is here explained to mean His judgments on Idumea. Hence the rolling together of the heavens as a scroll, and the dissolution of all "the host of heaven" can have reference only to the same events. Without further quotation, these two passages are sufficient to warrant a figurative interpretation of Peter's prediction.

4th. THE NEW HEAVENS AND THE NEW EARTH. In commencing the chapter which contains the prediction under consideration, the Apostle Peter exhorts his brethren in Christ to "be mindful of the words which were spoken before by the holy prophets."—(v. 2.) A more needful admonition could not be given. It is especially necessary to the understanding of the remaining portion of the chapter. In v. 13, after describing the abolition of the existing heavens and earth, the Apostle says, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." These words give rise to two observations: 1st, In order to understand what are the "new heavens and earth" for which Peter looked, we must ascertain what the promise is to which he refers; 2nd, If we can ascertain what these "new heavens and new earth" are, we shall have a clue to the understanding of the "heavens and earth" whose destruction Peter predicted.

The "promise" on which the Apostolic hopes were based is to be found in Isa. lxxv. 17:—"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Having given the promise, the Spirit in Isaiah proceeds in the next verse to explain its meaning:—"But be ye glad and rejoice forever in that which I create: for, behold I create Jerusalem a rejoicing, and her people a joy."—(v. 18.) Seeing that the "new heavens and earth" here predicted by Isaiah are to consist of a state of things in and around Jerusalem, we have no difficulty in understanding that when Jehovah creates them, He will not need to turn this globe and the whole astronomical system into a huge furnace. Were this to be the case, neither Jerusalem nor her people would be left to be created "a rejoicing" and "a joy."

Respecting the future of the Jewish people there can be no doubt. The prophets have predicted that they are to be gathered from all parts of the earth (Isa. xliii. 5, 6; Jer. xxiii. 7, 8.); that they shall be re-constituted a kingdom (Ezek. xxxvii. 22.); that their throne, on which David sat, shall be re-established (Jer. xxiii. 5; Psa. lxxxix. 28, 29.); that their ancient capital shall

again be "the throne of the Lord," and become the metropolis of the whole earth, to which all nations will flock.—(Jer. iii. 17; Zech. xiv. 16.) In describing this desirable state of things through the mouth of the prophet Ezekiel, Jehovah says of the children of Israel, "So shall they be my people, and I will be their God" (Ezek. xxxvii. 23.), and in addressing His Son Jesus, through the mouth of Isaiah, He said to him, "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. li. 16. Of this time it has been said, "His (Israel's) heavens shall drop down dew."—(Deut. xxxiii. 28.)

It will thus be seen that the "new heavens and new earth" have special relation to the future of the Jewish nation. To carry out the figure, there must be a symbolic sun. This is provided for in "the Sun of Righteousness" (Mal. iv. 2.); a name which is given to Jesus of Nazareth because He is the "Lord our Righteousness" (Jer. xxiii. 6.), who is to sit on the throne of David (Luke i. 32.) as the future "King over all the earth" (Zech. xiv. 9; Rev. xi. 15.), and be the only source of life-giving spiritual light for all the human race. The prophet Isaiah, addressing his countrymen prospectively, thus speaks of this symbolic sun:—"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."—(Isa. lx. 1, 2.) It cannot be denied that spiritual darkness now covers the greater part of the earth. Consequently the "light" of Israel, or "sun" of "the new heavens," has not yet arisen; and the day which he is to "rule" has not yet commenced.

When the "Sun of Righteousness" thus rises to dissipate the darkness now covering the earth, He will be accompanied by other symbolic satellites, of whom it is said, they shall "shine forth as the sun in the kingdom of their Father," (Matt. xiii. 43.); "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."—(Dan. xii. 3.) By their instrumentality "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."—(Hab. ii. 14.) So completely different will be the rulers and people of the earth then from what they are now, that it may then truly be said there exist "new heavens and a new earth wherein dwelleth righteousness." This feature evidently did not characterize the new "heavens" and "earth" of Peter's day; for the phrase

"wherein dwelleth righteousness," as applied to the "new heavens and earth," indicates that such was not the case with the then existing "heavens" and "earth" about to be destroyed. And the fact that the point of contrast is moral, not material, affords presumptive evidence that the "heavens" and "earth" in each case are figurative, not literal.

5th. THE OLD HEAVENS AND EARTH.—FROM the foregoing exposition it will be seen that "new heavens and earth" is a figurative phrase describing an improved state of things on this globe. This affords a sure basis for concluding that "the heavens and the earth" whose destruction Peter predicted, is also a figurative appellation. And from the fact that the former is specially related to the Jews, it may be inferred that the latter has reference to that nation. It has already been shown that Israel had a figurative "sun."—(Jer. xv. 9.) To carry out this symbol, Israel must have had figurative heavens in which her sun shone. Accordingly, we find the Psalmist addressing the Lord in the following language:—"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and as a vesture shalt thou change them, and they shall be changed."—(Psa. cii. 25, 27.) The Mosaic heavens and earth continued to exist until the Mosaic law had been fulfilled by Him who was typified by its various ceremonials (Matt. v. 18.); then, having "decayed and waxed old" (Heb. viii. 13.), they were ready to "vanish away."

At the time Peter wrote his Epistle, the whole constitution of the Jewish nation was about to undergo a change. The Mosaic Covenant, which had been legally abolished by Christ, was still recognized as being in force by the nation generally. It became necessary, therefore, to manifest in a more signal manner the fact that it had been superseded, and was now useless. This was effected by the complete destruction of the Temple,—the existence of which was absolutely essential to the observance of the Mosaic Law—and by the capture of Jerusalem by the Romans. It had been predicted by Joel and Jesus in the following figurative language:—"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."—(Joel ii. 31.) "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—(Matt. xxiv. 29.) And Daniel predicted that the Roman power would "wax exceeding great . . . toward the pleasant land and

. . . to the host of heaven" until "it cast down some of the host and of the stars to the ground, and stamped upon them." By this Power was "the daily sacrifice" to be "taken away," and the sanctuary "cast down."—(Dan. viii. 9-11.) The "sun" of the Jewish "heavens" was darkened by the nations being deprived of all political power; and the "moon" was turned into blood by the overthrow of their ecclesiastical system amidst much bloodshed; for it is computed that the destruction of Jerusalem was attended with the slaughter of 1,100,000 human beings. The "stars" or nobles, of the Israelitish Commonwealth were cast to the ground, and the people generally were scattered among all nations of the earth. Thus the Jewish "heavens" passed away "with a great noise," or, to use the language of Isaiah, "vanished away like smoke" (Isa. li. 6.), and the luminaries thereof were totally eclipsed.

The Apostles and Disciples of Christ were prepared for these events. Hence, Peter said to those of "like precious faith," "seeing that ye look for such things, be diligent," etc.—(2 Pet. iii. 14.) But the Jews who still clung to the Mosaic Law were taken unawares, having rejected the warnings of Moses (Deut. xxviii. 49-57.), John the Baptist (Matt. iii. 7, 10, 12.), Jesus Christ (Matt. xxi. 4, 8; xxii. 7.), and the Apostles. (Acts ii. 40; xiii. 40, 41.) The rod of Jehovah's anger came upon them "as a thief in the night," and hence they perished.

Great stress is laid by some on the phrase, "the elements shall melt with fervent heat," as proving conclusively that the very elements of which this mundane system are composed are to be destroyed by flames of intense heat. On this it may be remarked that if there are figurative heavens, those heavens must be composed of "elements;" and there are therefore figurative elements also. But to go further, the scriptural use of the word "elements" in several other places, so far from supporting this idea, confirms the conclusions already arrived at. This word may be applied either to things material, mental, or moral; it is sometimes used for the atmosphere around us, and for the constituent substances composing the earth, but it is by no means confined to these things: it may be applied to the first rules or principles of any science, art, philosophy, or religion. The right way to understand the scriptural meaning in a difficult passage is to ascertain the sense in which it is used in less obscure instances. That the Spirit of God applies it to the first principles of the Mosaic Covenant, is apparent from the following quotations:—"We were in bondage under

the elements of the world," "How turn ye again to the weak and beggarly elements? (Gal. iv. 9.); "If ye be dead with Christ from the rudiments (marg. 'elements') of the world, why, as though living in the world, are ye subject to ordinances?"—(Col. ii. 20.) These words were addressed to Jews who professed to have renounced the abrogated law of Moses, and to have embraced "the truth as it is in Jesus;" and if such language could be used to describe their former condition, of course it could be as appropriately applied to the *then* condition of Jews who had not renounced the law of Moses; and inasmuch as the greater part of the Jews were still in this position when Peter was writing, the "elements" of that world were still in existence. For these things "the wrath of God" was about to come on "the children of disobedience" (Col. iii. 6.) to the uttermost.

This was predicted by the prophet Ezekiel in the following language:—"Therefore, thus saith the Lord God: *Because ye are become dross, behold, therefore, I will gather you in the midst of Jerusalem, As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, and in my fury, and I will leave you there and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.* As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."—(Ezek. xxii. 19-22.) Thus the disobedient children of Israel are represented as base metals, and their punishments compared to the subjection of silver, brass, iron, lead, and tin, to intense heat. On this account we see the appropriateness of Peter's language when he says "the elements shall melt with fervent heat and the earth also and the works that are therein shall be burned up." At the destruction of Jerusalem by the Romans, only the base portion of the nation was gathered in the city. The disciples of Christ, in accordance with His injunction (Matt. xxiv. 15-21.), fled to the city of Pella, in the mountains, at the approach of the predicted "abomination of desolation," leaving the "dross" behind to be melted in the furnace of a fire which, in the language of Jeremiah, was "not quenched."—(Jer. xvii. 27.)

Having shown from the use of figurative language in the Bible, that the terms "heavens" and "earth" often signify constitutions of human society, that the destruction of the world by the flood simply affected the beings living on

the earth, that the "new heavens and new earth" are a newly organized state of human affairs, that the destruction of the old "heavens and earth" by fire was the leveling of Jerusalem and its temple to the ground, that the earth is to be the abode of the glorified righteous, and that therefore it cannot be destined to be burnt up,—it remains only to point out the importance and significance of this scriptural truth.

The Kingdom of God, in which the righteous are to "shine as the sun," is to supersede and occupy the place of the present "kingdoms of the world."—(Rev. xi. 15.) Of this kingdom it is recorded that it "shall never be destroyed" (Dan. ii. 44.), that it "shall not pass away" (Dan. vii. 14.), and that it shall have "no end" (Luke i. 33.); and its throne is to continue as long as the sun.—(Psa. lxxxix. 36.) When once established it will be as enduring as Jehovah Himself.—*Selected.*

### THE JEWS IN ENGLAND.

No people on earth are so interesting a study as the Jews. More or less, they are living witnesses to the truth of the Bible generally. Their social economy has ever been remarkable. If they were a Christian sect—the fact that they love the brethren, and allow none of their poor to become paupers, would be adduced to testify to the benevolence of Christianity. That a small denomination, like the Society of Friends, imitated them, does not detract from the noble charities of the Jews. It is not simply the English Jews who fall into pecuniary difficulties and poverty that our Israelitish citizens have to assist, but whole shoals of Jews from all parts of the continent, who continually make for our shores as a haven of rest and prosperity. If Jews are oppressed in the East, from Belgrade to Damascus, it is to English Israelites that the cry of suffering, and the petitions for help are raised.

The protection of poor Jews, from pauperism, by rich Jews, is not a mere matter of recent philanthropy—but a long established rule among them running back to untraceable distance in the east. More than three hundred years ago George Wishart was a Protestant martyr, and on the day before he was burned at the stake, on his defence, he quoted the testimony of a Jew. "Sailing on the Rhine," said Wishart, "I met a Jew with whom I reasoned on his religion. 'Messiah when He cometh will not abrogate the law as ye do.' Said the Jew:—'we support our poor, ye all love your needy to perish: we forbid the worship of images: your churches are full of idols: and ye adore a piece of bread, and say it is your God.'"

But it is in England that the Jews are especially interesting to us, who have two of them by birth over us,—ruling in Her Majesty's government. Before England was England, the Jews were residing here, and holding an influential position. With the earliest voyages of the Phœnicians, before ever the Romans knew of Britain, the Jews visited and settled here. During the occupation of Britain by the Romans, Dr. Margoliouth considers that there is a sufficient proof that the Jews largely occupied such towns as Leicester. In Lincoln and Bury St. Edmunds there are now remains of their buildings erected eight hundred or more years ago.

Bury St. Edmunds for many years appealed to all that is antiquarian in me, for a visit there. The desire was most earnest to see its abbey ruins,—its Norman tower, the finest in Europe,—its ancient churches connected with the Baron's war on John, resulting in Runnymede assembly and the signing of Magna Charta,—that I determined to gratify my desire and see so many structures connected with mediæval history. After looking round the Norman tower that stands alone in its grandeur and dignity,—after looking at the massive gate tower of the Old Abbey—and tracing its foundations,—we stared with surprise at a building—no, not a building,—for it was never built—but moulded of concrete to serve once as nunnery—now homes for matrons and masters, and wedded life. The appearance of the habitations is that of a huge gravel mound with doors and windows fixed in it. The concrete walls were once six to eight feet thick and doubtless covered with stone, as ashlar work,—like Reading abbey, that long ago decayed and vanished away. The concrete too, has so weathered that it haspeeled away in varying thicknesses, leaving no straight lines like walls, or square edges at doors or windows, but the rounding off like a weathered rock, or soft pudding-stone. To look at the outside gravel mountain, and then through the windows is a vast change. Outside, a crude heap of dirt and pebbles that looks like falling every minute, no more nobility than the side of a gravel pit, inside, the comforts and conveniences of modern wealth if not luxury.

The whole scene of habited gravel mound—ancient churches,—detached Norman tower,—detached gate tower to the Abbey,—luxuriant verdure, ancient tombstone, wide town square, seemed bewildering amidst its antique grandeur.—and while contemplating it, it came to my mind that there is surely an ancient synagogue here. I went at once into a bookseller's shop, and spent a few shillings—bought a guide to

the town and allowed myself to be persuaded by a courteous and dignified old gentleman to buy some other articles. I said, "I have an impression that I have read of an ancient synagogue as still standing somewhere in this town." "O yes," said the bookseller, "in the market-place, not far from the Bell Hotel, if you know it." I went to the Bell and looked around and saw nothing like the object I was seeking. I asked for an old synagogue, the people stared, as if I was one of the old Jews returned. I might as well have asked for Pyramids, or a Mosque, they did not understand me. I went up to a young man—looking intelligent and active minded—a cabinet maker and furniture dealer,—standing looking for customers for chairs and tables,—and said, "There is an old Jew synagogue somewhere very close here, an ancient building, where about is it?" "Synagogue sir! Synagogue!—let me see—O, it was moved off three weeks ago." "Nonsense, young man, I am not asking for a wild beast show, but for a solid building fast in the earth, and has been for a thousand years." The young man shook his head, and said he did not know anything about it. I was irritated. "How old may you be?" "Nineteen, Sir." "Born near here?" "In this house." "Yet you are ignorant of a building within a stone's throw of your birthplace, that is worth travelling a hundred miles to see." The young man looked annoyed and perplexed.

I said to my companion, we must give it up for the present, and go to the other side of the town. Crossing the market-place angularly and turning a corner of a narrow street, and looking at the wall, for marks of antiquity, I said "here it is." To a blacksmith at work, I said, "Is not your shop part of an old Jew's Synagogue?" "Yes Sir,—but only a small part. The Police Office and the Public house round the corner are the principle part." Round we went and into the Police Office—and seeing five crypts of very antique style walked on. A policeman seemed alarmed, "What do you want here?" "To see an old synagogue." The word was Greek to him. "It is the Police Office, Sir." "I know it is now, but what was it eight hundred years ago?" "Don't know, Sir." Can I see the room over the crypts?" "No Sir." In came the Superintendent, "What is the matter?"—"These gentlemen say that this office was a synagogue." "Don't know anything about it—it was something very ancient: the Public house is part of it and you can go and look at that, but you cannot be admitted here." The Public house, next door was out of the way of tee-totalers, so we looked about, discovered an old window-sill

covered with ancient carvings—quaint and suggestive—like a dog or wolf eating at a man's head similar to some pre-Christian carvings in Ireland. We satisfied ourselves that it was a real bit of the original building, speculated on its meaning and went on our way, thinking of the appearance that town had, when the Jews were so numerous there as to hold the largest building in the place.

Soon after, studying the town guide, I found that I had made myself singular by calling the building a synagogue. It is known as "Moyses's Hall" Moses, rather twisted in form and sound. Perhaps through the Greek term of the name, as in the Septuagint.

What an idea it arouses in a thoughtful mind! All the side of a large market-place in an ancient Suffolk town, occupied by a Jewish synagogue—and offices or residences dating back before the conquest! Larger buildings than those now occupied by all the dissenting traders in the town. Larger, too, than is required to hold all the church-worshippers besides! Occupied, too, by a peculiar people, who for centuries were unknown in England, during the latter part of the middle age, and on in Tudor and Stuart days. Unknown, too, in many places, to our own days. Five and twenty years ago, a very earnest dissenter,—who always refused to pay church rates,—said at last, he must leave the place, he could not bear with the seizure, much larger—and worse, to be misunderstood. "Do you know," said he, "neither a Jew nor a Quaker ever resided in this town, and half the inhabitants have not an idea what sorts of animals they are. No wonder they think me rabid, who will not bow to Baal or pay his priests."

The very early notice of Jews being in Britain and Ireland is somewhat remarkable. There is a tradition amongst Irish chroniclers that a certain ship's crew of Israelitish emigrants of the tribe of Dan, fleeing from their native country in Tiglath-Pileser's time, followed in the path of Phœnician vessels, and driven from point to point along our western coast, settled, some of them on land between Severn and Wye, and others reached Ireland, and settled there, about 714 B. C. Long afterwards, when Jerusalem was destroyed, and the desolation of the country was most complete, another colony of fugitives from Judea, bringing many relics from the ruined Temple with them, were stranded in their ship near Carrick-Fergus rick about 570 B. C. These second emigrants found the neighboring country already occupied by an independent tribe, including their brethren of the tribe of Dan, with a worship of their own, who was solemnly ordained

to power on a Druidical stone, set apart for the purpose, and with Druidical ceremonies; but whom they persuaded to except the Lia-Fail or Stone of Destiny, said to be Jacob's pillow, which they brought with them in their ship, that sanctified all who were installed to power or authority upon it. This marvellous stone was carried to Scotland by Fergus the 1st, when he emigrated there from Wotey. Fergus the 2nd, removed it to Scone. In 1296 our Edward 1st, removed it from Scone to Westminster. Ever since our kings and queens have been crowned and consecrated upon it. Must we believe?

Cinniodh Scuit sacra ainfine  
 Man breag ain faistine?  
 Far ain faighear an Lia-Fail  
 Dlighe fãitheas do ghabhail?

or, "the family of the free Scotts shall flourish, if the prediction prove not false, wherever the fatal stone is found, and shall take (possession) by the rights of heaven" (*jure divino*).

This stone—the *Lia-Fail* certifies to the truth of the old traditions as to the emigration of the Jews to Britain and Ireland near three thousand years ago. That they were of the tribe of Dan is manifested by the Irish term for them *Tuatha de Danan*, the Divine tribe of Dan,—or the gods of the tribe of Dan. There seems to have been a spear or scepter of equally magical influence, commanding reverence and awe,—with the Stone of Destiny, and of the same origin somewhat. This spear or scepter has not had the same continued honors as the *Lia-Fail*. It went early into Ossian's hands. He boasts, "I took the spear of Temora" B. vi. Again:—"Father of heroes, Tren mor, dweller of eddying winds! I give thy spear to Ossian; let thine eye rejoice!" B. viii.

How the Jews were persecuted, and at last wholly expelled from England,—how they returned,—and soon became influential citizens, are subjects for future chapters.

M. G. WARD, F. R. His. Soc.  
 England, May 1876.

## "THE LIFE OUT OF CHRIST."

BY ELD. S. W. BISHOP.

It is well known that there is a small class of religionists in these States that advocate a system of belief that they are pleased to designate as "The doctrine of no life out of Christ." It is true that all professed Christians do in some sense believe in "no life out of Christ," for they all profess to believe that none will be saved except through Christ. The peculiar modification of

this doctrine as held by the class named above, is as follows; In order to attain unto resurrection from death it is necessary that in this life a spiritual union be formed with Christ: that every individual of the race who fails to form such union in this life, will be excluded from the privilege of a revival from death, and will, as an inevitable consequence, in the day of final decisions, which they claim will be at the second coming of Christ, be doomed to unending death.

If this position be truthfully taken, these are conclusions that unavoidably follow. 1. All that have lived and died in the past of adult "heathen" all, by an inexorable necessity, lost in eternal death; and all who shall live and die from this time till Christ shall come, in the same condition, are subjected to precisely the same doom. So much has been written on this particular point that I shall only stop to say, that for an infinite God to doom to eternal death untold millions of men and women *because* they have not formed a spiritual union with Christ, when no opportunity, whatever, has been given them to form such union, they having lived and died in unavoidable ignorance of Christ, is to do them infinite injustice. To assume premises that involve such conclusions, evinces the extreme, and rash folly of poor, frail shortsighted humanity, and not the wisdom of a God of infinite love. Our motto ever shall be, "The Judge of all the earth *will do right*." 2. If it be true that none save those only, who have formed a life union with Christ in this life, will have life beyond the grave, then every child who has died before reaching accountability, lies entombed in the awful gulf of endless death. Those of us who have stood around the dying couch of our little ones, and watched as they drew the last expiring breath; saw them as they lay shrouded for the lonely receptacle of all the dead; looked upon their features about to be lowered into the charnel house; we saw them for the LAST TIME. We shall never, though we may glory in the thought that *we* shall live on during the succeeding ages of unending duration, and though that hope, in our case, may be realized; *no, never*, look again in the faces of the dear little ones we have laid away in the narrow house. There is no hope in their case, for *they* have formed no "life union with Christ in this life." Cold, dark, and shockingly forbidding as this conclusion may seem, it is nevertheless inevitable from the premises laid down by the class of "no life folks" named above.

The moment any man of this class attempts to save *the children*, he abandons his promise; and when he does that, he virtually admits that his

system is fallacious. All who are saved in an endless life, are saved by, and according to, the Divine plan. God has not framed a plan of salvation, published that plan to the world, and then gone about saving millions of children outside, and entirely independent of that plan. If He has arranged a plan He will always work by, and through that plan, in saving the members of our race. If He can save the majority without a definite plan, He certainly can save the minority without one; and, on the hypothesis, the plan is of God through Christ is absolutely unnecessary. Away with such a God-dishonoring notion. If the plan of God requires that, as a condition of a revival from death, all shall form a union with Christ in this life; let us honestly abide by it, and be willing, or at least consent, if indeed it be unwillingly, to take its unavoidable conclusions. If we do this, we must all, mothers, and fathers, cruelly as it may rend our hearts' affections, bid an eternal adieu to all our sleeping little ones; for we shall never see them more. They died outside, yea, out of reach of God's plan of life, and are gone; yes, gone forever into the darkness of unending night. This is a doleful picture for "no life" folks; but there is not a single class of religionists in the protestant world that can paint a more uninviting one.

There is another class of Adventists who believe that, through the offering of Christ, all of the race are purchased back to life—the Adamic life; but they believe, and teach that faith in God through Jesus Christ will alone save any of the race in immortal life: that those who do not believe will after the resurrection, be burned up in a literal lake of fire. They deny probation to any beyond the resurrection, and as the millions of children, who they claim are raised through Christ, have never for the want of a rational opportunity, believed in Christ, therefore, according to their plan, these millions of innocent, unoffending, little ones are raised from the dead, to go back *into* death through the infiction of excruciating torture. This instrument of torture is, according to their arrangement, a Divine invention. The "non-resurrectionists" certainly deal more kindly with the poor innocents, than their more "orthodox" Adventist neighbors.

