

The Words
of
Eternal
Life.

“The True Way
of Life.”

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J. O. WOODRUFF

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THE WORLD TO COME

AND THE

LIFE EVERLASTING

A Symposium of Writers on Eternal Life from the Bible Basis

"In the multitude of Counselors there is safety."—PROV. xi. 14; xxiv. 6.

"The word of our God shall stand for ever."—ISA. xl. 8.

"Prove all things; hold fast that which is good."—1 THESS. v. 21.

SELECTED FROM THE WRITINGS OF A GOODLY NUMBER
OF BIBLE STUDENTS WHO HAVE WRITTEN ON THE SUB-
JECT DURING THE LAST FEW YEARS, AND COMPILED BY

JOHN O. WOODRUFF

"He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us *eternal life*, and this life is in His Son. He that hath the Son of God hath life; and he that hath not the Son of God hath not the life."—1 JOHN v. 10-12.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me [at my return] shall not die [in the age]."—JOHN xi. 25, 26.

"I am He that liveth and was dead; and behold, I am alive for evermore, amen; and have the keys of Hades and of Death."—REV. i. 18.

"Because I live, ye shall live also."—JOHN xiv. 19.

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DEDICATION.

To all those who from a good and honest heart “seek the TRUTH as silver and search for her as hid treasure; such shall understand the fear of the Lord and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding” (Prov. ii.).

To those also, of whatever name, who have a desire for a better understanding of the Word of God.

PREFACE.

THE following Essays will speak for themselves. It hardly seems necessary to add a Preface. The subject treated of cannot be too highly estimated: "The future life as taught by the Scriptures," selected and compiled for the purpose of proving that the language of the Bible should be understood in its literal sense regarding the nature and destiny of the natural man. The numerous writers have taken their arguments from the Scriptures of truth, each having his own way of expressing himself, and thus we see unity in diversity, and the Bible student will be made to realize the beauty, harmony, and glory which gild the sacred page, and the lovely character of our great Creator, whose purposes and plans are laid in infinite wisdom. What if there is some repetition among the following "symposium of writers" on "eternal life"? It could not be expected otherwise.

The Bible itself gives us "precept upon precept, line upon line"; here a little and there a good deal. "If any man speak let him speak as the oracles of God; not, however, striving about words to no profit, but to the subverting of the hearers." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "For we are not as many, which corrupt the word of God . . . but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the *truth*, commending ourselves to every man's conscience in the sight of God." "Holding forth the word of life." The skillful handling of the "sword of the Spirit," as we have seen, requires study; and the more we study the Word of God, with an honest heart, the more will we become acquainted with God. We will also learn "what we are," "what we may become," and "how." The following pages may lead the reader to aspire to attain to the future life as offered through the Gospel.

The present life is all that can be claimed, apart from the promises of God as revealed in the Scriptures.

“ Aside from the ‘ Covenant God has made,’
Man is but a flower that blooms to fade.”

“ It has been the good pleasure of the Father to make known to us the mystery of His will, which He hath purposed in Himself; that in the dispensation of the fullness 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.” Thus Christ is the “ Head ” under which the economy of human affairs will ultimately be established.

The Scriptures are a revelation of the purpose and the will of God concerning man and, I might add, the earth also. It is folly, especially in relation to our own interests, to neglect to make ourselves fully acquainted with what those Scriptures contain—not, however, to be wise above what is written, “ For if any man speak let him speak as the oracles of God.” Where the Bible is silent, let us be silent. There is variety of the human mind, as there is in nature. Some of the deep things of God are hard to be understood, but the things most essential are plainly revealed. We must wait till that which is perfect is come; when “ we shall see face to face, and know as we are known.” In the meantime “ we are *saved by hope* ”—hope based upon the promises of God. “ All things that pertain unto life and godliness are given to us through the knowledge of Him that hath called us to glory and virtue.” We are aware there is a class of believers who claim that eternal life is a present possession; but in order to harmonize the Scriptures, and prevent them from apparent contradiction, this needs qualification. It is true that the believer, through the obedience of faith, passes from death unto life, or from a state of condemnation unto a state of justification. “ He that heareth my words and believeth on Him that sent me hath everlasting life and shall not come into judgment.” Thus they have the life in the sense of becoming “ heirs.” We all know that an heir to an estate is not an actual possessor. In the present flesh-and-blood state it is a matter of hope and contingent on our holding fast the confidence and the rejoicing of the HOPE “ firm unto the end.” “ Then

Peter said, Lo, we have left all and followed thee, and He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren [etc.] for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." "Now we are justified by faith and have peace with God through our Lord Jesus Christ, and rejoice in *hope* of the glory of God." In the due time "we shall reap if we faint not." The four preliminary steps being taken by the believer, viz., "faith," "repentance," "baptism," and "a walking in a new life," or a continuance in well-doing, will result in exaltation to the divine nature at the coming of our Lord, when the sons of God shall be manifested by resurrection from the dead and a change of the chosen and faithful ones who may be found alive when the King returns. Thus the Bible, when properly understood, will be found to be consistent with itself. Inspiration does sometimes speak "of