Lest, however, our "orthodox" friends par-excellent, should look with coldness, and consternation on our Adventist brethren's plan, I wish to look a little after *their* plan. They, in common with Adventists, believe that faith in Christ will alone bring salvation that all who do not believe in Christ will be damned, that is, consigned to endless suffering. They deny probation to any beyond this life; their children are



no more capable of "believing" than the children of those who are not allowed by them to be inside the poles of orthodoxy. If, therefore, they are right, *all* children go to a hell of torture, and are forever beyond the hope of even the smallest mitigation of their woe. This is the worst case of all, for the poor children; but it is inevitable if their plan be the Divine plan, unless God has two plans entirely different and distinct from each other, by which He intends to bestow eternal life upon different classes of the race, one a conditional plan, and the other a plan without conditions. The unconditional plan is not revealed in the sacred Scriptures; it is, therefore, certain that God has no such plan. The position taken by many on this question is this; children of *believing* parents are promised salvation; and they quote certain texts of Scripture in proof of this position. Matt. xix. 14., is quoted. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." This text does not prove such position at all. There is no distinction made in this text between children of believers, and those of unbelievers. Whatever Christ intended to teach by this language, it is very evident that it concerns an entire class. If, therefore, it is literally young children, it is *all* young children.

Another Scripture quotation is Jer. xxxi. 15-17, and its quotation by Matt. ii. 17, 18. This Scripture falls very far short of proving the point in question, from the consideration that it does not refer to the children of Gentiles at all, either believing or unbelieving. The promise is to Rachel's children only, and to none will this promise ever be fulfilled except to the seed of Jacob. The last Scripture in their category is 1 Cor. vii. 14. "For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." 1. To this text, I remark, belongs not the sanction of Divine inspiration.

If verse 12, St. Paul tells us plainly that this is not the word of the Lord, but the teaching of *Paul*. 2. Any one who will read the context carefully will see that St. Paul is not writing concerning future salvation at all. It is evident that the Corinthians entertained the idea that it was wrong for a believing wife to continue to maintain the marriage relation with an unbelieving husband, and vice versa. St. Paul writes to correct this erroneous idea; and in his argument he shows them that if the marriage covenant is not valid between believers and unbelievers, their children are unclean; that is, illegitimate, or children of fornication. He declares, however,

that, in respect to the children, the husband is sanctified by the wife, and the wife by the husband, therefore the children are holy—legitimate,—children of lawful wedlock. No individual, I think, can fail to see that the above is the only drift of St. Paul's argument. This text, therefore, has nothing, whatever, to do with the future salvation of children, it concerns this present life only. Thus their list of Scriptures is exhausted, and no proof found to sustain the idea that children are made morally pure by proxy. This notion savors too much of the papal doctrine of supererogation, for me, to give credence to it for one moment.

I do not believe that any children—infants—will be raised immortal. If they are thus raised they will be made immortal without a moral character, for a moral character can only be developed under probation and trial. An infant is no more possessed of a moral character, than a lamb of four days old. To suppose that the kingdom of God will be peopled with millions of characterless immortals, is simply absurd. God has but one plan by which He bestows immortality upon the members of our race; and a revelation of that plan is plainly given in Rom. ii. 7. It must be sought for, "by a patient continuance in will doing." The conditions of this plan can never be complied with by young children—infants—as such. None but adults can secure eternal life by this plan. There is, in the light of this plan, no truth in the supposition that God can *create* a moral character for infants. That character must be secured—developed, before immortality can be given to any member of our race; and not after immortality is put on. Immortality is a changeless state; if, therefore, infants are made immortal, they must remain characterless unending. But there *is* no if; for not one of Adam's children can be saved in any other way than by believing the Gospel. The Gospel is the power of God unto life, to all that believe in it. Rom. i. 16. *Murdock*. Young children cannot believe the Gospel, therefore, they are lost beyond the reach of hope, if there is no probation beyond this life.

One good brother while contemplating this difficulty saw no way out only by falling back on God's love. His idea was about this, God's love is so great that he will save all the children any way. If we adopt this position, and are logical we shall be compelled to admit that God will by His infinite love, save every member of the race. God's love is sufficient to save them all; but He will save none outside of the plan He has revealed in His word. That plan is a conditional

plan, and the one condition is faith—faith in God through our Lord Jesus Christ. Every member of Adam's race must comply with this condition, or lose an endless life. Children have not complied in this life, and, therefore, if there is no probation, beyond this life, they are lost irrecoverably, there is positively no hope in their case. That God will consign millions of children to eternally lie in death's dominion is not true. The man who says he will, charges God with cruel injustice. They will come again from death; yea, all of them, and come to that judgment that lies beyond the resurrection of the dead; a judgment that is to decide their case either for life, or death. In that judgment is embraced the trial of those who are judged, and that trial is by the gospel, which will be preached to them when they are sufficiently matured in years to hear it, and comprehend its import. That there will be little children on the earth beyond the second coming of the Messiah, is positively declared in the inspired word. In Isa. xi. 6, 8, we are told that in that state of things when there shall be nothing to hurt or destroy in all God's holy mountain, the little child will lead the once ferocious lion, and the sucking child will play harmlessly on the hole of the asp, and without danger of hurt, the weaned child shall put his hand on the adders den.

But, says one, "You don't believe that *all* children will be raised?" Why not? O, say they, "Those children who are begotten in adultery and are born of terribly corrupt parentage; we can't believe that they will ever be raised from the dead." Why? I again ask. Is it because they are so corrupt? or because their parents are corrupt? Are you better by nature than they, that you should stand and thank God, Pharisee like, that you are not like them? God declares by St. Paul that, as a race, we are *all* the children of wrath, by nature. (See Eph. ii. 3; also Rom. ii. 9-18.) In this last Scripture the inspiration of God by St. Paul, in speaking of the race entire, puts all upon an equal footing, and does not give a very flattering description of any. In Acts xvii. 26, the simple, positive, statement is made that God has "made of *one blood* all nations of men." Where is boasting then? It is excluded. By what law? By the immutable teachings of the word of God, and by the law of our own being. No, my dear mistaken, conceited brother, your children are no better, as to all that pertains to an endless life, than the darkest skinned child in central Africa. Grace is not transmitted through natural generation. The spiritual nature is not given through the generation of the first Adam. No, "That which is

born of the flesh *is flesh*," and that to all intents and purposes; yea, though that flesh of which he is born have the mind of Christ; and it is flesh in contradistinction to spirituality. (See John iii. 6.) Away with all such folly. Let us believe the word of God as it teaches of the utter degradation of our race, and accept the plan that God has instituted to save the race from its low, degraded, fallen, sin-polluted, condition. Whether we except it, yea, or nay, that plan will not be changed in one of its great and righteous provisions; and the God who has arranged the plan, will, in His own good time, bring it to its appointed consummation, and countless millions of our race will be present to rejoice over such a stupendous arrangement, so gloriously completed.

West Meriden, Conn., June 1876.

#### THE DIVINE NATURE CAPABLE OF SUFFERING.

Twice in St. Paul's first epistle to Timothy, and no where else in the New Testament, is the word *makarios* (happy) applied to God: in chap. i. 11, "the glorious gospel of the *blessed* God," and in chap. vi. 15, "the *blessed* and only Potentate." In every other place, where the word "blessed" is found so applied in our translation, the original word is *eulogoumenos*, that is, worthy of admiration or praise. To believe that the Creator possesses within Himself every element of the highest happiness is essential to perfect confidence in Him. If He were not happy Himself, it would be hard to see how He could make His creatures happy, even supposing He wished to do so. We should feel any thing but secure, in the hands of an irresistible, yet unsatisfied and discontented Potentate.

But does this supreme blessedness exclude the possibility of any portion of it being for a time surrendered? Is the Supreme Being incapable of making any real felt sacrifice? Probably the highest created intelligence would beforehand have answered, No. It would have been difficult to conceive, either that He would allow any circumstances to arise requiring a sacrifice on His own part, or that any possible end to be gained could compensate for the slightest interference with the perfect happiness of "the only Potentate." Nay, this is still the theoretical answer of many Christians. Yet how can such a theory bear one moment's reflection on the very centre of all our hopes, the Cross of Calvary? We know something of what Jesus suffered there: did His Father feel no longer sympathy for Him? Was He just as happy when He was compelled to

withdraw the light of His countenance, from the only begotten Son as He was before or after? Was He absolutely unmoved by the piercing cry, "My God! my God! why hast thou forsaken me?" Did He fell precisely the same, when His Son died upon the Cross as when He rose from the tomb, or when He ascended up on high? Nay, to look farther back, did it constitute no element in the Divine happiness, that "the Word was with God," from all eternity, "in the bosom of the Father?" And if it did, was that supreme blessedness in no degree interfered with by the Son coming forth from the Father and entering this world of sin and sorrow? Was it just the same to that Father whether the Son was in His bosom or not? Granted, that the expression is in the highest degree figurative, and that we can, form but the vaguest conception of the reality which it is meant to indicate; still it must be intended to convey *some* idea to our mind; and is that idea at all consistent with its being a matter of perfect indifference to either the Father or Son whether that relative position remained unbroken or not?

Furthermore, if we deny the possibility of the Creator making any real sacrifice, that is, of giving up even for a time anything that formed part of His own blessedness, how are we to accept the fundamental principle of the Gospel, namely, that God so loved us as to be willing to make a very great sacrifice for us? It is there precisely that its power lies. And I believe that power is seriously diminished by the metaphysical notion, that it is impossible for God to give of that which costs Him anything, and that when He gives even His only begotten Son to take upon Him the form of a servant, He is *giving up* absolutely nothing. If that is any one's real feeling, how can he be affected by the appeal, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God?" What is there to behold, if nothing that He did for us cost Him the slightest effort, or interfered in the smallest degree with His own Supreme happiness? Love is measured by the sacrifice that it is willing to make for the loved object. God's love to us may be ever so great, but we can have no measure of it whatever, if in the very nature of things it is impossible for Him to make any sacrifice. The sufferings of Christ would prove that His *human nature* loved us greatly; but it is hard to see how they could show that God loved us, if the Divine nature could have no share in the suffering, even through sympathy. Besides, when speaking of "the grace of our Lord Jesus Christ," St. Paul reminds us "that though He was rich, yet for

our sakes He became poor." That cannot refer only to what His humanity suffered, for His humanity was never rich: it must include the whole of that great act of self-sacrifice, which began with leaving the bosom of His Father, and was finished on the Cross. The first part of that sacrifice was made not in His human but in His Divine nature; and how can it be called an act of "grace," or set before us as an example of self-sacrificing love, if it cost Him nothing? In fact, this theory, that God cannot surrender any portion of His own happiness makes the Gospel a pure deception; and it is one of the many ways, in which false philosophy is such an enemy to the Cross of Christ.

Again, we may ask, Is the Creator so utterly destitute of the least feeling for any of His creatures, as to be perfectly callous and unmoved at the sight of all the miseries they have to endure? Is He just as happy whether they are in the height of bliss or in the depth of wretchedness? Surely, one would think, it must be enough to ask the question. And so it would, but for the preconceived theory that suffering is impossible to the Divine nature, and that while the great Potentate can inflict suffering to any extent upon others, He cannot bear one feather's weight of it Himself. With this idea fixed in our minds, we read the Bible in a non-natural sense. "God's thoughts," it is said, "are not as our thoughts." Very true: but the Bible labors to make us understand what some of His thoughts are; and if there be one of them about which it would seem to leave us in no doubt whatever, it is that God feels pity and compassion for us in our low estate. "He is full of compassion and tender mercy;" "Like as a father pitieth his children, so the Lord pitieth them that fear Him." How does a father pity his children? Is he just as happy when they are in pain as when they are not? Do their smiles and their tears affect him in precisely the same way? Does he look on unmoved at all their joys and griefs? If so, then he does not pity them,—he must be incapable of feeling compassion. The very word *sympathy* means *feeling with*; and if you deny that God can feel any thing except pleasure, you deny Him the power of sympathizing with His suffering creatures. And here again we incur serious loss from the philosophical speculation as to the Divine nature being incapable of suffering.

The only explanation which has ever been given of perfect love remaining perfectly happy at the sight of suffering is, that its termination, and the good to be ultimately brought out of it are always present to the Infinite Mind; so that He regards the entire course of events from eter-

nity to eternity as one great whole. There is no doubt a great truth embodied in this argument: but if that truth renders it impossible for God to make any real sacrifice, or to feel any pain, then, as already shown, the gospel is made of none effect. If looking forward to the end applies to one thing, it applies to another: and on that theory the knowledge of what would result from the sacrifice of His Son must have prevented its being any sacrifice to Him at all. He would have been pained by it if the final results had not been present to His mind, but as they were, He could only feel pleasure. In presence of the gospel, this theory entirely breaks down; and I am thankful that it does: for, under suffering, I would much rather think that my Father can sympathize with me and does pity me. It is the greatest relief to know that through sympathy, and because of His loving nature, He can and does bear a measure of my suffering, and that while it lasts, or while any suffering lasts He can never be perfectly happy. The degree of pain endured by Him from sympathy with us, is of course indefinitely less than what we feel, both because He is infinitely stronger, and because He can see the end with incomparably more distinct realization. And we should be sorry that it were otherwise. If you were writhing in anguish, you would be sorry to think that one whom you loved suffered from sympathy as much pain as yourself; but it would chill your heart to think that he could see you in such a state and feel no pain whatever.

There is another point also in which we suffer loss from this false philosophy. What becomes of all the appeals that are made to us to do right *from love to God*, if it makes not the smallest difference to Him whether we do right or wrong? "If ye love me," said Jesus, "keep my commandments." But why should loving Him make us keep His commandments if He is just as happy whether we keep them or not? "Grieve not the Holy Spirit of God," is another injunction, which is reduced to nothing by the general belief that He is incapable of being grieved. Such language is generally interpreted to mean that God will act as if He were grieved by our sin, that is, in some way punish us. But if so, then the appeal is wholly to our self-love, and not to our love towards God: we cannot hurt Him, but we must take care not to hurt ourselves: He Himself cares not the least whether we do right or wrong, as He is far above the reach of being affected by any thing that His creatures can do: yet, as He will reward us if we do right and punish us if we do wrong, it is better for our own interests to walk circumspectly.

If you were moving about among the wheels of a gigantic machine, which might crush you to pieces without being itself in the least disturbed, you would look well to your steps, not from any regard to it, but solely from regard to yourself. Is this the tone of God's word to us in either the Old or the New Testament? It does indeed tell us plainly what must and will be the end of unrepented sin,—everlasting destruction; it declares plainly that he alone who doeth the will of God abideth for ever. But is that the foundation of its appeals to us? Nothing of the kind. The foundation is love. The first and great commandment is. "Thou shalt love the Lord thy God with all thy heart;" "The whole law is comprehended in one word, Thou shalt love," "Love is the fulfilling of the law." Now the theory, that God is incapable of being affected by the acts of His creatures utterly nullifies all his; for it is simply impossible to keep the law from love to One to whom it makes not a particle of difference whether you keep it or not; it it cuts up by the roots the whole of our revealed relationship to God, converting "the only Potentate" into an Almighty machine, which has just been kind enough to tell us that we had better not set ourselves in opposition to it, but with which any fellowship or interchange of feeling is quite impossible. The supreme Ruler is thus represented as possessing either no heart at all, or at least a heart only capable of deriving pleasure equally from everything; a heart that is pleased alike when His creatures are happy and when they are miserable, when they do right and when they do wrong. He is well pleased with the righteous, and well pleased with the wicked; He delights to show mercy and delights to execute wrath; He rejoices to see His children rejoice, and rejoices to see them weep.

The marvel is, that one particle of true religion should be left in the breast of any one who believes this. Nor would it, but for the amazing power of Divine grace which, in regard both to this and other errors, to a great extent neutralizes their poison. God's children say one thing and feel another. But the feeling cannot be so strong or influential as it would be if it were not in some measure checked and chilled by their false philosophy. Should we not be more anxious and careful to do right if we really believed that God could be either pleased or grieved by our conduct? Should we not be both stimulated and encouraged by it to strive against sin? Should we not derive greater comfort under affliction if we believed that in our afflictions He is afflicted, from real and not merely nominal sympathy with us? And would not our lives as

well as our hearts say more loudly than they have ever yet done, "Thanks be unto God for His unspeakable gift," if the poison of metaphysical philosophy did not half-choke the utterance by suggesting that after all it was a gift which really cost Him nothing?

In another paper we shall endeavor to show how the capability of suffering in the Divine nature bears on that perplexing mystery, the permission of evil.

SAMUEL MINTON

—*The Rainbow.*

## OUR HOPE.

BY M. C. HARRIMAN.

What is the hope set before the follower of the lowly Nazarene, of which there is so much said by all believers? What is the great stimulus to induce men to forego the pleasures and emoluments of this life; to suffer pain, degradation, sorrow, and disgrace? Is there anything? or is it like the vanities of the present day, an empty show? Can we rely upon any promises we have? or had we better "eat and drink for to-morrow we die?" We have what is said to be the revealed word of God; and many things written therein would be very pleasant to believe, if true; but to believe requires faith! "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi. 1.) Faith is the gift of God; but as all men do not possess faith, it would seem that God has not yet seen fit to bestow that precious gift upon all. Some have that gift and exercise it accordingly. To them, the promises in the Bible are received as truth; as infallible as God's immutable word; as needing nothing more but the glorious fulfilment of all. If we accept the evidence we have, we lose nothing of value; nothing that will endure; nothing but what we shall be as well off without. If we reject it, what have we to rely upon? Certainly, nothing, we are without guide or compass; driven about helpless before every wind; no reliable knowledge of our future. Certainly no evidence of anything for us beyond this present life.

The many theories of men are like all their vain babblings; they cannot be proved to be true. But if we admit it possible for all the promises in the Bible to fail, grant they are but the fabrications of uninspired men; if we live a life of trust, and confide in a non-existing God, and expect an endless life, through His Son, though He was never given; if we pass this brief period of existence with all these hopes, desires, and expecta-

tions, then pass from the present into an endless non-existence, what have we lost? What more could we have enjoyed that would not have contributed towards bringing us sooner into the state we could in no way escape? Certainly we have lost nothing. We have had a hope, a confidence, which has helped us in many times of trouble and temptation; a belief which has been a relief in times of sickness and sorrow; soothing where nothing else could soothe.

To him of faith, nothing here, is like the precious promises in what he believes to be God's word nothing can so relieve in time of adversity and sorrow; in time of weakness, it is his strength; in prosperity, his joy: he has peace through life and a competence not separable through the valley of deep shadows. In life he reads the promises which say—"The meek will He guide in judgment, and teach His way." (Psa. xxv. 9.) "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The righteous shall inherit the land and dwell therein forever." Psa. xxxvii. 11, 20.) "Blessed are the meek, for they shall inherit the earth." To the believer, these promises cover the whole ground of the future; they are endless; and being endless are glorious; they cover the whole, but give not much detail; these are but few, yet are an earnest of the many, hidden away. The lover of them knows where. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. ii. 9.) Also, that "every knee shall bow, every tongue shall swear;" that "all in heaven and earth, and under the earth, and in the sea, and all that are in them," shall praise His glorious name: that "war shall cease to the ends of the earth;—the people dwell safely, with none to molest or make afraid;—with long life shall they be satisfied—and shall rejoice in their king."

This being so, we can but count the losses and trials of this present time, gain in anticipation of the joy to endure as long as the sun; co-existent with the kingdom which is to be without end.

Oh how should we watch for the fulfilment of these things, even "more than they which watch for the morning." Wait patiently for him, whose we are; for, all things are ours, and we are Christ's, and Christ is God's." What a thought! we may be God's chosen! equal with His well beloved Son in point of endless exist-

ence! heirs with him of the world! even *we* may sit as kings, ruling the world with Christ.

For what greater prize can we seek to run?

To what greater heights aspire?

Then humbly seek a treasure, laid up in heaven,  
And God will bring you there.

Warner, *N. H.*, July 1876.

### THE EASTERN QUESTION.

We have decided objections to "sensational" titles to articles and pamphlets. They are unworthy of the gravity which becomes wise men, and those who adopt them generally prove that they "lack wisdom." A great quantity of sensational writing has floated on the literary stream during the past few years, and then sunk into merited oblivion, to be remembered no more for ever. But though the incoherent talk of pseudo-prophets is soon forgotten, unhappily the mischief it does, is not so ephemeral as itself. It deposits a sediment of prejudice in the minds of its readers against all examination of unfulfilled prophecy. The catch-penny has done all that was intended; it has caught the penny; but the reader, finding that he has got nothing for his money, feels rather ashamed of himself for the temporary absence of that common sense with which he thought himself endowed; and leaping to an extreme, as vexed men are apt to do, resolves that he will have nothing more to do with books that speak of the future. The "Coming Terrors" have not come; the "Coming Storm" has not yet moved a straw on the highway, and the "Coming King of the world," died in a quiet village in Kent, before he did any of the wild things set down by the pamphleteers in his terrible *programme*, and, *therefore*.—such is the logic under notice!—the prophecies of Isaiah, Daniel, Paul, and John, men inspired of the Omniscent God to tell the world as much of the future as he sees fit, are to be contemptuously ignored as if they stood on the same platform of thought as the men who trade in their own imaginations.

Is this wise? Is this rational? Is it worthy of Christian men? Because certain and undeniable predictions of the rise of a fierce foe of Christ, "the Man of Sin," whose words and deeds of rebellion shall be devil-inspired, and of the just judgments of God upon his followers in the form of unprecedented plagues, called in Scripture "the wrath to come," so that they shall have no rest, day nor night, whilst they worship the beast, have been dealt with by some writers in a manner which the thoughtful cannot approve, is it wisdom to pass over these undeniable predictions as if they had no place in the

record? Because the blaspheming imposter has not yet stepped in full dress upon the world's stage to act his part in the world's last tragedy; and because, consequently, the storm of Divine indignation which is to torment the kingdom of the beast, has not yet burst, are we to set these terrible realities aside as idle dreams, or exaggerated oriental metaphors for ordinary war and revolution? If we do, we shall have no moral right to find fault with the most excited speculator in dates, who, finding that the world declined to come to "an end" at the time he fixed for that catastrophe, winds it up for a year or two longer, just as he winds up his watch for the next four and twenty hours. These scribes are not safe guides; but those who, because of them, neglect inspired prophecy, assign a reason which is not a reason, ignore a momentous portion of the Divine Word, and lose the advantage of the sure light which is shed upon the future.

The "Eastern Question" has been the cross of European cabinets for many years. It is so to-day, and whatever modifications in her misgovernment the necessities of Turkey may compel her to make at the suggestion of the powers, the Eastern Question will continue to vex the nations until Israel regain possession of his beloved city; and the profligate and tyrannous Turk leave it for ever. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." He who said that knew what He said, and His words have always been found true. He is the true and faithful Witness, and it would be much better both for Church and world if more attention were paid to His words. Roman, Saracen, and Turk have in turn trodden down the once holy city, the chosen city of God, as ancient conquerors trod on the necks of the conquered. Roman and Saracen are dead, and the time is coming when the Turkish oppressor must depart, to make room for the sons of Abraham, and no longer defile the hill of Zion, of such glorious memories, with the shrine of a false prophet.

When that time will be, we do not know; but the new and very remarkable interest awakened through the civilized world to oriental affairs, in connection with the Suez Canal, the monetary condition of Egypt, the insolvency of Turkey, and the visit of the Prince of Wales to India, may be accepted as a herald of its approach. The nations are everywhere in a state of uneasiness, as if conscious that marvellous changes are at hand. "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." (Jer. xxv. 81.) "The day of the Lord's vengeance;

and the year of recompenses for the controversy of Zion," will come. (Isa. xxxiv. 8.) For thus it is written, and it must take place: "Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne: and with the Levites, the priests, my ministers. As the hosts of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me." Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." (Jer. xxxiii. 20-26.) Restored Israel is appointed to do a wonderful work in the world, and it will not be transferred to other hands; Jerusalem is the appointed centre of their world-wide operations in the cause of truth, and light, and loyalty, and no other city will have the honor.

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that 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. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 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 not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 1-4.) "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And Thou, O

tower of the flock, the strong hold of the daughter of Zion, unto thee, shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah iv. 6-8.) "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." (Isa. xxiv. 23.)

These sublime oracles need no commentator. They are not enigmatic, but plain; not doubtful, but clear; not metaphorical, but literal. If we attempt to give them a meaning different from that which is conveyed by the obvious sense, we dishonor the Spirit of prophecy, and rob ourselves of most valuable information. In His own good time,—we think it *near*,—and by His own arrangements,—we are sure they are *wise*,—the God of Israel will settle the "Eastern Question."

Ed. of *The Rainbow*.

Mrs. CORA M. CLEMENCE sent the following Poetry, saying, "This poem expresses my sentiments much;" and asks, "Will you give it a place in the EXAMINER?"

#### WAIT.

There is a home for all hereafter,  
Where the weary, wayworn go;  
When their journeyings are ended,  
More than that we do not know.  
And I would not lift the curtain  
Falling downward, if I could—  
We might see far in the future  
Had the Master meant we should.

Yet He wisely holds it from us,  
Seer nor prophet can we be;  
On the other side the land is,  
Somewhere far beyond the sea;  
Somewhere spreads the grateful shelter—  
Somewhere fadeless flowers grow—  
Somewhere are unfailing well springs—  
Where, no mortal soul doth know.

Here the desert, here the barren,  
Rocky, herbless, sandy waste;  
Here the heat, the thirst, the famine,  
Here the fruit of bitter taste.  
But sometime the dawn will find us  
Treading close by crystal rill—  
When, we know nor day nor hour,  
God will show us when He wills.

Pilgrim! tighter draw the sandals,  
Though your tired feet are worn—  
Knowing that the wind He tempers  
To the lamb that has been shorn.  
Wait! not far are Elin's palm trees.  
And the end is drawing nigh;  
Where and what this great hereafter  
Will be told us by and by.

FRANKLIN W. FISH.

## CHURCH EXPERIENCE.

BY ELD. J. PARRY.

Some things in this brief narrative may be of use and interest to some who, like myself, have been seeking after *truth* under difficulties and discouragements.

My father was a clergyman of the Church of England; his father and grandfather were both ministers of the same church.

My father died when I was quite an infant, and my mother's anxious desire was that I should follow in the foot-steps of my predecessors. Little can we calculate beforehand what may be our destiny in after life.

Through the influence and example of my *good* mother, I was early in life brought to think on the subject of religion. The prejudice of education was strong for a time, but I soon began to doubt whether the protestant churches had truly cleared themselves of all Roman traditions, and heathen superstitions.

I loved freedom, and earnestly desired to know the truth if it was to be found. I was a minister in the Independent church in England for eight years. On account of an increasing family I was induced to emigrate to America in 1832, and became a minister in the then called "Dutch Reformed Church."

Soon after I came to this country I became interested in the doctrine of the personal reign of Christ, and read all I could on that subject. Charlotte Elizabeth's "JUDAH'S LION" was one of the first books I read on this subject. By this, and other works, compared with the Scriptures, I became convinced of its truth, and importance, and seldom preached without some reference to it.

This was about the time of the Miller excitement on the time question. I never embraced his views on the specified period being known, but hoped it was near at hand. About this time I was led to consider the question of human immortality as revealed in the Bible. I there found nothing about an "immortal soul," and going "to heaven at death," so universally preached and believed. I read and circulated George Storrs' "SIX SERMONS" and other works, and accepted the doctrine of "Life only in Christ," and the final destruction of the ungodly. This stirred up the champions of orthodoxy to denounce me as "an heretic," and forbid me to teach or preach on the subject. This as an honest man, I would not submit to, and was, in consequence, tried and condemned as an heretic, and thus lost many of my friends, both lay, and clerical.

Having no desire to stand alone, at that time, I was willing to unite with any church where my views would be tolerated, and I joined the so called "Advent Church," and for a time felt at home there. But, alas! I too soon discovered that I had only exchanged one hard case for a much worse, and that these "no creed" professors were, as Burk said of another class, "the most intolerant of all to traitors."

No sooner was it discovered that I was a Millinarian, a believer in the restoration of Israel, and probation in the ages to come, than I was subject to the most inveterate malice and hatred; was accused of all manner of crimes, was a Judaizer, and worse than a spiritualist, and a breaker up of the church, etc.

This is my church experience; it has been my greatest trial and mortification. For the last ten years, "like a stricken deer," I have wandered *alone*, seeking rest only in faith and trust in God, as my only sure refuge; and waiting, in my 82nd year, for the rest and peace laid up in store for those who love the Savior, and are willing to endure the cross for him.

Whatever more of truth may be revealed, in these last days, from the word of God, I am willing, and anxious to embrace. "Buy the truth, and sell it not."

Sandy Hill, N. Y., July, 1876.

SINCERE BELIEF must be the consequence of proof, without which we cannot believe truly; with it, we must. If then we content ourselves with the mere *ipse dixit* of others without seeking proof, our belief is the result of indolence, and for that indolence we shall be accountable when we are called on to give an account of the talent committed to our charge, if error has been consequent upon it. He, on the contrary, whose education or whose means have not put proof within his reach although he may wish earnestly for it, *may* be wrong in understanding, but he will never be wrong in heart: his tenets may be wrong, but his life will be right. It behooves us therefore, to be cautious how we pass sentence on one another in religious matters, since, as has been well observed, we are ourselves amenable to a tribunal where uncharitable conduct towards others, will bring down a just and heavy sentence on ourselves. We are not to erect ourselves into judges of other men's consciences, but leave them to the judgment and disposal of ONE who alone can see into the heart of men, and alone can ascertain the real nature and ultimate consequence of all questions which admit of "doubtful disputation."—"Christian Sects," Pickering.



## LIFE ONLY IN CHRIST:

*Bearings of the Doctrine on the Missions of Christianity to Heathen Nations.*

Read at the late Conference in London, Eng.,

By DR. LEASK.

"All power is given unto me in heaven and on earth; go ye, therefore, and teach all nations." The fact affirmed is very glorious; the command founded upon it is very gracious. To teach the world the glad tidings of life and immortality, in the name of the possessor of unlimited power, is the sacred privilege of Christ's disciples. The authority, the message, and the messengers are all strictly defined. The Lord of all sends; He sends His own word; He sends it by the hands of those who have received it, and who "have known surely that He came out from God." As the authority is the highest, and the message the most merciful, it is obvious that the messengers should be perfectly loyal in the discharge of their commission. They must teach only what their Lord has taught them, neither adding to nor subtracting from His Word. Regard for His honor, the purity of His truth, and the welfare of their fellow-men, combine to impress upon them the necessity of faithfulness. They should be able to enforce every doctrine, precept, promise, warning, counsel, with "Thus saith the Lord;" for they are not lawgivers but witnesses, servants, faithful men who have been called to "preach among the Gentiles the unsearchable riches of Christ."

One of them, illustrious in Church history, the prince of Christian missionaries, and a man enriched with all those moral and mental qualities that constitute greatness of character, was supremely anxious to convince men that his message was Divine. "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memorial what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Again, "For I have received of the Lord that which also I delivered unto you." And again, as if He could not weary of protesting against the assumption that he had gathered his doctrines from men. "Paul an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead. . . I certify you,

brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So jealous of the authority of his Master was this splendid man that he protests against the danger of overrating even apostles. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? Ye are carnal: One says I am of Paul; another, I of Cephas; another, I of Apollos. Is Christ divided? Was Paul crucified for you?" These pointed questions go to the very root of the matter, and forcibly suggest that the introduction into the Christian system of doctrines which came not from Christ would tarnish its beauty and impair its strength. On another occasion the same loyal witness says, "We are not of those who corrupt the Word of God;" and finally, he uses language which can be justified only on the supposition that he was moved by the Holy Spirit: "If any man or angel from heaven preach any other gospel to you than that which we preached unto you, let him be accursed."

It was foreseen that the traditions of men and vain philosophy would creep into the Church and corrupt the faith delivered to the saints, and accordingly pastors and teachers are repeatedly urged to be faithful, to watch against the insidious encroachments of the enemy, to be brave soldiers of Jesus Christ, and to stand complete in the armory of God. The very fact of such warnings, even though the precise nature of the danger had not been specified, implied that efforts would be made to thwart the Divine purpose, to misrepresent the Divine character, to undermine the citadel of truth, to sow tares among the wheat, to introduce corrupting leaven into the pure meal, or to do something which should at least hamper the progress and stain the glory of the gospel of the blessed God. One need not be deeply read in ecclesiastical history to know that the predicted corruption of primitive truth took place, and to such a fearful extent that for ages the so called Church of Christ was the most crushing despotism the world has ever seen; Christian in name, pagan at heart; pure in profession, abominable in practice; and so utterly opposed both to the honor of God and the welfare of man that no stronger proof of the Divine origin of Christianity is possible than the fact that it lives to this day notwithstanding the doctrines and practices of papal Rome.

Among the doctrines which have come down to us through this suspicious channel, and which yet hold sway over a great part of Christendom, notwithstanding the large territory which Prot-

stantism has won from the dominions of the Roman Bishop, are two which should have been discarded, along with saint worship, Mariolatry, and purgatory, by every church that makes the Bible the standard of its faith. But through the good providence of God these are at last fairly challenged to show cause why they should not be banished from the pages of Christian theology. That they will be so ere many years pass I have no hesitation in predicting; for the natural immortality of the human soul, and the eternal torment of the lost, are tenets for which Divine revelation gives no authority. On the contrary, all its teachings, whether in relation to the nature of man, the penalty of sin, the meaning of redemption, or the character of God, lead to an entirely different conclusion. The doctrine that countless millions of the human race will be tormented in fire for ever, without either the hope of death or deliverance, is too awful for thought. The very attempt to conceive it agonizes the heart, staggers the understanding, and exceeds the capability of belief. Such an amazing infliction of woe as this must not be attributed to the merciful and glorious God whom we love and serve, unless He has expressly and unequivocally declared it in so many words. But He has not done so. Devout men, who wish to believe every doctrine of their Father in heaven,—educated men, who are able to examine the languages from which the English version of the Bible is taken,—Christian men, who feel that their blessed and honorable work on earth is to glorify the Master whom they love, have made this subject their earnest and prayerful study; and they say, in the sight of God and the hearing of the world, Out of Christ there is no immortality, and a hell of eternal misery is the most frightful delusion that was ever presented to the human mind. The Judge of all the earth does right, but this would be wrong. We are told, however, by the advocates of this dismal dogma, that we are incompetent to form an opinion on the matter, for God's thoughts are not as our thoughts, neither are His ways as our ways. No, we rejoice that they are not. They are immeasurably wiser, better, more compassionate, more loving. If He has a surprise in store for us in the age to come,—and we are satisfied He has many,—it will be the exhibition of a wisdom so profound, and a kindness so far-reaching, that the only thing we shall be able to do will be to fall on our faces before Him in silent adoration. But the theory that seeks support from such an argument as human inability to judge of the Divine government cannot long survive. Argument? Why our ideas of right and wrong are Divine gifts. They come

from God Himself; and He repeatedly appeals to the faculty He has implanted, "Are not my ways equal?" "Come and let us reason together." "Judge, I pray you, between me and my vineyard."

Moreover, a dogma that is felt by ministers of the Gospel, by evangelists, and by missionaries to the heathen at home and abroad, to be a grievous difficulty and burden, is really self-condemned. Surely it cannot be that the commission of Divine compassion—Go and teach all nations—go and preach the Gospel to every creature—was checked and hampered, in the case of refusal to accept that Gospel, by a penalty so terrific. The assertion that the Bible teaches this has excited the astonishment of thinking men for many generations, has alienated myriads from the entire Christian system, has made more infidels, secret or avowed, than all other anti-religious influences put together, and has distressed beyond expression multitudes of devout and loving hearts. Missionaries in India have told us—have told you through the pages of the *Rainbow*—that they could not solve the terrible enigma which this dogma presented in the presence of the sublime doctrine that God is love, that He retaineth not His anger for ever, that He delighteth in mercy, that He loved the world, and that Christ died for our sins according to the Scriptures. The two ideas are mutually destructive. The clearest intelligence in the world cannot harmonize them, and the Scripture does not profess to do so, for the single reason that it does not contain such violent contradictions.

But the grand doctrine of Revelation: "He that hath the Son hath the life;" commends itself at once to the understanding, and the heart. It is the glorious declaration of God, that in the exercise of His matchless love, He is pleased to bestow the wonderful gift of immortality upon mortals who receive His Son, Jesus Christ our Lord, who is the Life, and who has been manifested to us. Hence, the same missionary brethren assure us, with feelings of gratitude and joy, that when their eyes opened to the fraud that the wiles of the enemy had imposed upon them through tradition and corrupt theology, and when, consequently, they accepted in their literal significance the words, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," the mountain was plucked up by the roots, and cast into the midst of the sea, and intelligent and educated Hindoo merchants and magistrates said, "We will listen to your Christian doctrine *now*, for it is worthy of the God whom you serve; but if an eternal hell of torment is to be the fate of the unbeliever,

we prefer our own religion, for it teaches that however wicked a Hindoo may be, in the course of ages he will be absorbed into the Deity, and his sufferings and sorrows be for ever at an end."

There is no need to elaborate this subject. It will suggest to every one of you a broad field of thought, over which we cannot now walk. There are difficulties enough in the way of the Christian missionary, without this thoroughly mistaken one of a penalty for unbelief which shocks all moral sensibility, flies in the face of Christian reason, libels the government of the Most High, and answers no intelligent end whatever. The preacher of the Cross has to contend against the natural dislike of men to holy and humble truth, the old religious and deeply rooted superstitions of peoples, and social and political influences of manifold kinds. These present obstacles enough to his self-denying labors without the importation of a gratuitous difficulty for which neither reason nor revelation gives the slightest warrant. But the one point to which for a moment more I implore your attention, because of its supreme importance, is the bearing of this question upon the ineffably glorious character of our Father in Christ. We wish to tell our beloved brethren who have gone as missionaries to far distant lands, that they have our profound sympathy and constant prayers, and that if they will examine the subject for themselves they will find, as we have done, that the hell of theology is a myth, a delusion, and a snare; and we would have them emancipated from a bondage of which their predecessors in the mission field, the apostles of our Lord, knew absolutely nothing. Rejoicing in their honorable work, and desiring to lessen the number of their difficulties as much as possible, we beg to assure them that reverent examination has perfectly satisfied us that traditional theology and Divine revelation are totally different documents on this subject; that the immortality of Scripture is not in man by nature, but is exclusively the gift of God to believers in Christ; and that, consequently, their great service is to proclaim life and immortality through redemption to a world of dying men. But the grand, the chief, the all-important point is the deliverance of our Father's character from the dismal cloud which has rested upon it for ages, causing men to turn away from him in terror, instead of coming with their sins and sorrows to His feet in the name of the Redeemer, and looking up into His face with gratitude, and trust, and joy, whilst their lips uttered the inimitably beautiful and blessed words: "OUR FATHER, which art in heaven!"

## "NON-ESSENTIALS."

BY JOHN M'GHEE.

Some preachers, of late years, have become very timid as to their ministry. After laboring for years to establish the truth concerning the kingdom of God, and immortality only through Christ, they now say, the doctrine of no immortality out of Christ is a "non-essential," and that it does no good to preach it. They seem to desire to speak smooth words lest they should give offence to some who "wear soft clothing," and thereby lose popularity and suffer inconvenience. They say, "It is not necessary to preach non-essentials!"

Well, if immortality in Christ alone, is a non-essential, and the soul may be admitted to be inherently immortal, how could Paul say (1 Cor. xv. 32), "If after the manner of men I have fought with beasts at Ephesus, what advantage it to me, if the dead rise not? Let us eat and drink for to-morrow we die." Could he make such an utterance, in truth, if he regarded the soul as immortal, i. e., *deathless*? Did he regard the immortality question a non-essential? Clearly, *NOT*.

Said Paul, "If Christ be preached that He rose from the dead, how say some among you, there is no resurrection of the dead?" If the soul is immortal, how could there be any *dead* ones, at all? Did Paul ever speak of a "non-essential" resurrection? An immortal soul needs no resurrection; because *never* dead. "If there be no resurrection of the *dead*, then is Christ not risen," says Paul. If Christ is not risen then we have no Saviour, and Paul's preaching is vain: we are all in our sins, and Paul was an impostor, and "they also which have fallen asleep in Christ are perished." A wonderful "non-essential" is the doctrine of "life through Christ alone!" Let us beware that we do not "destroy the *foundation*" of all hope for "the righteous," even.

*Pleasantville, Iowa.*

## LETTERS AND EXTRACTS.

FROM T. H. AND A. T. FORD.

BRO. STORRS: The truths of the BIBLE EXAMINER, have to us lost none of their preciousness; but, instead, bring to us comfort more and more, and we desire to thank those brethren who have the capacity and disposition to write upon these great subjects, for their "work and labor of love." The time is at hand, when the Lord shall do them *much honor*. We often ask ourselves what would have been our position with reference to the Bible; Christianity; the plan of God,

etc? there has come to be so little integrity: so little true Christian influence; so little of the spirit of the divine Master, among those with whom we have spent the best years of our life, had not this great light come to us, and prevented our drifting, perhaps far out into scepticism; but just in our time of need, when doubt and misgivings filled our hearts, this new and old gospel, new to us, yet old, because it was preached to Abraham, shone on our pathway, making the darkness more apparent, yet quickening our aspirations for future glory and blessedness, and infusing into our minds new courage and strength, increasing our love and gratitude to Him who has purposed to do for our race such wondrous things.

May He give to the dear EDITOR of the EXAMINER a continuance of health, of physical strength to prosecute the work which is as the beginning of a new day, whose light shall increase, and which God, the LORD, shall cause to shine before all nations in future ages.

FROM ELD. JACOB BLAIN.

BRO. STORRS: As I wrote a few lines for the EXAMINER a month ago, I now add a little more to say that, since then my health has been failing very fast and I have become so weak I can walk but little, and none without weariness. Doctors tell me it seems to be a sudden decline, caused by age and over action of the brain, rather than by disease. I have read and studied much the past winter, and my nervous and muscular systems seem to be giving way more suddenly than is usual. More rest of mind may check the decline; but such rest will be painful, as I never felt more anxious to learn more of God's "great treasure house," and to explain it for the comfort of "the excellent ones of the earth." But the Lord's will be done. His merciful, wise, and glorious purpose will be accomplished. Blessed be His name for giving me existence, and for preserving it so long in this "age." But His greatest blessing was in giving me a "good hope, through grace" of an *endless* existence. Of His free grace He gave this hope when seventeen, '67 years ago; and His love changes not—"He is love."

Till of late, I hoped to see beloved brethren Enet and West this year; but my Master's wise purpose seems to be otherwise; but we will meet in ages to come.

I have heretofore said in the EXAMINER how my means were used up, and that I was left \$300 in debt for printing my works. Having repeatedly asked for help to pay this debt and failed, I now despair of ever being able to do it. But I

do hope I shall not be left to suffer still more for want of means while feeling the decrepitude of age, and mourning that I can do but little more to honor my blessed Master.

Had I means I should revise and print in a tract, the two last articles I have felt able to write for the EXAMINER. They intimate my present views nearer than anything I have written for the public. One is on the question—Does God delight in human misery? and in last December No.; and the other in the May No. of this year, and on *Free Agency*. This is all I feel able to write at present. I ask the prayers of brethren.

J. BLAIN.

Buffalo, N. Y.

FROM ELD. H. ROCKWELL.

A fraternal greeting to all the dear readers of our precious BIBLE EXAMINER, and to all lovers of truth: Grace, mercy, and peace from God our Father and Lord Jesus Christ be with you and strengthen you in every good work. Through the long-suffering of our covenant-keeping Father I write once more, though I long since thought I should not be able again to address the readers of our dear Magazine. I love the truth it advocates; yet the past year my memory, hearing, and sight have much failed. I hope this, my last effort, as I suppose, will not darken counsel by words without knowledge.

For several months I have desired to have some able advocate of Bible truth explain the text Luke ii. 14, "Glory to God in the highest, and on earth peace and good will toward men." This text I hear often quoted but never taken as a foundation of a discourse. It presents us with a sublime prophecy of the most thrilling character, announced by a multitude of the heavenly host; but it has not yet been fulfilled; neither can it be in this dispensation: for it was given as a beacon light to strengthen the hearts of the elect Church of God amid the perils of the last days. Some may say it was all fulfilled at the birth of Christ. But the Bible shows that He was born before the prophecy was uttered. Please read the whole account with care. Like Elihu, "I will show mine opinion." (Job xxxii. 17.) "Opinion is not faith," you say. But the view I take of this subject is *my* faith, and will continue to be till I find a more excellent way. Do you ask, "Wherein has this prophecy not been fulfilled?" I answer, The earth has been filled with hate, violence and war from the utterance of that prophecy till now; just the opposite of the message of the heavenly host. Men seem to be born with the elements of strife and war.

What can be the cause of the non-fulfilment of this prophecy? God gave to man a law: that law embraced life and death. Man was placed between these with the power of choice either of life or death: he made an unwise decision. So now, by following the order of God's redemptive plan, we see the reason of His dealings with man. He will not give His glory to another. As it was in days of old, so it is now. "The earth was filled with violence," and men presume to appropriate that to themselves which belongs to God only. So long as men fight, war, and kill, they cannot have peace on earth or good will to men. But the time is coming when God will bring again Zion, and His Son shall rule over the house of Jacob forever.

O bright day of glory! We wait for thy dawn, when men will say, one to the other, "Come let us go up to the house of the Lord and He will teach us of His ways, and show us of His judgments." In that day the great trumpet shall be blown, and the outcasts in the land of Assyria, and they that were ready to perish in the land of Egypt, shall come and worship the Lord in the holy mount in Jerusalem.

I apprehend that when the sweet key note of the great trumpet shall be blown, those who have made their "election sure" to accomplish a special work in "the ages to come," will know the full cause why there was no peace on earth during the ages past. O for the full fruition of that day. It is in wisdom and love that the day lingers. Till men learn righteousness they must be taught by suffering.

The Lord grant us patience, and good hope, through grace, of an abundant entrance into rest in the great future. Glory to God in the highest: soon on earth there will be peace and good-will toward men, when Jesus reigns on David's throne gloriously, and the glory of the Lord shall fill the earth as the waters fill the sea.

FROM WM. M. DARROW.

BRO. STORRS: I have been investigating the subject of "Devil, Satan, and Demons," and see nothing in the way of your position in discarding the idea of a superhuman devil that tempts people to commit sin, and do all manner of evil that is carried on in the world, only that men want something to charge such conduct to beside their own evil natures. It is hard for them to believe they are "carnal, sold under sin."

But there is a phenomena produced by those called "Spiritualists," that seems as if it resulted from some superhuman power. They claim it is produced by the souls of the dead; and this only because the thing itself claims it. I have heard

men say that such phenomena could be and have been produced by human agency. In calling on such to produce them, none are able. Now, that evil nature is alike in all, is a self-evident fact; and I have never been able to produce the phenomena, by my own agency, as I have seen it produced. There was some other power besides the "cunning craftiness of men." Is not this the deceivable and lying wonders that Paul says satan should work with in the last days? (2 Thess. ii. 8-12.)

Blooming Valley, Pa., May, 1876.

REMARKS BY THE EDITOR.

I have no doubt it is what Paul speaks of. "Because they received not the love of the truth . . . God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness." See the case of Ahab, 1 Kings xxii., and 2 Chron. xviii. 21-23. Ahab was warned against going to battle, but it seems he determined to go. He disregarded the word of God, and God sent him a strong delusion; that is, He gave Ahab up to his own way and brought about his death. There is no necessity for a "spirit devil" to do the work of deception. God can employ a holy angel to do the work of deceiving men when they prefer lies to truth; and He does it in righteous judgment, sometimes; and such angels are called "Satan," i. e., *adversaries*, because they do a work of judgment on those who "love darkness rather than light."

The term "satan," simply signifies "adversary." The term first occurs in the English version of the Old Testament in Chron. xxi. 1; but in the original it occurs earlier. In Num. xxii., it is twice applied to "the angel of the Lord;" viz., verses 22 and 32; and so it is applied, in many places in the Old Testament, to simply an adversary, and the original is often so translated, whether the *satan* be a bad or good agency. The context must determine who or what the agency is. Peter was called *Satan* by our Lord. *Why?* Because. "Thou savorest not the things that be of God, but those that be of men." Men are Satans.

FROM EDWARD PERKINS, M. D.

BRO. STORRS: Several weeks during the winter I was confined to the house with sickness. My mind was much occupied on unfulfilled prophecy, in its connection with the fourth kingdom, as applied to the Metallic Image in Dan. ii. As that subject is carried along by the prophet in his other subsequent visions, I find no author-

ity in Scripture for applying the fourth kingdom to the Roman Empire. Although it is laid down in Church History, and Church records, and quoted by early writers, and taken by almost all readers for granted as correct, yet I became so much disconcerted with its inharmonious applications to the prophecies of Daniel and John, as nothing would fit throughout the whole of Rome's governmental power to harmonize two prophecies together, I had to seek outside of that power for relief; and it gives me great satisfaction to say, I found relief by devising and forming a new key, which will throw much light on misunderstood enigmas and prophecies, which have been so unfortunately spread throughout Christendom.

I have, at present in manuscript, what I have thought of publishing. It will be a help to every Christian family; and with a Bible it will form a Christian library. It will lead them understandingly to watch things taking place with the government referred to in Scripture, and those events which are to take place, recorded in holy writ; for which we are commanded to watch; that is, the Man of Sin and his Alliances, who are depicted therein in their true characters, with their daily workings.

The following will help to explain the rise of the little horn before he develops himself amongst the ten European kings. For they existed in Europe centuries before his time, and are undoubtedly of another stock of the human family. The ten kings are proved by several historians to be the descendants of the last ten tribes of Israel, who will, at the last end of the Indignation be brought into juxtaposition with the Jews, and all receiving their final chastisement together under Antichristian apostasy—The Little Horn. More than thirty years ago, I boarded with a gentleman, in this city, who, it was said, was a descendant of the Royal Family of Ireland, and was heir to the throne of that country, although it had lain in oblivion many centuries. If such an event had come to pass as placing a crown upon this gentleman's head, and giving him all his accoutrements and titles, etc., it would have been exactly a similar case to the rise of the little horn. Dan. vii., the little horn's predecessors having laid long in obscurity. My new key to the prophecies discovers this; and without this discovery, and much more interesting matter oblivion still reigns. I opine the day is not far distant when a revelation on this subject must take place. To my mind, this is one of the most interesting features on the subject of the Advent. Without it there is a thick vision, and with this little treatise, it makes all it clear as sunshine;

for which I have felt more cheerful gladness than anything I ever expected to discover; it discovers the residence of the beast, the false prophet, and the dragon, and all that is needful to lead to watchfulness, without this running missionary labor, and time setting, which, from my experience, I fear the good does not surmount the evil produced, when we consider Communism, Spiritism, etc., which it has engendered. I am disappointed in the means to print this little treatise, or I should have had it out ere this. It may cost about 80 cents per copy; but it would have been to many, years ago, an invaluable treasure. If I had any orders that were reliable, I would make an exertion for 1000 copies, when the type is set.

294 Hamilton St., Albany, 1876.

FROM ELD. J. LEWIS.

BRO. STORRS: This is my *birth-day*; being 77. I am well and happy in the Lord in view of His tender mercies and great love to the world in providing a way, so that in the ages to come every son and daughter of Adam's race who have not been *will be* brought to the knowledge of the truth before their final destiny can be sealed: for "God our Saviour" has said He "will have all men to . . . come unto the knowledge of the truth." "Glory to God in the highest; on earth peace, and good will to men." O, I am thankful to our Father in heaven that life has been given to me in these last times of Gentile dominion! I praise Him that I have been led to see these glorious truths concerning the work of the ages to come, so that "every creature in heaven and on earth, and under the earth," etc., will praise God and the Lamb. (Rev. v. 13.) "Roll round ye wheels of time and bring the welcome day." Go on, brother; the cause is of God.

I am preaching where the Gospel of the Kingdom has not before been proclaimed. There is strong opposition. One preacher denied the resurrection of the dead, predicating his argument on the immortality of the soul; and said, "God had to make a hell to put the sinner in, because he would not be happy in heaven." He said, "It was the fear of going to hell that caused him to serve God." I pray the Lord to send us some efficient help.

The BIBLE EXAMINER has just come to hand. It does me good to read the articles from England as well as those from this country. I know not how we can part with the EXAMINER. I hope the Lord will dispose those who are able, to keep it from being obliged to suspend its work.

Otto, Ill., June 10, 1876.

LCRETIA B. LAMB, of Minnesota, under date of July 5, writes: This is my 76th birth-day, thoughts, solemn and inspiring, have filled my

mind as I have reviewed the past and contemplated the future. In the past, I find goodness and mercy have followed me. Among my choicest jewels, I reckon those gathered in sorrow's dark night, when the waves run high and seemed ready to engulf me, until I found a Rock to plant my feet upon and heard the Master say, "Whatsoever ye will ask the Father in my name that will I do." I tested it and found a tower of strength that has never failed me, and never will. Upon the altar of my God, do I again consecrate all I am, all I can do, all gifts to me in this mortal state, praying that the altar may sanctify the gift.

Looking into the future, I see naught but glory. By faith I have "come to mount Zion, the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." I am not my own, but bought with a price; and, *what a price!* no less than the blood of the beloved Son of God! Thus redeemed, may the Divine Spirit daily seal the contract; and all my loved ones stand upon Mount Zion, having their Father's name written on their foreheads. Having thus consecrated *this* day, I regard it as the last in this mortal state, earnestly looking forward to the day that shall usher in the Advent of the "Sun of Righteousness," and mortality be swallowed up of life.

FROM WM LINDSAY.

BRO. STORRS: I have a few spare moments away from the hurry and turmoil of an evil world. I have enjoyed a happy and profitable time reading the EXAMINER. My heart turned within me as I walked through its sweet pages. There is very much that is glorious,—much blessed truth to hope for that carries me up high above this present evil world, not only bidding me, but causing me to dwell in redeeming love. Yet my heart feels sad at the thought of the state of things among those called "Adventists." This affects me more than many other things, because till lately I stood with them and thought they were perfect. How sister Ford's thoughts applied to me! how I felt for her. She gives just my experience, and I could enter into her feelings deeply: how much I would like to meet her at one of those Christian meetings, with many more of like faith, to spend a few hours, with God and ourselves, in Christian fellowship. This, I understand, Sister Ford to mean by the word "Conference." Yes, dear sister, I would be glad to meet you and clasp your hand, and face to face comfort and strengthen and bless each other with the God-given truth spoken of by all the holy ones of old: yes, and which we are about to experience soon. Yes, dear ones, if we suffer with Him we shall also reign with Him! Blessed hope! I am thankful every day to my God that I have been

brought to the knowledge of that truth which now so comforts our hearts. May God help us all to grow rich in faith continually; and so be looking for the blessed hope, the appearing of Jesus. Your waiting brother.

JOHN Mc'GHEE, Pleasantville, Iowa, writes: I have for a long time thought I would write to you. I have never seen you; but I trust we are one in spirit: my heart is with you on most Bible questions. We have been side by side on much Bible truth for the last twenty-five years. It consoles me to think, there are some faithful brethren that will stand up for God and the right in this trying warfare. As I read, you are far advanced in years and wearing out in the cause of Christ. Go on brother. As the poet says, "Even down to old age all my people shall prove, My Sovereign, eternal, unchangeable love. And when hoary hairs their temples adorn, Like lambs, they still shall in my bosom be borne."

Praise God; His tender mercies are still over us. He will guide us to the blessed land of promise. I rejoice in God's way of salvation. The whole creation shall be delivered in the grand ages to come, and "all things be made new." Death, hell, and sin are to be blotted out. O, happy day! Let us praise God in advance for these great and precious promises; and for that which is yet to be made known at and after the coming of our glorious and great KING, Jesus.

MRS. D. O. HOPKINS, of R. I., writes: I prize the BIBLE EXAMINER highly; and I would not be without it for twice what it costs. I believe the Lord will keep it alive just as long as He wants it; and I think and hope that will be as long as this age lasts. I thank Him for the light and comfort I have received from it, and I feel sorry for such as do not see that light, but hope and trust they will at some time in the future.

#### A TREATISE ON THE PROPHECIES OF DANIEL: AND KINDRED SUBJECTS.

BY EDWARD PERKINS, M. D.

##### INTRODUCTION.

This treatise will introduce a new key to the Prophetic Symbols. Although in itself it is merely a short synopsis of the subject; yet, it opens a lock which has been fast closed, during the long centuries of Christendom, by which a correct and free course is laid open to pursue and investigate the symbols in their true and legitimate relation to the Prophecies, which leads to a more extensive field of information and instruction, after which the Church and the sincere Christian are seeking.

It is a light that will enlighten the mind, and the understanding by removing from its pathway many obstacles, unquestioned, placed therein, which have blocked up the way to the more important knowledge of Scripture cosmology. Beginning with the Babylonish captivity and continuing down with the Church; and the work

and destiny of the Patriarchal races to the end of the Gospel Dispensation.

## CONTENTS.

1st. The Church from the Babylonish captivity unto the end of the age. 2nd. The time of the Advent; how known. 3d. The rise and fall of Anti-Christ. 4th. The seat of the Dragon. 5th. The Great Dominion. 6th. Translation of the Saints. 7th. Last Days of the Papacy. 8th. The Beast and the False Prophet.

NOTE BY EDITOR OF BIBLE EXAMINER.—Dr. Perkins proposes to issue his "TREATISE" first, in numbers, in the next volume of the BIBLE EXAMINER: after which, to combine all in an EXTRA. Of the value of his work I am not prepared to speak, having seen only the foregoing notice.

## BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine will be bound after the next number is issued. Those who wish to avail themselves of it should inform me immediately, as I have not as many to bind as of previous volumes. The price will be \$2 including postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume. GEO. STORRS.

CORRECTIONS.—It is always unpleasant to be under the necessity of making corrections in our Magazine. Necessity compels me to have the work done on it 400 miles from this city; hence, it becomes all but impossible for the Editor to see the "proof sheets" before it goes to press, and frequent errors occur, to his grief.

In the last number there were many typographical errors, and some bad ones in words. On page 314, 19th line from top of 2d column, for the word "yet," read *not*. On page 292, middle of 2d column, for "We do not affirm," read, *We do affirm*. On page 294, 2d col., 10th line from top, insert the word *far* between "are from." Page 320, 33d line from top, for "I long," read, *I love*. For typographical errors, it must be left to the judgment of the reader to supply that defect, ED.

## LETTERS RECEIVED TO AUG. 1.

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.

L. F. Arnold (Yes—see Exr. for Dec.), Eld. J. Lewis, Samuel Reiter (thank you), Lotite Hermes, Mrs. J. E. Peck, Henry A. Troeger, Eld. H. Rockwell, Capt. G. S. Brewster, E. Owen for S. W. Hoyt, Helen Robertson, Mrs. D. O. Foster, S. W. Bishop for Mrs. F. M. Young, Lu-

cretia B. Lamb, Eld. J. Blain for I. C. Tyron Howard Carter, T. H. and A. T. Ford, Edward Perkins, Mrs. S. K. D. Lyon, A. Annable, Azro Benton, John Foore.

## PARCELS SENT TO AUG. 1.

Lottie Hermes (by Exp.), Wm. H. Snyder, W. Brittle, J. M. Sweet, D. Johnson (2 par.)

## 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.

## 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"HOPE FOR OUR RACE. or, *Gospel to the Church and World. God's Government Vindicated*. By ELDER JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. Price, 30 cents; postage 4 cents; at wholesale, 25 per cent off. Address him as above.



# Bible Examiner

PUBLISHED MONTHLY,

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

GEORGE STORRS, EDITOR AND PUBLISHER.

## INDEX TO SUBJECTS.

EDITOR'S NOTICES.....	954
THE BIBLE EXAMINER. Ed.....	355
THE ORDER OF THE RESURRECTION. Ed.....	356
ADAM IN PARADISE AND OUT. Ed., .....	358
THE PERSONALITY OF CHRIST. Ed.....	359
MICHAEL AND CHRIST NOT IDENTICAL. Ed.....	360
"TIMES OF RESTITUTION." Ed.....	360
THE KINGDOM OF MESSIAH. Sel.....	361
THE WICKED DEAD. By Eld. S. W. Bishop.....	365
THE WORK OF REDEMPTION PROGRESSIVE. By Dr. N. H. Barbour.....	368
DRUIDICAL RELIGION: ITS MODERN PERPETUATION. By H. Brittain.....	372
MERCY IN JUDGMENT.....	374
LETTERS AND EXTRACTS.....	377-379

In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles selected from other periodicals.

NEW YORK, SEPTEMBER, 1876.

All Communications should be addressed to No. 73 HICKS ST., BROOKLYN, N. Y.

TERMS: \$2 PER ANNUM, IN ADVANCE.

## EDITOR'S NOTICES.

THE EDITOR of this Magazine will give from *three to five* Lectures on the DIVINE Government over our race, anywhere within ten or twelve hours ride of New York, with no charge except his traveling expenscs. GEO. STORRS.

CORRESPONDENTS must have patience, as a pretty large stock of matter is on hand at present.

SPECIAL NOTICE.—This Magazine will now cease to visit any one who was a *new* subscriber at the commencement of the volume, *unless* they notify me to continue it, by a remittance or otherwise. This course has become a *necessity* from my experience of the past. Older subscribers, who have paid in full for Volume 20, will be continued unless they order otherwise immediately. While the terms of this Magazine are payment "*in advance*," no person will be refused a reasonable delay who *requests* it. Let me know your wish at once. EDITOR.

P. S.—Some subscribers send money to pay on arrears to Sept., 1876; but express no desire to receive the Magazine longer. Such are understood as wishing a discontinuance, though not openly expressed.

## THE BIBLE EXAMINER.

The BIBLE EXAMINER will now cease to be sent continued to either of the following classes, unless heard from before commencing Vol. xxi.

*First:* Persons who have not paid anything on the present volume. *Second:* Those who have paid only \$1, whether in clubs or otherwise. *Third:* Those to whom the EXAMINER has been sent *gratis*.

I would be glad to continue the Magazine to this last class if my means would permit: but except in special cases, I shall be obliged to forego the privilege.

THE "GRATIS" friends, I hope will not construe my *notice* as a wish to discontinue the EXAMINER to them. I have said, I shall, unless I *hear from them* before the commencement of the next volume. The expression of a *desire* for its continuance, sent me on a "Postal Card," will have my serious consideration; and, if possible, be granted. GEO. STORRS.

By some misfortune, the 16 pages forming the middle portion of the BIBLE EXAMINER for August were printed so as to make it impossible to use them in the regular issue. I have had them put up separate at an expense to myself and printer of near \$15. They are full of excellent matter. Any person who would like to scatter them, can have them by sending sufficient to prepay the postage, which will be about three cents for five copies. If any one feels able and is disposed to send something to help us in the loss, it will be thankfully received; but no claim will be made for them. ED.

## TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for \$5. TEN will be sent to *one* address for \$10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

*Please do not forget this.*

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for \$3.

## TO DELINQUENT SUBSCRIBERS.

To those who have not paid anything on Vol. xx., if they will send \$3 soon, I will cancel the past, and give them credit in full for Vol. xxi.

## PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with \$2, I will give an *unbound* volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with \$6, he shall receive, *unbound*, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with \$10, he shall receive *both* volumes 18 and 19, *bound*.

4. For *eight* new subscribers, with \$15, he shall receive *all three* of volumes 18, 19, and 20, *bound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco* and *gilt* binding (to any who may desire it), at short notice. PRICE, \$3.25 free of postage; or, \$3 when called for or sent by Express.

# 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. XX.

NEW YORK, SEPTEMBER, 1876.

No. 12.

## THE BIBLE EXAMINER.

This number completes the twentieth volume of the EXAMINER; also, its *fifth* year since its *revival*, or since the EDITOR took his present advanced position on the Government of God and His designs concerning the human race. He heartily thanks his gracious Lord and Master for the divine aid and comfort he has received in this new field of theology; and he thanks those friends who have so nobly stood by him, and aided him in his work, while he has been battling against the false conceptions of good and bad men in regard to the DIVINE administration over the children of men. By strict economy, and the careful use of funds that friends have furnished, the Editor has been kept clear of debt to this time; and to-day owes no man anything "save love and goodwill." He has the happiness to know that many have been emancipated from both their old and more recent traditions, and have been led to see the character and government of God in a light that has relieved their minds from a life-long burden concerning that portion of our race who have been supposed to have left this life in an utterly hopeless condition. They have learned that God has His "*due time*" to make known His great love to "the world," or to all men,—the entire race,—and that "*due time*" is not confined to *this life*, but reaches forward into "the ages to come;" or "the endless succession of ages;" so that "all shall know the Lord from the least unto the greatest;" for "God will have all men to come unto the knowledge of the truth;" which truth embraces the fact that "Christ gave Himself a ransom for *all men*," and "is the propitiation for the sins of the *whole world*;" and that "He will see of the travail of His soul, and be *satisfied*." But, believe it who will, He never will and never can be satisfied to have one of the race perish hopelessly, without having made known to them "the only true God and Jesus Christ," whom God "sent into the world to give *life* to the world," that none should perish except by their own "*voluntary*" rejection of the "LIFE-GIVER" after they have received the knowledge of the truth."

The Editor intends to commence volume xxi. immediately, and trusts it will be no less inter-

esting than previous ones have been. He would be glad to retain all the previous subscribers, but has no expectation of that, as some are still behind in payment for the past volume; which, while they offer no excuse for non-payment, indicates that they have no interest in the object of the Magazine; and the Editor does not wish to impose on them by sending it, and paying the postage himself. His practice uniformly has been, in years past, to discontinue all such when the volume closes.

A large number have received the EXAMINER the past volume on the "Club" principle. A such will now be discontinued unless they renew by complying with the offers as set forth in this and the last month's issue, or pay as single subscribers.

Individuals who have taken from two copies up to thirty, should notify me immediately what their wishes are as to the number to be sent them of Vol. xxi.; and *old* subscribers who have paid in full for the past should notice, without delay, as to their wish with respect to having their subscription continued. They may not be able to pay now, but they can say what their intention is, at a cost of only one cent for a "Postal Card." These matters may seem small to an individual, but they are of great importance to the Publisher: he need not tell *how*. EDITOR.

## QUESTIONS OF INTEREST.

QUES. 1. "Do you believe that Christ is coming personally on this earth to reign?"

ANS.—I do, without a doubt. "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. 31-33. David's throne was never in any other place than on "*this earth*;" and his reign was a literal, visible, and tangible matter, and no fanciful or spiritual affair. "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." Acts i. 11. Here is no *spiritual* going away, nor will it be a spiritual coming back; but the *same* Jesus. To call it a spiritual return, is to set at nought the testimony of the angels, and unsettle all divine testimo-

ny; destroying faith. Those who reject the literal return of Christ, sooner or later, are led to reject the literal resurrection of the dead. The denial of this doctrine destroys all rational faith in Christianity itself. If Christ is not *personally* to return, all other testimonies concerning His work of redemption are thrown to the winds, and are but chaff to disappoint our hope.

But, thank the Lord, the foundation standeth sure: Christ will come personally from heaven; for He said to His friends, "Ye have heard how I said unto you, I go away and come again unto you." John xiv. 28. Just as certain as He went away bodily and personally, so certainly will He come again "in like manner."

QUES. 2. "If so, when and where?"

ANS.—As to a definite answer to the inquiry "When?" I have none to give; except, it is *near*; and "in such an hour as ye know not, the Son of man cometh." Matt. xxiv. 44. As to *where* He will reign, that admits of no doubt to the mind of faith. It is on David's throne, and in Jerusalem: "For the law shall go forth of Zion, and the word of the Lord from Jerusalem: and He shall judge (rule) among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks . . . and learn war no more; . . . and the Lord shall reign over them in mount ZION from henceforth, even for ever." Micah iv. 1-7. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv. 23. Then, "The kingdoms of *this* world are become the kingdoms of our Lord and His Christ, and He shall reign forever and ever." Rev. xi. 15. For then, to the Son of man "was given dominion, and glory, and a kingdom, that all people, nations and languages, should serve and obey him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. This kingdom is to be "*under* the whole heaven" (verse 27); and not in some other location.

It may be said, "That makes Christ's reign too material." Yes, too much so for those who deal in fancies, and construe everything by spiritualistic ideas. They might as well tell us the Jews were justified in rejecting Christ at his first advent, because He did not come to them riding on a *spiritual* "ass;" for the prophet had said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix. 9. See John xii.

14. This was a matter altogether too *material* for the proud Pharisees, and they wished Jesus to stop the shouting of the multitude, and said, "Master, rebuke thy disciples." It was too much for them to have such a literal fulfilment of the prophetic utterance.

The same spirit and misapprehension exists now among a large portion of religionists. They turn everything relating to the return of Christ from heaven into some spiritualistic fancy; and are so deluded, both priests and people, that the second Advent of Christ will "come upon them unawares," and take them "as a snare." Luke xxi. 34, 35. Let us "beware" lest we, also, are led away with the delusion of a spiritual coming of our Lord, and a spiritual reign instead of a literal one. Just as certain as Jesus, the Christ, was literally on earth, He will be here again literally. Just as certain as he literally suffered on earth unto death, just so certain will He also reign literally on earth: and if "we suffer with Him, we shall also reign with Him," and "be glorified together with Him." 1 Tim. ii. 12, and Rom. viii. 17.

As certain as the kingdoms of this world have been literal, so will the kingdom of God and his Christ be a literal one, and will supersede these worldly kingdoms, which have all been conducted on selfish principles, for the aggrandizement of the few, while the interests of the many have been but little regarded: war, strife and violence have prevailed, with all their horrors; but the kingdom of God and his Christ will root out and for ever annihilate these evil principles and practices, and "every man sit under his vine and fig tree, and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." Micah iv. 4. Ed.

## THE ORDER OF THE RESURRECTION.

Some seem to suppose my views embrace a simultaneous resurrection of all classes to be revived from the dead. So far as I now recollect, I have expressed no such idea; for certainly it is not my belief. "Every man in his own order, or band, or cohort," is Paul's idea (1 Cor. xv. 23); that is, Christ is the head of the first-fruits, and first in the resurrection; "afterward, they that are Christ's at his coming:" that completes the first fruits, or the "*Body* of Christ"—the "joint-heirs with Christ," who are then "glorified together" with him (Rom. viii. 17). This constitutes "the first resurrection" (Rev. xx. 5, 6). These are pronounced "blessed and holy," and "on such the second death hath no power."

At this point commences the reign of Christ

and his saints, made immortal, on the earth; or the establishment of the kingdom of God spoken of in Dan. ii. 44, which will "break in pieces and consume all these" earth-born kingdoms that have ruled over men with oppression and wrong; those rulers and their dominion shall "become like the chaff of the summer threshing-floors; and the wind" will carry them away; their reign is eternally ended.

This view of Daniel's prophecy, and that in his seventh chapter, is confirmed by all the other Prophets since "the world began." This kingdom of God is "never to pass away, but shall stand forever;" yet it has various stages in its progress, and is divided into an "endless succession of ages." (Eph. ii. 7; iii. 21.) See *Macknight's translation*.

The first of those "ages to come" is that, at the commencement of which, Christ and his saints (who cannot "die any more") "take the kingdom" and their reign on earth begins, and "the kingdoms of this world" (Rev. xi. 15) "become the kingdoms of our Lord and of his Christ." Here begins the "age to come," next following the present age. At that point the resurrection of those who "are Christ's at his coming" takes place, or has taken place: "This is the first resurrection" (Rev. xx. 5, 6); "neither can they die any more" (Luke xx. 36); they "shall not be hurt of the second death" (Rev. ii. 11); because they are "blessed and holy" and "overcame" in their day of trial, and are now immortal, and therefore deathless like their Head. No others of the race are raised from the dead at that time. "The rest of the dead lived not again until the thousand years were finished." (Rev. xx. 5.) This text I once thought spurious, but was several years ago convinced that it is genuine.

No resurrection of dead ones will probably occur during that age of "a thousand years;" but that period, whether literal or symbolical, will be devoted to the establishment and administration of the first perfect government earth has ever witnessed. The "righteous Branch," for David's throne, will be King on that throne, and "He shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5.) "In His days Judah shall be saved, and Israel shall dwell safely" (Verse 6). "The law shall go forth of Zion, and the word of the Lord from Jerusalem: and He shall judge (rule) among many people," (the "left of all the nations," Zech. xiv. 16, and Isa. lxvi. 18-20), and He shall "rebuke strong nations afar off; and they shall beat their swords into ploughshares, 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." (Micah iv. 2-4.) "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem:" (verse 2-8.)

In this article it is not my object to show extensively the work to be done in the age next to come, but merely to hint at it as a work to be accomplished before the rest of the dead shall live again." To show that work, in its fulness, as revealed by "holy men of old, who spake as they were moved by the Holy Ghost," would lead into the examination of a host of prophetic utterances, wide as the Bible itself. Not until the work of reducing "the left of all nations" to a perfect harmony, and a perfect subjection to Christ and His "joint heirs," or, the willfully rebellious of that age are cut off (Rev. xx. 8, 9), will any of "the rest of the dead" *live again*.

After that period, commences the work of disposing of such as had no part in "the first resurrection." Whether all of them will be called forth to a final trial at one and the same time, is not made known, nor is it material to know; yet, as an *opinion*, it seems likely Paul's idea of coming forth, viz., "every man in his own order," *cohort* or *band* (such is the idea of the text), is the true notion of the resurrection to follow "the thousand years."

It may probably take place in classes; either as regards nationalities, character, circumstances, of previous life, more or less enlightened, childhood or age, or some likeness of previous condition; and that each class will be disposed of before another is called forth: but that all who left this life in ignorance of God's love to "the world," and that Christ "gave himself a ransom for" them, will bear that testimony "in due time;" that is, in God's own appointed time, without regard to men's *traditions*; such traditions ever have made, and do now, make void the counsels of God; but they will have an end when the developments of "the ages to come" shall manifest "the exceeding riches of God's grace in His kindness towards us through Christ Jesus" (Eph. ii. 7), and "the unsearchable riches of Christ" shall be so made known as "to make

all men see what is the fellowship of the mystery which from the beginning of the world (ages), hath been hid in God, who created all things by Jesus Christ," (or "according to the purpose of the ages," etc.)

The foregoing remarks are designed merely as an outline of my views on the subject, to prevent misconception as to my position on the question of the dead living again. Ed.

### ADAM IN PARADISE AND OUT.

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 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 never 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 *six* is another matter. Man's *six* was in not waiting God's time for the knowledge of the evil: he ate before the injunction was removed, and learned evil in a way to make it far worse to 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.)

Adam's transgression has been magnified by

theologians, and God represented as exceeding angry, taking vengeance on the whole race for the one offence of Adam, etc.; all of which representations give a false view of the MAKER's character and designs toward the race. True, Adam and all his posterity were excluded, temporarily, from the tree of life, and subjected to death; but with the assurance of an ultimate restoration of the tree of life and a deliverance from death. All this was promised, it is true, under a *veil* in that dispensation; but no less real on that account, as God has more or less veiled all his promises and designs toward the children of men; which veils are removed in His own time. The exclusion of man from the tree of life, and subjection to death, as, also, his expulsion from Paradise, were all acts of love, and not of anger, as a depraved theology has long maintained, to the dishonor of the CREATOR, as if he had been a blind adventurer who undertook a work which he had neither skill nor power to accomplish and did not know what the result would be. Such thoughts of God, the CREATOR of all things, are worthy only of the dark ages of paganism and papal superstitions, when men's passions gave their gods a like spirit with their own. It is time there was an end of such blasphemy against God and his works.

Man at his creation was blind as to moral evil. His moral faculty, though existing, had no development—"his eyes were" not "opened" to a sense of right and wrong. A command was a necessity to bring the moral faculty into action. That command might relate to something that was right or wrong in itself: or it might relate to an action which was not wrong in itself, but made so by a command. Eating of the tree of knowledge of good and evil was not wrong in itself, but it was made so by the command given. Hence, if it had not been given, man might eat thereof innocently; or, if he had waited his MAKER's time for withdrawing the prohibition, he would have come to the knowledge without the entrance of *death*. Adam's sin, then, was not of the highest character; i. e., it was not doing that which was evil in itself; but it was evil because he was commanded not to do it; he sinned not against a *moral* precept, but against a *positive* one; yet this was sufficient to "open his eyes" to a knowledge of good and evil, though the act was not, in the design of his MAKER, to fix his final state; as a RESTORER was provided "before the foundation of the world" (Eph. i. 4, 5, 9, 10), and proclaimed immediately after the trans-

gression (though veiled) in the declaration of the triumph of the "seed of the woman." (Gen. iii. 15.)

Man sent out from Paradise, goes forth to learn evil by experience, and is sustained by the remembrance of that garden of delights, to which he had a promise of restoration after a season of painful trial, which, under Divine grace, shall prepare him for a higher enjoyment than he ever could have possessed without it. Ed.

### THE PERSONALITY OF CHRIST.

I would like to know your views with regard to the personality of Christ; the nature of the relationship of the Son to the Godhead bodily. If He be not God, one with the Father, how could He give His glory to another? What is your view of John i.?

#### RESPONSE BY THE EDITOR.

I am always glad to give light where I have it; but I have seen, heard, and read so much on the great controverted question, "Who is the Lord Jesus Christ?" that I have become settled that none of the contending parties—whether Trinitarians, Arians, Unitarians, or Socinians—know anything about it, so far as their theories are concerned; and they are all striving to do that which our Lord and Master has plainly said is one of those things which is not revealed, and, therefore, cannot be known; and yet each of the contending parties assume that they do know, and so put themselves "in the seat of God;" for Jesus saith, "No man knoweth who the Son is but the Father" (Luke x. 22; and Matt. xi. 27).

I may be met in relation to these texts, by the opposing parties, with "home-made Scripture." They quote it thus: "No man knoweth who the Son is but the Father, and he to whom the Father revealeth him." Will these parties turn to these texts and see if they can find their reading? I know they cannot. The whole verse, Luke x. 22, reads thus: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." Matt. xi. 27, is in nearly the same words, and expresses the same thing; both show that the knowledge of "who the Son is" is confined to the Father alone: and that *no man* knoweth this secret.

After laboring for years on the puzzling theories of the different contestants, and looking over their contests in the church for long centuries past, and seeing the fruits and bloody persecutions which had attended these controversies,

and contemplating the spirit of proscription and the uncharitable spirit that has been produced by them, near twenty years since I became settled that all these contending parties are at war with each other from a disregard (whether ignorantly or not, God knoweth; I do not,) of the words of our Lord Jesus Christ; they wish to know, or profess to know what he said, "No man knoweth but the Father." Their controversy is with Christ himself, and is an assumption (whether wilful or not I know not; God knoweth) of knowledge belonging to the "Father" alone. Hence, the fruit of such controversy has been to fill the church with a spirit of hatred and persecution, instead of love and good will to all who accept Christ as God's appointed Redeemer and LIFE-GIVER.

As to myself, I have no test theory on this question. I have an *opinion*; but an opinion is not faith; hence, I have hitherto never put my opinion in print. It is much easier to give an opinion than to prove who the Son of God is: for *that* "no man knoweth." Hence, there is no evidence by which to demonstrate that the opinion is correct. I have not the slightest objection to giving my opinion, so far as I am personally concerned; yet if it is given, how many would at once seek to enter the arena of controversy on the subject; and I have long since determined that I will never state my opinion on the question and allow myself to be drawn into controversy about it for the reason that "No man knoweth who the Son is but the Father," and therefore, to state an opinion as to who he is, and attempt to defend it for truth, would be to act in disregard of our Lord's words, just as all Trinitarians, Arians, Unitarians, and Socinians are doing, and have done for centuries past: for they all pretend to know who the Son is, and just what relation he holds to the Godhead.

Now, perhaps my inquiring friend will be more puzzled than ever. Very well; I can help him out of it, if he will follow my direction, so that his mind will be at perfect ease on the whole subject, as mine is. It is simply this: Receive every inspired declaration of the Bible concerning Jesus Christ, unquestioningly. "But how shall I reconcile *this* declaration with *that* which seems to speak opposingly?" you ask. I answer: Do not attempt it: let both stand, and receive them as they read, and allow no man to put a construction on them to alter, or to attempt to harmonize them, as they will call it. Remember, this question of *who* the Son is, is the great mystery of the Bible; and because it is so, and no man knoweth who He is, therefore, receive whatever inspiration saith of Him, and leave the ex-

planation with "the Father," if he ever chooses to make it. Perhaps He never will, any more than He will explain His own self-existence. Be content, then, and not strive to be "wise above what is written." Receive Christ as having "all power in heaven and in earth given into His hands:" so that, by the Father's appointment, "He is able to save to the uttermost all that come unto God by him." Let alone all those sectarian and anti-sectarian speculations as to who the Son is, as they gender not only inexplicable puzzles, but strife, hatred, separations among Christians, and destroy love, and thus make us unlike God, and so unfit us for that pure and holy society which is to be established in the kingdom of God. Pursue this course, friend "B.," and you will find rest on this subject that is impossible to find in any of the labored and laboring theories in christendom, which have so long rent the body of Christ, been the reproach of Christianity, and shed the blood of martyrs.

May "the grace of our Lord Jesus Christ, and the love of God, and the communion [*koinonia*]—the fellowship of the Holy Spirit, be with you all. Amen" (2 Cor. xiii. 14). "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship [*koinonia*] of the Spirit . . . fulfil ye my joy that ye be like-minded," etc. (Phil. ii. 1, 2). Ed.

MICHAEL AND CHRIST NOT IDENTICAL.—Nearly thirty years since I gave my reasons for rejecting the idea that Michael and Christ are identical. To my mind they are clearly two distinct persons. Whoever reads Dan. x. 5-14, and believes that Daniel saw in vision the coming Messiah, and heard him say, "Michael, one of the chief princes came to help me," must be satisfied that the two are distinct persons. Jude tells us Michael is "the archangel," (verse 9); that is, he is the chief or head angel; and Paul informs us "The Lord himself shall descend from heaven with a shout, with the voice of the archangel," etc.; clearly making a distinction between the two; and besides, Christ is not an angel *in nature*; for, "He took not on him the nature of angels;" an expression unmeaning if he was already an angel; and Paul saith, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they: for unto which of the angels said he [God], at any time, Thou art my Son?" etc. (Heb. i. 4, 5, and ii. 16.)

These testimonies settle the fact that Michael is an angel, and Christ is not; hence the standing

up of Michael is not the same as the advent of Christ, however near it may approximate that event. Ed.

"TIMES OF RESTITUTION."—"Times," Acts iii. 21, is *chronon*, marking a succession of events, and not *kairos*, a point of time, a fixed, definite period, as in verse 19. (See Acts xvii. 30). *Chronon* includes, necessarily, *protracted* time, and often a long time: (see Matt. xxv. 19; Luke viii. 27, xx. 9; and John v. 6). Sometimes *chronos* has the qualifying term *mikron*, *little*, connected with it; (see John vii. 33; xii. 35). This expression shows that there is a *long chronos*; and when expressed, as in Acts iii. 21, signifies a protracted period, without defining its length, but, implying a long time; besides, the term *achri*, translated "until" in the text, gives the plural form to *chronos*, making it *chronon*, and hence utterly forbidding a *short* period. "The times of restitution," therefore, is a protracted period. It commences with the heavens unveiling Christ on his return *from* heaven to earth, and terminates with making all things new (Rev. xxi. 5, 6); and "it is done." "The ages to come" will continue to succeed each other, as the ages past have done, until, "in the fulness of times" He shall "gather together in one all things in Christ, both which are in heaven, and in earth, in Him" (Eph. i. 10). Ed.

ELD. JOHN FOORE, Kansas, writes: I cannot possibly see how any man can evade the truth we hold with regard to the fact that every one of Adam's children shall have *one* opportunity for an endless life. It appears to me, that none but a sectarian bigot can desire to disprove this glorious truth. Brethren, the views, held by Bro. Storrs and others, on this subject, are just as far ahead of the "Non-resurrection" view, as the doctrine of "Life only through Christ" is ahead of the "Immortal soul" theory. Go on, Bro. Storrs, and proclaim it. I do think our dear brethren will soon get their eyes open, and will lend a helping hand, and subscribe for a periodical that will show forth the love of God to a dying race. I will do all in my power to advance the cause. I send herewith the pay for two new subscribers.

NOTE BY THE EDITOR.—I thank Bro. FOORE for these words of encouragement, and for the remittance. The credit is given to the new subscribers on the EXAMINER forwarded from January, 1876.



The following essay is No. viii, of a series of essays, taken from a work entitled "Eruvin, or Miscellaneous Essays on subjects connected with the Nature, History, and Destiny of Man," by the Rev. S. R. Maitland, D. D., F. R. S. and F. S. A., Second Edition. London, F. and J. Rivington. 1850. As time will permit, I will endeavor to send one or more essays from the work for the benefit of the readers of the EXAMINER. I would be, however, understood thus far;—whenever I send copies of articles, it by no means follows that I identify myself with every expression of the writer's thoughts, but only, that I sympathize and agree with the main position he takes.

H. BRITAIN.

57 Bradford St., Birmingham, England.

### THE KINGDOM OF MESSIAH.

*First offered to the Jews—parable of the marriage of the King's Son—present dispensation—destiny of the heathen—heirs and subjects of the Kingdom.*

All power, both in heaven, and in earth, is given to Him who is the Redeemer of man. "By Him are all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers: all things were created by Him and for Him."

But He has many crowns; and one of them I believe to be that which He receives as *Messiah*—the Redeemer of man. The Kingdom of Messiah, received from the Father is, I think, represented in the Scriptures as the reward of the sufferings in the redemption of man. For this "joy which was set before Him, He endured the cross, despising the shame." (Heb. xii. 20.) "He had humbled Himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a name which is above every name." (Phil. ii. 8-11.)

A Kingdom, then, distinct from His other sovereignty, belongs to Him in His character of Messiah. What is revealed concerning it, we may find a future opportunity more fully to enquire; for the present, we may observe, that a share in the Kingdom is offered to *some* of the human race, to whom the Redeemer will appoint a Kingdom, even as His Kingdom has been appointed to Him by His Father. I am not speaking with reference to any particular view respecting the Divine decree, when I say it is offered to *some*, of the human race; but am merely stating a matter of fact; for by far the greater part of mankind have received no offer of a participa-

tion in that Kingdom. It is offered only where the Gospel (emphatically called "the Gospel of the Kingdom") is made known.

[Note: "Jesus went preaching the Gospel of the Kingdom," (Matt. iv. 23; ix. 35), and He declared that before the end should come, "the Gospel of the Kingdom should be preached in all the world for a witness to all nations." (Matt. xxiv. 14.)

The high privilege of inheriting this Kingdom, as co-heirs with the Messiah, I imagine to have been originally granted to the descendants of Abraham, in the line of Isaac. They were, as our Lord declares, "the children of the Kingdom." (Matt. viii. 12.) To them alone, (until they had actually rejected it) was that Kingdom ever known; and to them alone, was the doctrine of a redeeming Messiah revealed.\* Their law no where commanded them to make known the dispensation which was revealed to them, and the people of Israel, while they were forbidden, under the heaviest penalties, to join in the idolatry of their neighbors, received no commission to make known the Kingdom of God to surrounding nations. Their law indeed provided for the reception of "a stranger," who should offer to join himself to them; but it did not direct that any means should be used for making proselytes, or bringing strangers into the congregation of Jehovah.

Something perfectly analogous to this may be found in the conduct and command of our Lord, previous to His rejection by the Jewish nation. "I came not," said He, "but unto the lost sheep of the house of Israel;" and though (as in the cases of the Centurion, and the Syrophœnicæan woman) he did not reject the prayers of Gentiles, yet he did not go to seek them, and he forbade his disciples to do it. He sent them forth and commanded them, saying, "Go *not* into the way of the Gentiles, and into any city of the Samaritans *enter ye not*; but go rather to the lost sheep of the house of Israel." (Matt. x. 51.) They, though then as sheep without a shepherd, were the children of the Kingdom; and it was not until they had rejected that Kingdom, and it had been "taken from them," that it was ever made known to the rest of the world.

Our Lord, who at other times had withdrawn from the populace, when they desired to make Him a King, on one occasion openly assumed that character. He came to them in the manner in which it had been predicted their King should come, and He did so in order to fulfil the prophecy. That was, as He expressed it, (Luke xix.

\* I would say "fully revealed."—H. Britain.

44), "the time of their visitation," and as they knew it not, the things which belonged to their peace, were thenceforth hidden from their eyes.

Thus, when He came to those who were, in a peculiar sense, "His own," and "His own received Him not," the command was given to preach the gospel to "every creature;" and the fall of the seed of Abraham became the riches of the world.

This matter may, I think, be well illustrated by the parable, in which our Lord compares the Kingdom of heaven to the celebration of the marriage of a King's son. In that case the entertainment was not provided or intended for all the king's subjects. The invitation was given to a certain part of them; and it was not until they had refused to come that the servants were sent forth into the streets and lanes of the city, and afterwards, with a more extended commission, into the highways and hedges. They were commissioned to bring *indiscriminately*, any whom they might find; but it was not intended that they should bring in *all* the subjects of the King, but only so many as that the house might be filled. (Matt. xxi. 1: and Luke xiv. 10.) It was obviously not the intention of the King to call in the whole population of his Kingdom, but only so many that the wedding might be furnished with guests. (Matt. xxii. 10.)

To apply the parable to that Kingdom of heaven, respecting which it was professedly delivered by our Lord, I would say, that it appears to me that the period during which our Lord offered Himself and sent out His disciples, to those to whom exclusively He came—and which He has called the time of their visitation—answers to that in which the servants are represented as going forth to inform those guests who had been already invited, that the supper was ready. The rejection of Christ by the Jewish people, answers to the refusal of the guests. The sending forth of the servants with more extended commission, was (when our Lord delivered the parable) prophetic of that commission which He meant to give to His disciples, and under which the Gentile church has been, and is being collected, and upon which she now acts. I am not fond of pressing resemblances too close, but I cannot help imagining some reference to what certainly has been the case. The servants were sent first into the *streets and lanes of the city*. They executed their commission, and returned saying, "Lord it is done as thou hast commanded, and yet there is room." They were then directed to go out into the *highways and hedges*, and compel those whom they should meet to come in. Is it fanciful to suppose that, in this two-fold commission,

some allusion is made to two periods—the first, that long period in which the preaching of the gospel was confined almost entirely to Europe, or at least, to what was once the Roman Empire, and the second, a period but recently begun, in which unprecedented exertions are making to spread the knowledge of the Gospel of the Kingdom over the whole world? It may be fanciful, but I seem to recognize in the missionaries to Greenland, to Otaheite, to New Zealand, to the Indians of the East, and of the West, to the Caffre and the Hottentot, those servants who were sent into the "highways and hedges." But whether this is well founded or not, we see, I think, in the sending forth of the servants to seek guests indiscriminately from all the King's subjects who had been hitherto uninvited, a clear reference to the bringing in of the Gentile church; and learn, perhaps, something of the reasons why that Church has been formed, and of the extent to which we may expect it will be increased.

Following the language of the parable, I should say, that from the time of the rejection of the Jews to the present moment, the marriage supper of the Lamb *has waited*, because there are not so many guests brought in as those for whom it has been provided, or, in other words, because God has not yet "accomplished the numbers of the elect." In the meantime the table is gradually falling from the highways and hedges. Gentiles are taken to fill up the place of the Jews; and, perhaps, those who are thus brought into the Kingdom of heaven from that *filling up* or "fulness of the Gentiles" of which the apostle speaks; and when that fulness shall have come in—when the table shall be furnished with guests—then shall be celebrated the marriage supper of the Lamb. Such appears to be the expectation of those who pray that God "would speedily accomplish the number of the elect, and hasten His Kingdom." "When the fulness of the Gentiles shall thus have come in, all Israel shall be saved, for the Redeemer shall come out of Zion: their God and their King shall be seen upon the throne of David, and upon the Kingdom, to order it and to establish it with judgment and with justice, from thenceforth, even for ever."

In the meantime a dispensation exists, in which there is no difference between the Jew and the Greek—whosoever hears the Gospel of the Kingdom is invited to share the glory of the Redeemer, to come, whether from the East or the West, and sit down with Abraham, Isaac, and Jacob, in the Kingdom of God. The servants of the King are sent forth to call, nay, to compel, whomsoever they may meet, "the poor, the maimed, the halt, the blind, the good, and the

bad." It is impossible that they should exceed their commission, for it is to "preach the Gospel to every creature;" and whosoever will, is invited to come. The guests, drawn from the highways and hedges, stand (as it respects their character of guests,) in the same situation as those who were at first invited. The wall of partition between Jew and Gentile, by which the order from the common-wealth of Israel was shut out from the Kingdom of Messiah, is broken down; and, whatever national distinction may remain in Christ Jesus, so far as relates to *all* the privileges of the sons of God, "neither circumcision availeth anything nor uncircumcision."

It will be obvious, that I consider those persons to whom the Gospel of the Kingdom is made known, as persons *especially privileged*; as receiving an offer not made to all, of glory and blessedness intended for only a part of mankind; and as being raised in that glory and blessedness, to a state to which it was never intended that the whole human race should use, either on the supposition of man's continued innocence or of his redemption. "They are not of the world," but are given to the Redeemer "out of the world," which, by the Father's love, and by His own good will, He came to redeem, that they may be with Him sharing His glory, and heirs with Him of that Kingdom which is the reward of His work. They are raised above the nature and destiny of man, being "equal to the angels." I must again recur to the parable, as affording the most concise and clear illustration of my meaning. Those whom the messengers met with, were called to a dignity never intended for all the subjects of the King, and to which all his subjects never had been, and never would be invited. Those whom the messengers did *not* meet had no offer, no knowledge of this dignity. So far as *that* was concerned they remained precisely where and what they had been. They had not *this* honor offered to them by the King; and, on the other hand, they did not incur the responsibility laid on those to whom the offer was made. Thus too the gospel of the Kingdom, wherever it goes, takes with it a responsibility commensurate with the glory which it offers. It is a "savior of death" as well as "of life." "He that believeth not shall be damned." Everlasting fire, prepared for the devil and his angels, (but not that I can find, prepared for all mankind,) becomes the portion of him who despises the offer of eternal life, and rejects the Gospel of the Kingdom when it has once reached him. It tells him that there is no other name given under heaven whereby he may be saved, except the name of Christ, and that if he neglects by faith and re-

pentance to seek the kingdom of God and His righteousness, the only alternative is the damnation of hell.

I apprehend, however, that neither of these alternatives applies to him who has never heard of the Kingdom of God. That the Gentiles who are without the law and the gospel, and never heard of either, can only be saved through the work of Christ, admits of no question; but I doubt not that they will be restored to life, and redeemed from the effects of the fall, by Him in whom all the nations of the earth shall be blessed, and who is "the Saviour of all men" though "*especially* of them that believe."

With respect to those persons who shall have passed through life without having ever heard the sound of the Gospel, the Scripture affords us but little detailed information; and why should we expect it? To recur again to the parable (which I only do for illustration), is it likely that the invitations originally given for the guests, contained the purposes of the King towards those who were *not* invited? Is it probable that the messengers who were sent out were directed, or enabled, to tell those whom they met, the intention of the King toward those whom they should *not* meet? Surely it is not. When they met *any* man, their business was to call him to the supper, and explain to him the danger of neglecting the invitation, and not to tell him what would have happened to him if he had not met the messenger. It was safe for them to tell every man that he was bound, on pain of the King's displeasure, to obey the summons—that every one who did not obey it would be counted a traitor and a rebel, and, punished accordingly. They might safely declare this; for though there might be thousands of subjects who might not come—who it was never intended should come—and who might nevertheless, be guiltless in the matter, yet their proclamation must be true to every man who heard it.

So with the Gospel of the Kingdom; it is strictly true, and can lead to no error. To say, "He that believeth not shall be damned," because every one who hears it is, by the very circumstance of hearing it, brought out of the number of those who may plead ignorance, or rather, of those for whom common sense and Scripture plead, on the ground that they cannot "call upon Him in whom they have not believed, nor believe in Him of whom they have not heard, nor hear without a preacher."

I repeat my belief, then, that the everlasting fire, prepared for the devil and his angels, is the portion of those only to whom the Gospel of Christ has been offered and by whom it has been

rejected. I am anxious to be clearly understood on this point, because some who have maintained the salvability of the heathen have been accused (and I will not say always unjustly) of lessening the responsibility of those to whom the Kingdom of God is made known; and have been hard pressed by some parts of the Scripture, which, on their principles, they have been unable to answer. I do not however, feel embarrassed by them. I believe as fully as any one, that no man can enter into the kingdom of God unless he be born of the Spirit—unless by repentance and faith in the sacrifice of Christ, he is justified in the sight of God—and receives from Him even in this life, the spirit of adoption, which only can enable him to call God Father, and which is the earnest of his inheritance. But the reader will recollect that I do not expect the unevangelized heathen to be heirs of that Kingdom. All that I expect for them is redemption from the effects of the fall, and how far I suppose this to extend, may be seen by referring to the third and fifth essays. The heathen who have never heard the Gospel, though *redeemed* and *restored*; (and of the force of these terms I hope to speak in the next essay) will, I apprehend, remain men not raised above the original state of man; and though, as flesh and blood, they cannot *inherit* the Kingdom of God, yet, when flesh and blood shall no longer imply sin and sorrow, they may be the *subjects* of that Kingdom.

But the privilege of those who are sons of God, and equal to the angels, is much greater—so high that I feel safe only in stating it in the words of Scripture. It were tedious to cite all passages in which it is said, that they shall *receive a kingdom* and *reign* (see James ii. 5; Matt. xxv. 34; 2 Tim. ii. 12; 1 Thess. ii. 12; Rev. iii. 12.) “Do ye not know,” says the apostle, “that the saints shall judge the world?” “To him that overcometh power shall be given over the nations.”

Many commentators, indeed, tell us that, by the saints judging the world, we are to understand that they shall be assessors with Christ at the day of judgment, and join in the sentence which condemns the ungodly to perdition. If they mean by this that the saints will *approve* and *assent* to the sentence, as contradistinguished from their disputing its justice, or opposing its execution, it really seems to be saying little or nothing. We might as well call all the spectators in a court of justice *judges* if they concur with him who is properly the *judge*, because he has the power of deciding. If they mean anything more than this—anything that can, fairly, and according to the proper use of words, be

called *judging*—it seems to me, that they join the Socinians in asserting that *such* judgment (namely, the final judgment, or the eternal state of man,) may be, and, in fact, is to be, committed to mere creatures.

The ideas, however, which we commonly attach to the words *judge* and *judgment*, are by no means those which are necessarily, or even properly, implied by the original word. The title of *judge* suggests to the mind of an English reader, simply one whose office is to try criminals, or to hear and decide suits at law. This, however, though undoubtedly included in the idea of the original word *judge*, is not its full meaning; but one that is accidental. The reader will immediately remember that the *Judges* of Israel held an office very different from that of our *Judges*. Their office was (as far as it could be) that of a King, or to say the least, a Governor or Ruler. “The Lord raised up Judges which delivered them out of the hand of those that spoiled them.” “When the Lord raised them up Judges, then the Lord was with the Judge, and delivered them out of the hand of their enemies. (Judges ii. 16–18.) Thus we find shortly after, that when the children of Israel had served Chushan Rishathaim eight years, the Lord, in answer to their prayers, raised up a deliverer in Othniel (who had been before signalized by his military powers, Judges i. 13), “and the Spirit of the Lord came upon him, and he *judged* Israel and went out to war, and the Lord delivered Chushan Rishathaim into his hand.” The same military character is recognized in his successors, Chud, Deborah, Gideon, Tola, Jephtha, Samson, and, in fact, the whole of the Book of *Judges* shows that by a Judge we are to understand one who exercises the function, though without bearing the name, of a King. The Lord was their King, and that title was not as yet given to any other; but when the rebellious people desired a King, they did it in these very terms: “Make us a king to *judge* us like all the nations. And the thing displeased Samuël when they said, Give us a King to *judge* us. Here it is evident that the whole royal function was meant; and the meaning of judgment is further evident from the 9th and 11th verses (1 Sam. viii.) where our translators have rendered it “manner.”

From this it is evident that “to judge” is, in the language of Scripture, very commonly “to reign;” and, where it may be applied to any exercise of regal authority, it does not appear to me to express any one in particular. When, therefore, I read, that those who suffer with Christ, “shall also reign with him,” I take it to mean the same as that, “thrones shall be set

and judgment given to them,"—when it is said, "the saints shall *judge* the world," it seems to be equivalent to saying, that they "shall *reign* on the earth,"—when our Lord said, "I appoint unto you a *kingdom*," it was that they should "sit on thrones *judging*."

Let me not be misunderstood as denying the fact of a general judgment in the sense in which we commonly use that word. All that I am contending for is that although there will be such a judgment, yet that is not all that we ought to understand by the words which relate to *judgment* and *judging* in the Scripture. What we commonly understand by *judging* is a part of the royal office in every monarchy, though in all human governments it must needs be executed by deputies, and it may be so, if it please God, in that great judgment. He to whom all judgment is committed, may appoint that judgment to others whom he may render capable of exercising it; but I must say that I see no proof or probability of this; and that it does seem to me highly improbable, that in *that* judgment, *men* should be in any proper or intelligible sense, *judges* or *assessors* with the great Judge of all.

Another point is worthy of our attention. If the saints expect a *kingdom* and *reign*, they are not themselves the *subjects* of that kingdom.

Undoubtedly, men and angels—all created beings are, and ever must be, subjects of the blessed and only Potentate, the King of kings, and Lord of lords, in the sense of inferiority and subjection to sovereign and infinite power. Again, it may be truly said, that believers in Christ are the *subjects* of that kingdom of grace, which He rules as Head of all things to His Church. This dispensation, however, is "the patience of the saints;" it is in this period that they suffer with Him. When they reign with Him, in whatever other sense they may be *subjects*, they cannot be subjects of that kingdom which they rule. Let me repeat, that I am not so absurd as to deny their infinite inferiority in all states and circumstances to Him who is God over all, blessed forever: I only mean to state, they do not form (if I may so speak) the *population*, but the *government* of that kingdom. If they inherit a kingdom, and reign, they must, in respect to that kingdom, have subjects; and these, I imagine, will consist of "the nations of the saved," of whom I have already spoken, or of the race of man redeemed by the Saviour of all the world from all the consequences of the fall and replaced in a world restored to its original goodness by the "restitution of all things."

Acts of severity are seldom acts of policy.

## THE WICKED DEAD.

BY ELD. S. W. BISHOP.

It is urged as an argument against the doctrine of future probation for the dead, by that class of Adventists who claim that none but the righteous will be raised, that the Scriptures plainly teach that the wicked dead will not have a future life. I shall not attempt to dispute this position at all. The controversy between me and this class, is not whether the wicked dead will be made alive; but the question is, what class of humanity now in death are to be reckoned "wicked dead?" There must be some definite rule by which this question can be correctly decided. That the entire race, as a race, are under sin, possessed of a sinful nature, a nature that always prompts to evil, and which if followed will lead into sin, is plain. I think, in the teachings of the holy Scriptures. It seems needless to quote Scripture in proof of the correctness of this position. Those who require testimony on this point, will please read the following quotations. (Rom. viii. 6-9, 13; vii. 19-24; iii. 9-18; Eph. ii. 2, 3.) These Scripture quotations prove that every member of the race is under the power of sin.

Are they sinners in that sense that if dead when Christ comes, they are excluded from a resurrection because they are wicked? It would seem strange if this be true, when it is certainly true that they are in no way to be blamed for being in this condition. "The creature was made subject to vanity, not willingly." (Rom. viii. 20.) The EMPHATIC DIAGLOTT translates as follows: "For the CREATION was made subject to frailty, not voluntarily." MURDOCK translates the text, "For the creation was subjected to vanity, not by its own choice." It is perfectly evident that the creature here referred to, is the race of men, and that with respect to their coming under the influence of sin, or a sinful nature, their choice was not consulted at all. They are not therefore, criminal on account of being possessed of a fallen, or sinful nature. Never can any member of our race become wicked in a sense to exclude him from the Divine favor until he has knowingly transgressed the divine law. "The wages of sin is death," I fully believe; but mark, "the strength of sin (to kill finally) is the law." (1 Cor. xv. 56.) It is the law that works wrath; and where there is no law there is no transgression. See Rom. iv. 15. There is no knowledge of sin without the law; no man, therefore, can be an actual sinner till he gains a knowledge of the Divine law, and with that knowledge trans-

gresses, or breaks that law. See Rom. iii. 20. The inspired John gives the definition of actual sin in plain, and simple language. It is this: "Sin is the transgression of the law." (1 John iii. 4.)

All men out of Christ do evil, commit sinful acts; but, "Sin is not imputed when there is no law. (Rom. vi. 13.) It must be perfectly evident to all who will read the last quotation, and kindred texts, that it is not only true that individuals and classes have been, and are now destitute of the knowledge of the Divine law, but there was a period when *the race*, as a race, were destitute of law, and therefore, could not be on probation for an endless life. That period was "from Adam to Moses." There were individual exceptions, it is true; but this was the rule. The same idea is plainly brought out by St. Paul in other portions of his writings and teachings. When this apostle came to Athens, he stood on Mars Hill, and reproved the Athenians for their idolatry; but he did not reprove them unreasonably. His doctrine is plainly this: up to the time of his presentation of the Gospel to that people, they were in ignorance of the true God, and Jesus Christ; and, consequently, in their case "God winked at," (over-looked, *EX. DIA.*) their sin of idolatry; "but now He commandeth all men everywhere to repent." (See Acts xvii. 26-31.)

This principle of making men accountable only so far as they have knowledge of the Divine law is brought out in the declaration to Israel that God will punish them for their sins because, unlike any other nation in that dispensation, God made known to the nation of the Israelites, His character and laws. (See Amos iii. 1, 2; Deut. iv. 32-35; vii. 6-9; Psa. cxlvii. 20; Acts xiv. 15, 16.)

Thus, I establish the position, beyond the power of refutation, that no man, either dead or living, is "wicked" in such sense as to exclude him from the Divine favor, unless he has knowingly, and with intent there-unto, disobeyed the Divine law. All, then, who have died out of Christ, are not wicked dead. If they are, and are, as the result, excluded from a resurrection, then all who have died in infancy are hopelessly dead; for, they are not in Christ, either by nature, or by faith. "If *any one* be in Christ, he is a new creation; the old things have passed away; behold! they have become new." (2 Cor. v. 17, *EX. DIA.*) All who are in Christ have experienced the above change; infants have not experienced, neither can they, while infants, experience such change; therefore, infants are not in Christ. There is no possible way that they

can get into Christ except that they come to years of knowledge; hear of Christ, and "believe in Him." If all who fail to get into Christ in this life, are thereby deprived of a future life, then no opportunity will ever be offered infants to get into Christ, and thereby secure an endless life. This is forbidding the resurrection of a class that none believe is wicked.

With this view of the matter all is confusion. When my brother quotes texts that really prove that "the wicked," the wilful transgressor of God's law shall not be raised to a future life, I believe those texts just as firmly as he. When I am referred to such texts as the following, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead;" (Prov. xxi. 16,) I can very readily see that no man can wander *out of* the way of understanding, unless he has first been in that way. If he has been in the way to life, and wilfully apostatized from that way, he will not come from death, of course.

If I am referred to John iii. 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life;" I very readily answer, I most fully believe it. Yes, I believe it just as it reads. But I do not believe that a just God will exclude any man from life *because* he does not believe on the Son, when no opportunity, whatever, has been given him to gain even a knowledge of the Son of God. To assume this, is to charge God with partiality, and infinite injustice.

When again I am referred to John vi. 40, and am told that none are promised a resurrection at the last day save those that believe on Christ; it is not proof to me that those who have never had an opportunity to believe on Him, either in this, or past dispensations, will *never* be raised from the dead. They may not be raised at the last day of this dispensation; but if impartial justice rules God's acts and decisions, they as well as others, will be granted an opportunity to believe in Christ, and have an endless life, though the granting of that opportunity necessitates their resurrection from death.

When the text is quoted that reads, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" and quoted to prove to me that millions of our race will be eternally cut off from life, for failing to comply with the above named condition, who have never had the smallest opportunity to even hear that there is a Christ; those who quote Scripture for this purpose have attempted the accomplishment of an impossible work. I shall believe the text as it stands, and doing so, I know it contains a con-

ditional offer; clearly implied, of life, endless life; and the man that tells me that such a text teaches any will be deprived of life as a penalty for not eating, when all opportunity is taken from them of eating, is either self-deceived, incapable of logical investigation, or so wedded to a theory as to completely becloud his understanding.

Once more. When Editors of religious papers, professed religious teachers, or any body else, quote such texts as the following, to prove that all who do not form a life union with Christ in this life—even the unenumerated millions who have never heard that there is a Christ—are eternally cut off from life, I pity their folly. Here is the text; "He that hath the Son hath life; and he that hath not the Son of God hath not life." The text is true, and the great principle enunciated in the text is indeed a principle of truth. The only truth intended to be taught by that declaration of Scripture is this, There is no eternal life to any save through Christ; and therefore, he who is not in Christ, is wholly destitute of even a hope of eternal life.

What has such a text to do with proving that there is no future probation for those who have had no opportunity to know of, and believe in Christ in this life? The text, to every comprehensive mind, develops a conditional plan, of life through Christ, instituted by a God of infinite love, wisdom, and justice; and contains a notification that those who do not obey the condition, will fail of life at last. It must require a large amount of ecclesiastical legerdemain to so twist, and turn texts of the above character as to make them to appear to teach that the wise, loving, and just God, who formed the plan, will doom to eternal death countless millions for failing to comply with the conditions of this plan, who never have been favored with a single word, or conception, that there is such a plan. Some among us have been called "crazy," "cracked," "demented," and other delicate (?) names by Adventist Ministers; but I feel to thank God, with a heart filled with love to Him, and with admiration of the glorious plan, that we are sufficiently sane never to adopt such conclusions from such texts, as I have given above. A man that will admit that God has offered salvation to the entire race, through the plan He has devised in Christ, and then claim that He will damn thousands of millions of the men and women He has made, because they have not complied with the conditions of that plan, when they have lived and died in utter ignorance of even the existence of such plan, and even of the God who arranged

it, ought not to complain if he is supposed to be laboring under some mental disability.

The man, however, who will *intentionally* "wrest the Scriptures" in an attempt to sustain such a theory is a blasphemer.

This is, however, the kind of warfare that is waged against us by non-resurrection Adventists; and the texts I have quoted are a sample of the Scriptures they quote, in their textual effort to prove that none will be raised from the dead, except such as form a spiritual union with Christ in this life. I have asked for such texts but none can give them. I have never found a man, or woman, that has attempted to point out to me one positive declaration of Scripture that probation for all the race ends with this life. I have been urged instead, to believe their expositions, glossings, and explanations of texts; I have been told that God has given some of them the truth while on their knees, and shown them that I am wrong. I have nothing to do with their expositions, or explanations; and I have not the slightest faith in any new revelations, whether they come through Shakers, Mormons, Spiritualists, or Adventists. They are all trash to me, and although I am cast off wholly from the sympathies of my former brethren, for doing so, I shall cast all this chaff to the winds, and rest wholly on the plain reading of the word of God in settling the question as to what I believe. I may have to suffer in consequence of pursuing this course, for Adventists are as sectarian and bigoted as any other sets; but if I do suffer for the truth's sake, it makes that more priceless in its valuation, and my suffering will, I trust, work for my good in preparing me for a high and holy calling in the great work that will be done in "the endless succession of ages." That time of suffering will be short; for, it is but a little way before us, and our Priest-King will sit, and rule in justice, love, and power, on His father David's throne; and we, having, like the Captain of our salvation, been made perfect through suffering, shall reign side by side with Him, and minister in the priestly office, till the great work is accomplished, in bringing this earth back in harmony with Him who first spake it into being.

When that time shall come, and we shall stand redeemed, immortal, and enshrouded in the "eternal weight of glory;" and as successive ages roll away, and we see millions added to millions as the trophies of our joint work with Christ in "subduing all things unto Himself;" till at last on every hill, in every dale, o'er all the mountains, and throughout every valley, yea, over all this planet the kingdom of Christ and His Bride, His Queen, shall be extended by the

joyful consent of those who have become its willing subjects, a multitude that cannot be numbered; O, how shall our hearts glow with such joy as cannot now even enter into our imagination, or heart to conceive, at the contemplation of the most bitter trials through which it was necessary for us to pass in order to fit us to fulfil this mission, do this great work, and teach this great culminating point of exaltation and glory.

In the strength that God giveth, with such prospects before us, we will gird the armor more tightly on, grasp more firmly the sword of the Spirit, and fight the battle through; fight against all the odds against us; leave the Sanballats, the Tobias, and the Geshums, to grumble, and find fault, and scold, and talk infidelity, and commit sacrilege in the plains of O, no; while we keep faithfully about our great work, till our Elder Brother shall say to us, Come up higher. That voice will, in a very little while, be heard. Yea, the voice that will speak to life from the dead, all the elect now sleeping; speak into immortality all the chosen ones of Christ, and then shall we be crowned to reign with Jesus in a Kingdom that shall never end. Amen.

West Meriden, Conn.

## THE WORK OF REDEMPTION PROGRESSIVE:

OR, "AGES" EMPLOYED IN ACCOMPLISHING IT.

The Christian church have been right in believing in the eventual conversion of the world, no doctrine of the Bible is so clear and unmistakable; but they have failed to distinguish between the work of the *gospel* of the kingdom, and the kingdom itself; the one being a preparatory step to the other.

If the reader will but entertain the natural and Bible outcome of this progressive plan; that "the world to come," belongs after the "world that now is;" that the passage from the one to the other, is but a change of dispensation, greater than occurred at the *first* advent between the *law* and the *gospel*, but still only a change of dispensation from the Gospel of the kingdom to the kingdom; a change involving a resurrection; for, "as in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" he will see that "a restitution of all things, which God has spoken by the mouth of all the holy prophets since the world began" (Acts iii. 21), is not a forced doctrine, but a *necessity*. He will also see that as yet, no one has entered the "world

[*aton*, or age] to come," nor *can* until *this one* ends.

And that therefore, the Adamic death is but a *sleep*; and only when "they that sleep in the dust of the earth, shall awake," do they enter upon a future life.

Probation to a restored human family . . . is not consistent, it is true, with the idea that the heathen, and all the unconverted go to a place of torment at death; but is consistent with the statement so universal in the Bible, that they are *not dead*, but *sleep*. The almost unanimous testimony of Scripture, when one was said to die, was, that "they slept with their fathers, and were buried" &c.: "They that sleep in Jesus, will God bring with Him." And Christ said of more than one who was buried, or ready for burial, "He is not dead, but sleepeth."

This is what the Bible terms "sleep," but there is a death; to distinguish it, it is called the "*second* death." And it is a clearly Scriptural position that no man can die the *real* death, without committing that one sin which is, "unto death;" "There is a sin unto death; I do not say that ye shall not pray for it" (1 John v. 16); a sin which Paul claims that one must "taste the good word of God and the powers of the world to come," and thus be brought "to the knowledge of the truth; if such sin wilfully, there remaineth no more sacrifice for sin, but a fearful looking for of fiery indignation" (compare Heb. vi. 4-6. and x. 26, 27.) A sin Jesus says, "Can be forgiven, neither in this world: neither in the world to come." But one must sin *wilfully* after having been brought by the Holy Spirit, to the knowledge of the truth, before they *can* commit the sin "that is unto death." But God has declared that "He *will have* ALL men come to the *knowledge* of the truth." Before the plan of redemption is finished this will be accomplished. God has promised a resurrection to *all*; and a universal *restitution*; and that "All nations which thou hast made, shall come and worship before thee." Even the Sodomites are promised a restitution back to their "former estate." (Ezek. xvi. 55.)

There is much positive scripture, to be adduced, to prove that there is to be probation in the world to come, for all who have not been brought to the knowledge of the truth in *this* world, and committed the unpardonable sin. Christ gave Himself "a ransom for all, to be testified in *due time*." (1 Tim. ii. 6.) God "is the Saviour of all men, *especially* of those that believe." (1 Tim. iv. 10.) Not that He saves all men *eternally*



nally; but He will save all men from the Adamic fall. Every person must and will be saved; that is, come to the knowledge of the truth, taste of the good word of God and power of the world to come; and have *their sins forgiven*, before they can "fall away" into that fearful condition for which "there remaineth no more sacrifice." "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 confess." (Isa. xlv. 23.) Paul in reasoning "that Christ both died and rose, that He might be Lord both of the dead and living, For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. xiv. 11), is proving a resurrection; and that all, both dead and living, will, in the day of judgment, or millennial age, be brought to this good confession.

If it be asked, Why did not God bring these extinct nations to the knowledge of the truth before they fell asleep, if He ever intended to do so? I answer, God having arranged that there was to be a second Adam, and a second Eve, the "wife" of this second Adam (see Rev. xix. 7); and that through this second Adam all that was lost through the first Adam should be restored; has, thus far, been doing only a preparatory work. The Jewish nation supposed the promise of God that "All the families of the earth should be blessed," through the Seed of the woman, would be fulfilled under the law; while the Christian church have, with as little authority, claimed all for the gospel. If God had satisfied the Jewish nation, much Scripture in relation to Gentiles would have remained unfulfilled. If God satisfies the nominal Christian church, much prophecy irreconcilable with "the narrow way," would remain unfulfilled. But He has said that "He will be for a stone of stumbling to both the houses of Israel."

The salvation under the law, was for a class, and not for all mankind. The salvation under the "Gospel of the kingdom," is for a class, "the bride, the Lamb's wife." Hence, the way is narrow, and few there be that find it. Hence, "many are called, and few are chosen." Hence, "No man cometh unto me except the Father draw him." But in the kingdom, the waters of life will be broad and deep; and there, will the "Spirit and the bride say Come, and whosoever will, let him take of the water of life freely."

As the "marriage of the Lamb," and beginning of "the restitution of all things," follows

the second advent; the salvation of the world does not commence until then. Hence, Christ says, "I pray not for the world, but for them thou hast given me" (John xvii. 9); and adds, (ver. 20), "Neither pray I for these [the twelve] alone, but for them also which shall believe on me through their word; that they all may be one. . . in us; that the world may believe that thou hast sent me." Notice carefully the meaning; He prays, not for the world, but for His own, His bride, all that will believe through the word of the twelve, that they all may be one with Him; "they twain become one;" and the outcome of this mystical marriage, is "that the world may believe. And, to show that this is the true order, the marriage is placed at the end of the Gospel dispensation.

The positive proof that there is an opportunity for the world after this present dispensation ends, after the second Adam and his "wife" are joined together, is gathered, first, from the order of progression given in 1 Cor. xv. 45-49. The apostle, be it remembered, is speaking not of the individual, but of the race of Adam: "And so it is written, The first man Adam was made a living soul [person]; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural [or animal]; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The apostle's reasoning is, that the first stage of this progressive development of the human family, is to bear the image of the first man, male or female, for "they were one flesh;" after which, they are to bear the image of the "second man," who also has a "wife" who becomes one with Him. And to suppose the apostle is speaking of only the "second man" and his wife, simply the bride of Christ, is just as absurd as to suppose when speaking of the "first Adam," he meant only the individual pair. He is showing that the earthy animal man, precedes the heavenly, spiritual man, as God's true order; and therefore, the work of the "first man," precedes that of the "second man." And God does not perfect separate individuals, but works by dispensations. . . . Hence, "David hath not ascended into the heavens" (Acts ii. 34); nor has any man, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." (John iii. 13.) And the

second Adam does not *begin* the re-generation of the "children of the kingdom," until the "marriage of the Lamb, when His wife hath made herself ready."

As the natural [or animal] man has multiplied and replenished the earth; so also, "In the re-generation, when the Son of man shall sit on the throne of His glory," will *He* multiply and replenish the earth with a *spiritual* family; "and a nation shall be born in a day." And the evidence is conclusive, that *when* He sits on the throne of His glory; *when* "the kingdom is the Lord's, and *He* is the governor among the nations," "All the ends of the earth shall remember and turn to the Lord; and all kindreds of the nations shall come and worship, before thee." But it is only when He *comes* in His glory, and during the sounding of the seventh trump, that "the kingdoms of the world *become* the kingdoms of our Lord (Rev. xi. 15), and He thus becomes "the governor among the nations." Hence, it is after the marriage of the Lamb; after this present dispensation is ended; and in the "world to come," that the conversion of the *world*, is due.

If God has been *trying* to save the world before the "second man" and his wife were perfected [in opposition to His own pre-arranged plan], He has taken a strange way to do it. Why, for more than two thousand years, did He let the human family go down in death [for death reigned from Adam to Moses], with no effort to bring them to the knowledge of the truth? Why, if He was trying to save the *world* under the *Jewish* dispensation, did He make it "unlawful to give the children's meat to the dogs?" Why should Christ *command* His disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans, enter ye not?" They were dying day by day, and if modern ideas be *true*, were going to hell, to eternal torment; and Christ, who was about to give His life for the world, would not *allow* the "bread of life" to be given them; and excused Himself by saying, "For I am sent but to the lost sheep of the house of Israel."

If there was to be no "restitution," and this life was indeed the end of all hope to the sinner, such apparent indifference to man's eternal interests, could not be reconciled with God's professions of *love to the world*; "all men," "every man that cometh into the world," &c. Not a Gentile saved, or even an effort in that direction, until a pre-arranged and definite point of time had arrived; and yet God no respecter of persons: "And when the fulness of *time* had come, God

sent forth His Son, made of a woman, made under the law, to redeem them that were under the *law*;" and until the day of Pentecost, He made no provision for any other class. He did not come, at His first advent, to save the world; for He was sent *only* to those under the law, He did not even *pray* for the world, "I pray not for the world." (John xvii. 9.) He took upon Him our nature, "that He might taste death for every man; and "gave Himself a ransom for *all*; to be testified *in due time*." (1 Tim. ii. 6.) And this "due time," is after His second advent . . .

The Gospel is designed [now] to reach only a class, "a royal priesthood, a holy nation;" to become one with Christ; truly a wonderful exaltation, . . . exalted above angels, principalities, powers; "know ye not that ye shall judge angels?" But the gospel dispensation must end, and a new order of things commence, before the *world* can be reached. Here, we are to be "pilgrims and strangers," separate from the world. Here, we are to suffer, and obey the powers that be. Here, the way is narrow, "strait is the gate, and narrow is the way, and few there be that find it." Here, "many are called and few are chosen;" wheat and tares grow together; evil men and seducers wax worse and worse; even as it was in the days of Noah. How then can "all know the Lord, from the least to the greatest," and "the knowledge of the Lord cover the earth, as the waters do the sea," in this dispensation?

When the "second man," Christ and His body, are complete; *then* begins the process of re-generation, and "the restitution of all things." "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, [that lost by the first Adam], and the kingdom shall come to the daughters of Jerusalem (Micah iv. 8.); the bride, "the Jerusalem that is above; the mother [in prospect] of us all."

Eve was a part of the human family; and was "the mother of all living."

Then, indeed, when Christ "takes to Himself His great power and reigns," the nations will be subdued under Him. And He will rule them with a rod of iron; "and when thy judgments are abroad in the earth, the inhabitants of the *world* will learn righteousness." (Isa. xxvi. 9.) And this is the song to be sung by the immortalized bride on the "sea of glass;" "All nations shall come and worship before thee, for thy judgments are made manifest." (Rev. xv. 4.)\*

\* Note. The word "judgments," in Rev. xv. 4.

"Come and let us reason together, saith the Lord." If God has been trying to *save the world* during the gospel dispensation, He has made as great a failure as during the *Jewish* age. And if He was *not* trying to save the world during the Jewish age, nor for the thousands of years prior to that, if He did not then care how many human beings went to hell, what put the happy idea into His heart, even at *this* late day, to send Jesus to suffer and try to save a *few*; for under the Gospel, He *claims* but few, "narrow is the way, and few there be that find it?" If it be claimed that perhaps there was some way, before the first advent, for the myriads who never heard of a Saviour, to be saved; *then* it was a cruel thing to send Christ; for *now* there is no other way, "or name given among men, whereby we can be saved." And with all the dark ages under the papacy, there has not been one million in a hundred millions, since the Gospel began, who have had any knowledge of Christ, or the way of salvation. If any man of ordinary ability could have been in possession, for these eighteen hundred years, of one half the means of Him, whose "are the cattle upon a thousand hills," he could have placed the simple story of the Gospel before every human being on this earth.

Is God's arm shortened that it cannot save? Does He not care for perishing men? Or peradventure He sleepeth, and must be awaked; or on a journey, and left the eternal welfare of His children to a few church societies, trusting that *they* will successfully carry out the great plan of the redemption of a lost world.

Are God's ways unequal; or is it our theology which is unequal? It is true Christ sent His disciples with a world wide commission, to gather out from all nations a chosen people; but it is *not* true that He commissioned us to send all others to hell. "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned." (Mark xvi. 16.) The Greek [*katakrisno*] "damned," occurs eighteen times, in sixteen of which it is rendered *condemned*. "The men of Nineveh shall rise in judgment with this

in the Greek, is (*dikaionia*), and means *righteousness*; and is so rendered, in most cases in the New Testament. And the Hebrew word occurring in Isa. xxvi. 9, (*mish-pah*) has precisely the same meaning. The same word occurs in Psa. cxli. 5. "He will guide His affairs with discretion," [margin, judgment.] Hence, the above texts are equivalent to saying, When Christ guides the affairs of the earth, when He is the governor among the nations, the inhabitants of, the world will learn righteousness.

generation and shall [*katakrisno*] condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Matt. xii. 41.) This has no connection with eternal torment, but means that the repentance of the Ninevites is a precedent which will condemn, or put to shame the nonrepentance of the Jews. In the next verse, the queen of the south is to condemn that generation. The Jews condemned Christ by rejecting Him and choosing Barabbas. Many thousand men and horses, were sent to the front and condemned, in our late war, being unfit for the service. And the great mass of mankind will be condemned as unfit for the service of the Master, in this "high calling." "Many are called, few are chosen." He that believeth shall be chosen, he that believeth not, shall be rejected.

If the second Adam and Eve, are to restore what was lost by the first Adam, they must necessarily restore this rejected class. And there is to be not only a restitution, but a re-generation, or reproducing. Even the Sodomites, who are held up, all through the Bible, as an example of wickedness; and "as suffering the vengeance of eternal fire" (Jude vii.); are to share in the restitution. "When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. . . . When thy sister Sodom and her daughters, shall return to their former estate: and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. . . . Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elders, and thy younger; and I will give them unto thee for daughters: but not by thy covenant." (Ezek. xvi. 53-61.)

Long before this prophecy was written the Sodomites were submerged under the dead sea; and if, in the restitution of all things, *they* are restored to their former estate [and if the above is true, they certainly will be], Why may not Pharaoh and his Egyptian host also be restored? even if God did raise him up, and harden his heart for the express purpose "of showing forth His power."

Because God has "foreordained and predestinated" certain men to destruction, is no evidence that they are not to share in the restitution, for the evidence is conclusive that such destruction, however strong the language used, has only to do with this Adamic life. Christ "tasted death

for every man," Pharaoh as well as Moses. As the potter has power over the clay, to make one vessel to honor, and another to dishonor, that is, to be used for a less noble purpose; so God has power to mold the works of His hands. But that does not prove that all who are not called to this "high calling in Christ Jesus," are to be tormented to all eternity. O how lovable is the God of the Bible; and how hideous is the God of theology!

Election is a glorious doctrine; it is choosing out a few to become the bride, the spiritual mother of a redeemed world. And "we trust in the living God, who is the Saviour of all men, specially of those that believe." (1 Tim. iv. 10.) And the fact that "He gave Himself a ransom for all, will be testified *in due time*" (1 Tim. ii. 6); and this dispensation is only a preparation, "that in the ages to come, He might show the exceeding riches of His grace, in His kindness towards us, through Christ." (Eph. ii. 7.)

There is a second life, as well as a second death. "As in Adam all die; so in Christ shall all be made alive;" and if any man die the second death, it will be because he crucifies Christ afresh, after having been brought to the knowledge of the truth. And "for such, there remaineth no more sacrifice, but a fearful looking for of fiery indignation."

In all the Bible, there are but two or three passages which appear to conflict with these views, and they are *parables*, given to illustrate certain truths; and, like the "rich man and Lazarus," refer to *nations*, or churches, but never to individuals.

Let it once be admitted that there is to be a restitution, that man sleeps in death, but is to live a second time, that this re-generation, or re-producing, is as universal as the generation of the first Adam, and Scripture becomes harmonious, the ways of God are equal, and His fore-ordinations, and denunciations, refer only to this present forfeited Adamic life; and *would* have been eternal in all their consequences, had not Christ, when there was no arm to save, stepped in, and as the second Adam, taken upon Himself to reproduce and restore what was lost in Adam. This being true, the *other* class of texts have some meaning, Christ tasted death for every man: He gave Himself a ransom for all; He is the light that lighteth every man that cometh into the world.

There are *myriads* of men who have come into the world and passed out of it, who never saw

this light; "How can they hear without a preacher; how can they preach unless they are sent?" And if that is true, they must receive that light hereafter.

Some think this is too good, that if the threatenings of God's wrath are confined to this Adamic life, that if Christ is to step in, and restore, and give every man a fair opportunity; men will cease to fear, and a great inducement to repentance will be lost. Indeed! then let us go back to "priest, candle, and purgatory;" if error is better than truth, let us have it in abundance. —Dr. N. H. Barbour.

### DRUIDICAL RELIGION: ITS MODERN PERPETUATION.

If the reader will turn to Gen. xiii. 18, he will find it written, "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." On referring to the Septuagint version, the phrase rendered "in the plain of Mamre" is *pura tiu drun mambree*, "in, or among the oaks of Mamre." The word "drun," oaks, has the same root as the word druid; and it is well known that druidical worship was offered in the vicinity or under the umbrage of the oak-tree. A similar phrase is to be found in Gen. xiv. 13; also, in Gen. xviii. 1, it is said, "And the Lord appeared unto him in the plains of Mamre."

This reads in the Septuagint "*pros tes drui tes mambree*," in or among the oaks (*drui*) of Mamre. It is among the oaks of Mamre that Abram builds an altar to the true God; it is there also God appears to him. It is in Beersheba Abraham planted a grove or tree (Gen. xxi. 33), "and called there on the name of the Lord, the everlasting God." It is under an oak by Shechem (Gen. xxxv. 4.) Jacob hides the strange gods, and "beneath Bethel, under an oak," "Deborah was buried. (Gen. xxxv. 8.) Joshua writes the words of the agreement made between Israel and God, and then "took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord." (Josh. xxiv. 26.) An angel of the Lord comes and sits under an oak in Ophrah, and addresses Gideon as he threshes wheat by the winepress (Judges vi. 11.); and on the rock under the oak the repast prepared by Gideon is consumed (19-31). It is in the same chapter (35-32) the fact of the altar of Baal having a grove by it is clearly stated.

As the worship of the eternal God was con-

nected with altars under trees, so also the worship of false gods, was also carried on in connection with trees. It is needless to refer to the passages bearing on this worship in their entirety, the Bible student will easily find them. Suffice it to say, that Ezekiel (vi. 11-14.) says, when speaking of the punishment of Israel (ver. 13): "Then shall ye know that I am the Lord, when their slain men shall be among their idols, round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols." And (Hosea iv. 13): "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms; because the shadow thereof is good."

It will have to be gleaned from other sources as to the doctrines taught by the false worshippers; but in connection with the true worship, it is known from Gen. iii. 24, that the way of "the tree of life" was kept by cherubim, so that man might not live for ever in sin; and the tree of life does not come within the range of man until the New Jerusalem descends from above, and the throne of God and of the Lamb are set in it. (Rev. xxii. 1-4.)

It has been shown that the term "drui" is first found in the Scriptures in connection with altars and worship to God. Pliny (lib. 16. cap. 44.) derives *Druides* from *drus*, an oak. The Celts called the oak *Deru*. Diodorus (lib. 6 and 51) mentions that the Druids were called *Saronides* (*saron*, an oak); so also Bochart. The Greeks anciently called the oak *saron* or *sarnnis*. (See Pliny, lib. 6, cap. 5.) The Druids used the Greek letters.

In the *Encyclopedie Nouvelle*, article "Druidism," writer Jean Raymond, *Lucan*, addressing the Druids, says, "According to you, the shades go not into the silent realms of Erebus, and into the pale kingdom of Pluto; the same Spirit guides, in other worlds, other limbs. Death, if what your hymns contain be true, is nothing but a period in a long life."

*Pomponius Mela* says, "The only doctrine which was popular was that of the immortality of the soul."

*Cesar* says, "The Druids tried to persuade others that souls do not perish, and that after death they pass from one world to another; and they deem that this excites men greatly to courage, causing them to despise the fear of death."

*Diodorus Siculus* says, "The Gauls deposited

letters written to the dead by their friends, so that they should be read by those who had gone before."

*Valerius Maximus* found it an ancient custom of the Gauls, "who agree, as it is known, to lend each other money, mutually to be repaid after death, because they are persuaded that the souls of men are immortal."

To the same effect also *Pomponius Mela*, who also states that "there are Gauls who place themselves voluntarily upon the funeral pile of their friends, so that they may continue to live together after death."

The oak was considered as a tree symbolical of the Divinity, and the mistletoe as the image of man. The mistletoe, living upon oak of a different nature to itself, and by means of it; which was like man living from God, and by means of Him, although by nature different from Him.

That God was known is manifest; for, in the religion of the Gauls, *Hesus* was the supreme God; this word signifying, "I am He who is." Both *Polyhistor* and *Ammianus Marcellinus* say that *Pythagoras* obtained from the Druids the precepts of his philosophy; and, *Aristotle* (so *Diongenes Laertius*), with *Celsus* (so *Origen*), considered the Druids of Gaul the instructors of Greece, and the wisest and the most ancient of nations. And, later on, *St. Cyril of Jerusalem*, in his treatise against the Emperor *Julian*, when sustaining that the belief in the unity of God had existed among the strange nations before being spread among the Greeks, alleges the instance of the druids, whom he places on the level of the disciples of *Zoroaster* and *Brahma*.

The Druids are however stated to have originated from *Thibet*, by *E. Poccocke, Esq.* (See his "India in Greece," pp. 100-3 and 68, for this and the subsequent remarks.) "The river *Duras*, *Dras*, or *Draus*, of *Thibet*, flows through a valley of that name in *Ladakh*, at a short distance north of the northern frontier of *Cashmir*. Rising on the 'Bultul' or 'Khautil Pass,' it flows northward to the *Indus*, which it joins opposite to the valley of the *Moril*." And by this river *Dras* were settled the *Dryopes* (*Druo-pes*) or chiefs of the *Dras*; the people of the land of the *Dras* were the *Drui-des*. The symbol of the of the Druids was the crescent, because the chiefs were of the *Indu-Varso*, or *Lunar race*. Situated also near to the *Dras* are the *Himala Mountains*, from whence is derived the word *Himmel*, or "Heaven." And rising from these mountains is the *Ganges* or *Heaven's River*; the *Ganges* be-

ing named also the Sverga-apaga—(*Sverga*, heaven, and *apaga*, a river.) Another also of the rivers of North-Western India, the Indus, has its rise in its longest and principal stream north of the Kailas Mountains, which gave the term "Koilon," heaven, to the Greeks, and "Cælum" to the Romans." Mount Kailas is regarded in the Hindoo mythology as the mansion of the gods and Jura's paradise.

This writer enables us to trace the origin of the Druidic teaching to its primary source. The emigrants from the east carried with them their doctrines into the western countries in which they afterwards settled, or amalgamated with the original occupiers.

Some of the Druid doctrines then are:—1. Death is a period in a long life; 2. The immortality of the soul; 3 That the dead have "gone before" into another life; and, 4. That men do not cease to hold intercourse with each other after death. The least attention to these statements, and the most casual comparison, will enable the reader to perceive the identity between Druidic teaching and the religious teaching of the present day. As a well-known writer has rightly said, "Much of modern Christianity is but a spurious form of ancient Druidism."

There are, so to speak, three waves of religious thought prominent in the earth. The wave of Buddhism, whose ultimate is annihilation; the wave of Brahminism, whose ultimate is the continued conscious existence of man at death; and the wave of Christian doctrine, whose ultimate is the conscious existence of the saved from the time of resurrection from the dead.

And the whole destiny of the human race hangs on the truth contained in this last position. "If there be no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith also vain. But, now is Christ risen from the dead, and become the first fruits of them that slept."

"For since by man—death; by man also—the resurrection from the dead."

H. BRITAIN.

## MERCY IN JUDGMENT.

EZEKIEL XX.

This chapter is, in my opinion, one of the most extraordinary and most valuable in the whole Bible. It gives a short epitome, as it were, of the dealings of the Almighty with his own especial people; and, so to speak, recapitulates

for our instruction and profit the past history of the Jews. It at the same time lays down principles and modes of dealing with us which, read either in the light of history or of revelation, are seen to be true and just. I purpose, therefore, in this paper, to draw attention to the leading features of this highly interesting and instructive chapter.

We find, then, that certain of the elders of Israel had come "to inquire of the Lord" through the prophet Ezekiel. To these men—as representatives of the people at large—the Almighty at once and most justly replies,—if I may so far paraphrase the words used: "What is the use of your coming to know my will? you would not do it if you read it in the skies." From this we may draw the very legitimate inference, that those who do not act up to the "light that is in them," and strive at least to *obey* what they believe to be the truth, will never be able to attain to further truth or higher knowledge. Truth is not to be attained merely by the intellect,—not that I would for a moment disparage intellect, as it is the instrument whereby truth is conveyed to us,—but it is quite clear that moral sympathy with goodness and a holy life are absolutely requisite to clear away the clouds that darken the intellectual vision. The intellect, like the eye itself, can only see clearly when it is not obstructed by anything that produces darkness. So it was with these Jews who came "to inquire of the Lord." The darkness caused by the unrighteousness of their lives, by their prejudices, and by their spiritual pride, would not have permitted them to see, as it were, even the sun in its splendor. To them the words of the prophet Amos would fully apply—"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light." How can it be otherwise? How is it possible for those who do not sympathize with God and strive at least to do his will to attain any comfort from him? The manifested presence of God among such would be, to say the least, disagreeable to them.

We may, if we please, quarrel with the method God uses in this matter, but we cannot deny the fact; namely, that indulgence in sin *habitually* has a terrible tendency to produce *demoralization* of the soul. It should be observed, however, that this applies chiefly, if not entirely, to those who *know* the truth but keep it back through the unrighteousness of their lives. The prophecy of Ezekiel, here referred to, was given to men who acknowledged Jehovah as their God, and who could not therefore plead ignorance or inability to understand what the will of God was.

Having, then, refused to grant any consolation to these wilful despisers of God's commands, the prophet goes on to remind them that as a nation they had from the very first refused instruction, and he begins by showing them the iniquities of their fathers. I myself strongly hold that nations, *as nations*, do bear from time to time most unmistakably the righteous visitation of the sins committed by former generations of those nations, and I think all history bears out this view. Wilful wrong-doing in the case of nations is visited ultimately with punishment on the nations as such; but as this visitation is often delayed, it must come upon other individuals than those who actually committed the offence. Take for example the French Revolution. Who can fail to see that it was the just judgment,—I may say, the natural and inevitable result,—of the conduct of the rulers, and to a great extent no doubt of the people also, during the two or three centuries preceding? What *could* possibly have resulted from the iniquities of France as a nation during that period except some such awful visitation? Other instances might be adduced, but I think it unnecessary to adduce them. The laws of God are fixed and unalterable. He visits the sins of the fathers upon the children to the third and fourth generation, whether in the case of individuals or of nations. Let it never be forgotten, however, that He rewards the good—not to three or four, but—to a thousand generations.

The prophet then goes on to tell them, that when God had made Himself known to the people in Egypt, He required of them, as a necessary preliminary to further action, that they should "cast away the abominations of their eyes, and no longer defile themselves with the idols of Egypt." It then became necessary that they should be removed from their idols, and in the separation and silence of the desert they were brought, as it were, face to face with God. There, in the presence of fearful sights and wonders, the Israelites received the ten commandments, every one of which was in itself righteous, true, and necessary for their happiness. The institution of the Sabbath was then also made to be a sign between God and His people, and this in many ways, would have been of unspeakable advantage to them had they really obeyed the command to observe it. How full of comfort and hope, for instance, to the slave and the oppressed were the words: "that thy manservant and thy maid-servant may rest as well as thou." It is, I think, probable that by means of such institutions as these that God was preparing them to recognize the truth which no other nation did,

namely, that even slaves were their own flesh and blood. It even appears to have been in a great measure with a view to this that God caused the people to go down into Egypt, and there to feel the claims of the oppressed on their fellow men. "Ye know the heart of a stranger, for ye were strangers in the land of Egypt."

Again, however, did the Israelites refuse to obey: "they despised my judgments, . . . and my Sabbaths they greatly polluted." Thus was the Lord again compelled to defer the time of their entrance into the land of Canaan; but even yet He would not destroy them, but suffered forty years to elapse in order that the whole of that generation might naturally die out. We have here, I think, a proof that when the author of the Epistle to the Hebrews tells us to beware lest we "come short"—as the Israelites did—and so are unable to enter into the true Canaan he does not mean that all who may thus "come short" are to be cast into hell. What the disobedient Israelites lost—and justly lost—was the promised land of Canaan; but they were not by any means cast off as God's people. Moreover, even this exclusion was not declared until these very people had shown themselves *completely* unworthy of it. They were *pardoned* for their rebellion, but they had themselves become quite unworthy of the honor to which God had called them. Compare, on this point, Numbers xiv. 20: "And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I swear unto their fathers." How *could* such a generation have become lights of the world? They were utterly unfit for it. Yet again does Jehovah give the people a chance. "I said unto their children in the wilderness, walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. . . . and hallow my Sabbaths." But again it was to no purpose, for the children were as bad as the fathers. Now, therefore, it became necessary to let them follow their own ways and see for themselves what horrors they would have to perpetrate if they followed the idols of Canaan. Righteously and justly, then, did the Lord allow them to be "polluted in their own gifts, in that they caused to pass through the fire" all their first-born, and sacrificed them to the idols of Canaan. But the object of all this was (verse 26) that God "might make them desolate, to the end

that they might know that Jehovah was their God."

Having now vindicated God's dealings with the people, the prophet answers the elders who came to inquire of him in words of indignant and noble rebuke. "Thus saith the Lord God; Are ye polluted after the manner of your fathers? . . . For when ye make your sons to pass through the fire, are ye not polluting yourselves with all your idols, even unto this day? . . . As I live, said the Lord God, I will not be inquired of by you." As one reads one feels how righteousness, justice and truth go along with the burning words of the prophet, and that it would have been utterly useless, and worse than useless, for the prophet to have told them anything else from God.

Can we not see how righteous was the indignation of the prophet,—would not even a wise earthly father have used the same language with a view to bring to repentance a rebellious child? What else remained for the prophet but to say, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." All this, let it be remembered, being spoken to men who "when they had slain their children to their idols, then they came the same day into God's sanctuary to pollute it." (Ezek. xxiii. 39.)

Thus, then, Israel was clearly warned, over and over again, of the consequences of their acts, but they would not hear, and so at last the wrath of God—long withheld in mercy—came upon them and took them away. But even this is done in mercy; for there are times and seasons when nothing but a wholesome severity will check disease; yet God promises that when they have been driven out of their own land and are scattered among the heathen, and so are brought, as it is here figuratively and expressively called, into "the wilderness of the people;" that then He will plead with them as He pleaded with their fathers. He will in fact give them another opportunity and bring them again under "the bond of the covenant." And thus, purified by suffering, they shall again become His people, for it was assuredly in love and mercy that he would not suffer them to become,—as they wished,—"as the heathen to serve wood and stone" (ver. 32.)

Israel, then, as a nation, purged of the wilful and obstinate rebels who shall not enter into the land of Israel (ver. 38), shall be at length restored and reinstated in the Divine favor. I have used the words "wilful and obstinate rebels," because it distinctly appears that they are those who after having gone into captivity still refuse to serve God and to do what they know to be right.

Let it be observed that in all this prophecy Ezekiel has been addressing only the disobedient,—to God's true servants and saints he says not a word. I conclude, therefore, that the saints are not here alluded to. They, like Ebed-melech the Ethiopian, and others, preserve their lives and their real liberty and are never actually captives at all. They are the heirs of the kingdom, and become kings and priests unto God: of them Caleb and Joshua are types; they did enter into the promised land, (though all that generation died in the wilderness,) and became princes and rulers in Israel. But there is no reason whatever to believe that those of the Israelites who died in the wilderness were therefore cursed and rejected for ever. On the contrary, the fact that God distinctly declares He pardoned them is proof positive that they were not. They lost the great reward, no doubt, but they were not even in this life without many blessings. The presence of God was still manifested to them, they still eat "angel's food," and were not without many a token of their Father's love and care.

Surely in all these marvellous ways of the Almighty towards his people it is impossible not to see that he was sowing among them the seeds of a better and more glorious life; in other words was educating them for the future. True it is that in this world the lesson was not learned, or at least only very imperfectly; but if the promises of God are ever to be fulfilled we have every reason to hope that the experiences of life will not be thrown away, but that with many,—may we not venture to hope with most,—they will bring forth better fruit in a new stage of existence. Why are we to be always told by theologians, that the passage in St. Peter about Christ preaching to the spirits in prison, has no reference to futurity? Why are we required to twist and pervert the plain straightforward words used by that Apostle to make them accord with the orthodox doctrines? Can we not thankfully and hopefully believe that the same God who dealt so marvellously with His rebellious people of old,—as the prophet Ezekiel here details to us,—has yet in store for them other dealings and other purposes of mercy in the next life? In this world, notwithstanding their numerous rebellions, He pardoned them for all that they had done, though he did not permit them to share the lot of Caleb and Joshua who had remained faithful; why then are we forbidden to hope that he will "do them good in their latter end?" Professing Christians too often look continually on the dark side of things. Surely it becomes them to trust in that God who in spite of their



sins has been merciful to them; and not to repress the heaven-sent instincts of their hearts. Passages of Scripture are numerous enough in which a future restoration of mankind, *as a race*, is more than hinted at; and, to my mind at least, the very fact that God does not spare to punish when it is necessary, is in itself a proof that he destines mankind as a whole to a happier future existence.

One further lesson this chapter teaches us, and it is one of the greatest possible importance. We find that when Ezekiel had thus spoken to the elders of Israel, and through them to the whole people; though they listened to all that was said,—as we learn from Ezekiel xxxiii. 31: "They come unto thee, . . . and they sit before thee as my people, and they hear thy words, but they will not do them."—yet they made light of the prophet's words and professed to think that he was not speaking what was literally true, but only the language of hyperbole or of parable. To guard against any such idea the prophet is instructed to tell them that it is a real literal fact (xxxiii. 33), and that they will one day be forced to acknowledge it.

I draw from this and other passages, the inference that God is terribly in earnest when he threatens, and that though he may in mercy restrain his righteous indignation, yet if rebellion is confirmed and obstinate, vengeance will at last inevitably follow. All the suffering in the world, and the misery that follows sin, are clear proofs that God does not and will not speak in vain. "Hath he said and shall he not do it?" God does indeed mean what he says in regard to the infliction of righteous punishment. Yet if this be true, how much more is it true in regard to that in which he delights, namely, forgiveness, mercy and love? Hath he promised these and shall he not perform? Surely his very punishments, so little pleasing to him, so reluctantly sent, are in themselves proofs that he will infinitely more abound in mercy when the hour of punishment is past. "His anger endureth but a moment," but "His mercy endureth for ever."

—Selected.

## LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: I bless God to-day that he has raised up and prepared just such instruments as it has pleased him, and through them has brought to light and life the BIBLE EXAMINER. And O, how cheering the thought that its writers and readers, in general, are Bible examiners. This

was the feeling of my heart, while reading in the Herald of Life, letters on "the Ages to Come," by "J. C. D." Surely, "God is love;" and taking this exalted standpoint, the argument of "J. C. D." sinks into nothing before one "Thus saith the LORD." How powerfully the Word of God rushed into my mind after reading the articles. O that "D." could have taken that glorious standpoint, and looked at Rom. xi. With what compassion and love would he exclaim, "Poor broken off branches! broken off through unbelief! there is hope for you; though now sleeping in the dust of the earth. For the fulness of the Gentiles is almost come in; then there will be no more blindness; and so all Israel shall be saved: *as it is written*. There shall come out of Zion the DELIVERER, and turn away ungodliness from Jacob: for this is my covenant unto them, *when I shall take away their sins*." (O bless the Lord forever, that sins will be forgiven after the great Deliverer comes.) "As concerning the Gospel, they are enemies for your (Gentiles) sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye (Gentiles) in times past have not believed God, yet now have obtained mercy *through their unbelief*: even so have these (broken off branches) also now not believed, that through your mercy they also may (future tense) obtain mercy. For God hath concluded them all in unbelief, (why?) that he might have mercy upon all. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." But I bless God for what he has shown us of his ways so far, and for the light that is growing brighter and brighter. O, to think of our narrow views! how short sighted! we even act and write as though God's great plan, concerning man and redemption, was about finished; a little more and things are wound up! Not so, to me; it seems but the early morning of God's plan of love and mercy to fallen man. Let us look at the beginning. Gen. i. 1. "In the beginning God created the heavens and the earth." Is this God the Father? Let us see: Heb. i. 1, "God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days, spoken unto us by his Son whom he hath appointed heir of all things, *by whom* he made the world." Verse 8. "But unto the Son he saith, (he, the Father), Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom," etc." "And, Thou, Lord, *in the beginning* hast laid the foundation of the earth: and the heavens are the works of thy hands." Again,

see Col. i. 15-20. The apostle, speaking by inspiration of the Son of God, says, "Who is the image of the invisible God, the first-born of every creature: for by him (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." "And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; (i. e., unto the Father), by him-I say, whether they be things in earth, or things in heaven." Here we see that there is much to be done. The Father has done and will yet do great things by Jesus Christ; it seems that the body, i. e., the church, is not yet complete; that some heirs of glory are yet to come in; and when that is done, then comes the glorious resurrection of the body; for, it is evident that the Head will not reign without the body; for it is written of Christ, that he is to put down all rule, and all 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 that is more than a thousand years after the first resurrection. And as Christ said to the church of Thyatira, "But that which ye have already hold fast till I come: and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall be broken to shivers: even as I received of my Father. And I will give him the morning star."

It seems now but a little more than the dark genesis of the Church of Christ. She must be born from the dead and married. She is now espoused unto one husband, that she may be presented as a chaste virgin to Christ. But when married, she will be the Bride, the Lamb's Wife. John the revelator says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God."

Amen. Bless the Lord. Then, "the Spirit, and the Bride will say, COME. And let him that heareth say, Come; and whosoever will, may Come, and take of the waters of life freely." Bless the Lord forever, and let all holy things say, AMEN. The objector may say, To whom will they say, Come? We will let Jesus tell. (See John xvii. 20-23.) "Neither pray I for these (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 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 me; that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

Bless the Lord forever. It is the perfect oneness of God and Christ, and His church or Bride, that shall give the world the true knowledge that God sent Jesus into the world to save it. And that he so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. We read that, "Of the increase of his (Christ's) government, and peace, there shall be no end," Mark, the increase. So we see that God's plan of love, is broad enough, and long enough, through Jesus Christ, to save every creature that it is possible to save, and fill the universe with holy inhabitants.

May God forgive all that through ignorance wrest the Scriptures to prove that there will be no "Ages to come," in which God will "shew the exceeding riches of His grace, in His kindness" toward his people "through Jesus Christ." That God may preserve us blameless unto his coming, is the prayer of your sister in the Lord.  
August, 1876.

FROM PROF. J. F. HUBER.

BRO. STORRS: Please find enclosed \$5, for four copies of the next Volume (21st) of the BIBLE EXAMINER to be sent to me as hitherto, that I may have the delightful privilege of spreading the precious truth contained, advocated, and scripturally circulated, as it richly deserves.

Many a single article, editorial and from able correspondents, is abundantly worth more than the yearly subscription price, and subscribers would be amply compensated by the attainment of most interesting, important, cheering and God-honoring truths in relation to the eternal

succession of ages to come, exhibiting the Divine character, as it really is, transcendently glorious, merciful and gracious, tender, compassionate, and loving beyond all human conception, and worthy of our highest admiration, and the profoundest gratitude, trust and love of all intelligent creatures.

May the Lord continue to give you much grace, wisdom, strength, support and success in the further prosecution of this, your special work of labor, and may the pages of the "EXAMINER" be enriched still more and more to the glory of God, to the conversion of sinners, and the edification of saints, and their increase in knowledge and grace, as well as in usefulness, happiness and joy. August, 1876.

BRO. BLAIN wishes me to say, that his "health is not much changed; hopes that rest and cooler weather may renew" his "strength so as to do something more for our blessed cause." He sends the following letter from Ohio, to him, for insertion in the EXAMINER. ED.

DEAR BRO. BLAIN: Having, years ago, read "*Death not Life*," and being interested therein at the time, and having gone, as I thought, *alone* far beyond that, so much so that my brethren could not bear with me, and I could not be induced to give up my search for the whole truth, they threw me in the back-ground and left me; but a short time ago, the Lord, in a singular way, put into my hands a work published by you, entitled "HOPK FOR OUR RACE," and, thank God, I found I was not *alone*; that God has some reserved yet who have not bowed the knee to Baal. I do not know as this will reach you, but if it does, and you will send me your pamphlet "*New Light*," I will forward you the price when I know what that is. My motto is, "Buy the truth and sell it not." If this reaches you, you may hear from me again. I am like yourself in years, but once in two or three weeks I speak to a small congregation who have their eyes somewhat opened to the truth.

Truly, yours, SILAS COOK.  
Ohio, August, 1876.

ELD. BLAIN says, "correspondents must wait for replies" from him, "or accept short ones." ED.

ELD. WM. M. DARROW, Pennsylvania, writes: It is with pleasure I respond to your call in the EXAMINER for July, that "The time seems to have come when further help will be needed, or another suspension must take place" of the EXAMINER. To me, it seems as if it could not be that its visits to my home must cease: nor do I yet believe that the lovers of truth will decline to support it, and not pledge themselves till enough is raised to keep "the only true God" honoring cause alive. I will pay my subscrip-

tion early. May the God of all grace bless you and yours; and we all have an abundant entrance into His everlasting kingdom.

AZHO AND ELIZA A. B. BENTON, of Vermont, write: We still read and prize the BIBLE EXAMINER the same as ever, and believe it unfolds such deep truth of God's word that but few, comparatively, among us are willing to give their attention, time, or money to "buy it;" but of those who have, we think they will "sell it not;" and hope their number will greatly increase. It is in our hearts to use our influence in spreading this light, as we have opportunity, by lending and giving our numbers of your Magazine, as we have done very earnestly. Hoping that God will sustain, bless, and continue your labors till Jesus comes to consummate our joy in the *Hope of the Gospel*.

MARGARET SMITH, Maryland, writes: I have been a reader of your Magazine for several years, and would greatly miss it. I think it excellent for unfolding Bible truth. I am daily being more confirmed in the doctrine advocated in the EXAMINER that "GOD IS LOVE."

ERRATA—Please correct the following errors found in this volume, viz:

Page 41, 4th paragraph, last line, for "not," read *not*.

Page 155, 13th line from bottom, 2d col., insert the word, *not*, after the words, "the penalty is."

Page 177, 2d col., last line, for "legalized," read *delegated*.

Page 196, 1st col., 8th line from top, insert the words, *another to*, after the word "giving."

Page 199, 1st col., 18th line from top, insert the word, *not*, before the italic word "*inherit*."

Page 248, 2d col., 3d line from bottom, for "Dukelos," read, *Onkelos*.

Page 351, 1st col., 11th line from bottom, for "*nations*," read, *motives*.

Page 272, 2d col., 27th line from bottom, for, "and that," read and *not*.

Page 292, 2d col., 26th line from top take out the word "*not*."

Page 314, 2d col., 19th line from top, for "yet," read, *not*.

Page 319, 2d verse, first line of Poetry, for, "words," read, *worlds*. Same page, 2d col., in DIBBLE's letter, 12th line, for "a proof," read *reproof*. In the same letter, 3d paragraph from the end, 1st line, for "long," read, *love*.

Page 335, 1st col., 27th line from bottom, for "larger," read, *longer*.

Page 335, heading of Bishop's article, instead of "THE LIFE," read, *No Life*.

Page 336, 1st col., 2d line from bottom, instead of "promises," read, *premisses*; and on the next page, 3d line from top, for "poles," read, *pales*.

I do not pretend these are all the errors of this volume, but such as most affect the sense.

EDITOR.

HENRY A. TROEGER, Illinois, writes: In order to help you in spreading the truth we have concluded, in renewing our "Club," to pay full price for the EXAMINER, as we cannot see it go down: and it seems to me that all, who have received light and comfort through it, ought, if able, to be willing to pay \$2 per year for it. Please continue our "club," as heretofore, and find our subscriptions enclosed for the next volume. I am still unable to work; but our blessed Master most gloriously keeps his precious promises. Yours, "looking for the blessed hope."

#### BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine will be bound immediately. Those who wish to avail themselves of it should inform me immediately, as I have not as many to bind as of previous volumes. The price will be \$2 including postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume. GEO. STORRS.

POSTAGE.—The new law on printed matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except circulars, ONE cent for each two ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "From."

#### LETTERS RECEIVED TO SEPT. 1.

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.

S. S. Call for Martin A. Cott, Polly G. Pitts, Capt. J. B. Marthen (2), Mrs. I. G. Maltby, W. A. Hart, B. Browne, Mrs. M. Coons, N. M. Catlin, James Austin, Mrs. D. Bush, Mrs. A. Andrews, Eld. J. Parry, J. F. Lee, M. D., Edward Turner, Jas. A. Barney, J. Fondy, M. D., Eliza Gay (I credit you in full for Vol. 21: send me your new address). Abel Robinson, Jacob Grim, F. C. Upson, S. B. Eggleston, Geo. W. Fick, Mrs. Sarah Kent, R. L. Partridge, Dr. R. Willard, Edmund Wolcott, Eld. J. Blain, Mary A. Beasley, Dr. S. R. Breed, R. R. Gaither, John T. Cate, C. Swift, Delos Johnson, Eld. S. W. Bishop, Mrs. A. H. Oliphant, Prof. J. F. Huber, Aaron B. Curry, Martha A. Hause, Geo. Atkinson, Chas. Angle, D. C. Blakeman, John Bigwood, J. N. Jerome, Margaret Smith, Henry A. Troeger, Mrs. A. R. Goddard, A. McCord ("All right"), A. F. Cressy, S. P. Goodsell, Eld. H. Rockwell, P. E. Newton, S. B. Emmons, Warren Putnam, Mrs. Martha J. Turner for G. R. Hudson and Young Men's Christian Association, J.

D. Sheridan, John W. Adams, Wm. Valentine, Augusta Goodwin, Amy Cobb, Dr. E. C. Balcom, Fanny M. Young, D. L. Osborn, Eld. S. W. Bishop.

#### PARCELS SENT TO SEPT. 1.

Mrs. E. Morse, H. C. Burk, Mrs. Eleanor Chase, Capt. J. B. Marthen, Mrs. Mary Coons (by Exp.), Edward Turner, Delos Johnson, Dr. S. R. Breed, Eld. S. W. Bishop (2 par.), Eld. J. Blain, S. B. Emmons, Hugh Baker.

#### The Editor's Post Office Address.

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.

#### 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.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; \$1 per dozen.

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.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

"HOPE FOR OUR RACE. or, *Gospel to the Church and World. God's Government Vindicated.* By ELD. JACOB BLAIN, Buffalo, N. Y." A valuable work of 192 pages. Price, 30 cents: postage 4 cents; at wholesale, 25 per cent off. Address him as above.

No more "BIBLE EXAMINER TRACTS" can be furnished till funds are received to print them.

VOLUME XX.

---

# BIBLE EXAMINER.

PUBLISHED MONTHLY

*FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS,  
SECTS, CREEDS, OR PARTIES.*

GEO. STORRS, EDITOR AND PUBLISHER.

---

*"One Mediator between God and men, and 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.

1875-6.



# INDEX TO SUBJECTS.

Anglo-Saxons. Ed.,	page 35,208	From Eld. Chapman, with Ed.'s Remarks,	39
"Age to Come." Bishop,	143	Future human kingdom of Christ. Brittain,	79
A Vision of Redemption. Dobney,	112,145	Feasts of Jehovah. Goodwin,	108
An Inquiry on Rom. V. Ed.,	100	Free-will and Fatalism. Ed.,	131
An Inquiry. Ed.,	165	Fatalist once more. Ed.,	163, 229
All men embraced in God's Love. Ed.,	168	Fatalist troubled with his own God. Ed.,	199
"A Better Chance." Ed.,	195	Future Punishment.	221
Advent Conferences. Ed.,	262	Free Agency, or Free-will. Blain,	249
Assumptions. Ed.,	264	Following after Truth. Ed.,	213, 297
An Important Fact. Ed.,	296	From J. H. Jacobs with Response by Ed.,	134
Adventist view in error on the end of proba- tion. G. D. Wilson,	298	Final State of man shown by the New Jerusalem. Brittain,	304
All things possible with God. Ed.,	36	"First Fruits." Ed.,	326
Angry Nations. D. T. Taylor,	247	God is Love. Ed.,	6
Aggressive Christianity. Dunn,	10	Gospel probation for all men. Deacon,	83
A Singular Fact. Ed.,	167	God's Love; its Effects. Ed.,	200
"A Vindication," etc. Ed.,	328	Glory of the Great Pyramid. Prof. Smyth,	267
Adam in Paradise and out. Ed.,	358	"He don't care anything about them." Bishop,	13
Bible Examiner. Ed.,	3, 66, 291, 323	"How old art thou?" Ed.,	99
By Nature. Bishop,	43, 76	"Here the matter ends." Ed.,	102
Blindness of Israel. Whitman,	82	Hope of Israel. Ed.	68
Brooding of the Spirit. Rotherham,	184	"I am God, and not man." Ed.,	103
"Baptized for the dead." Ed.,	72	Idolatry. Ed.,	328
Birthright claim to a trial. Spencer,	183	Inquiry by J. A. Pierce,	115
Consolation. Tuckett,	15	Inquiry concerning Israel. Ed.,	132
Christ living in His people. Leask,	23	Infallibility. T. W.,	148
Church at Pentecost and now. Brittain,	54	"It's Universalism." Ed.,	169
Childhood; its privileges, etc. Stacy,	81	Is God in a difficulty? Bishop,	180
Christian Passover, or Lord's Supper. Ed.,	163	Is the second death final? H. Young,	216
Conditional Immortality. Ed.,	168	Israel and Judah. H. Robertson,	278
Conditional Prophecy. Ed.	168	Israelitish origin of the English Nation. Wilson,	116, 141
Christ's Priesthood unending. Ed.,	296	Jerusalem in gloom and glory. Spencer,	233, 275
Consecration to Christ.	307	Kingdom of God and his Christ a heavenly kingdom. Laing,	308
Correspondence on Seventh-day Sabbath.	53	Literalism and Spiritualism. Ed.,	7
Church Experience. Parry,	344	Life in the Invisible. Ed.,	126
Does God delight in human misery? Blain,	80	Lack of Charity. Ed.,	231
Dr. Wheeden on destruction.	136	Life in Christ,	217
Does God's foreknowledge determine man's future destiny? Spencer,	229	Life only in Christ. Dr. Leask,	345
Devil—Satan—Demons. Ed.,	228	<b>LIMITATIONS OF CHRISTIAN RESPONSIBILITY.</b>	
Dark Genesis of Life. Rotherham,	245	H. Dunn; <i>Introduction</i> ,	9
Does death annul God's promises? Bishop,	271	1st CHAP. Christ's work on Earth,	10
Divine Nature capable of suffering. Minton,	338	2nd " Inquiry Regarding Churches,	41
"Due Time." Ed.,	323	3d " The Plan of Salvation,	42
Druidical Religion: Its Modern Perpetua- tion. Brittain,	372	4th " Revivalist Theory,	73
Employment of Saints glorified. Sel.,	56	5th " Purposes of Scripture,	105
Exposition of Hebrew texts. Lederer,	248, 282	6th " Scripture Promises,	107
Election and Predestination. Palmer,	273	7th " The teachings of Christ and his Apostles,	137
English Pre-Millennialists. Ed.,	164		

8th CHAP. The Aspect of the World,	139	251. Sovereignty and Providence of God,	
9th " The Kingdom of God,	173	319. Wait, 343.	
10th " Christ Crucified,	174	Questions by Whitman,	198
11th " Limitations of Christian Respon-		Questions. Ed.,	232
sibility,	201	Questions on our origin and birthright in	
12th CHAP. De Propaganda Fide,	233	Christ,	205, 242
13th " The Storm of Indignation,	265	"Revival meetings;" What of them? Ed.,	69
LETTERS AND EXTRACTS.		Repentance in a future State. Sel.,	152
Under this head no more can be done than to		Readers of this Magazine. Ed.,	227
give the month and pages where letters and ex-		Signs of the times. Tuckett,	19
tracts can be found; thus:		"See men as trees walking,"	20
		Salvation of literal Israel. Ed.,	38
		Scripture Unscathed. Bryant,	48, 177
MONTH AND YEAR.	PAGES	Statement and Inquiry. Cogswell and Ed.,	69
October, 1875,	3, 29-31	Standard of Appeal. Ed.,	104
November, 1875,	34, 58-63	Self-evident truths. Waugh,	121
December, 1875,	90-95	Sons of God. Strang,	213
January, 1876,	121-126	Separateness of the Church,	215
February, 1876,	54-159	Sects and Conferences. Ed.,	232
March, 1876,	87, 191	"Shall not the Judge of all the earth do	
April, 1876,	194, 222	right?" Bishop,	240
May, 1876,	226, 251-255	Severity of language. Ed.,	263
June, 1876,	258, 284-288	Sincere Belief,	344
July, 1876,	290, 319	Satan and David. Ed.,	325
August, 1876,	347-351	Talk with the readers of Examiner. Spencer,	22
September, 1876,		The Resurrection. Greenwell,	22
Misrepresentation or Misapprehension.	4, 201	That blessed Hope. J. E. J.,	25
Manner and place of Christ's second Advent.		The Hidden Mystery. C. A. Hastings,	26
B.,	11	"Times of Restitution." E. Owen,	83
"Mediatorial kingdom." Ed.,	40	The coming Kingdom,	150
Material Resurrection,	55	The Law of Love,	152
Man a free agent. Ed.,	67	"The Law and the Prophets." Ed.,	166
Mistakes corrected. Ed.,	260	The Blessing—What is it? Whitman,	182
Messiah's reign on David's throne. Chap-		"The Sin of the World." Ed.,	197
man,	316	"The Life" at the Grave. Dr. Leask,	219
Mercy in Judgment.	374	The White Stone.	280
Michael and Christ not Identical. Ed.	360	The Everlasting Gospel. Chapman,	280
Noble Sentiment. Ed.,	8	The Old man vs. the New man. Call,	315
New Work by Henry Dunn,	9	The Jews in England,	333
"No Life out of Christ." Bishop,	335	The Eastern Question. Dr. Leask,	342
"Non-Essentials."	347	Treatise on the Prophecies. Perkins,	351
Our Hope. Harriman,	341	The Kingdom of Messiah,	361
OBITUARIES: In Memoriam of Margery E. Col-		The Wicked Dead. S. W. Bishop,	365
ley, 93. John H. Langley, 159. Mrs. Mar-		The Work of Redemption Progressive.	
tha Laing, 223.		Barbour,	368
Plea for Christianity. Dr. Leask,	48	"Times of Restitution." Ed.,	360
Preciousness of Christ. L. B. Lamb,	55	The Bible Examiner. Ed.,	355
Promise of God to Abraham. Ed.,	70	The Order of Resurrection. Ed.,	356
Preaching terror,	151	The Personality of Christ. Ed.,	359
Prophecy illustrated. Palmer,	183	United. Rainbow,	28
Pre-destination theory. Bishop,	211	Union Effort in England,	154
Pharaoh's character and destiny. Ed.,	259	Universal Proclamation of the Gospel.	
"Protean Universalism." Ed.,	295	Bishop,	302
"Perilous times shall come." Ed.,	296	Will the Resurrection be Universal? Ed.,	40
POETRY: The inner calm. Bonar, 21. The Wind		Will all men be saved? Spencer,	51
and the Sun, 31. Consecration. Upham, 53.		What is Faith? Rogers,	119
"It is I, be not afraid," 63. Lines by Jennie		What is Death? Ed.,	219
R. Shafer, 95. The New Song. Julia A.		Who was Melchizedek? Ed.,	292
Pearce, 119. O God, remember Thy covenant		Will the Saints escape the great tribulation?	
with Abraham, 152. All things for good.		Dr. Fonday,	312
Helen Winter, 184. Mid-Summer, 1871. Miss		What is the sin against the Holy Ghost? B. S.	
J. E. Cheney, 219. Faith, 221. River of Life,		Simonds,	318
		World Burning theory,	329



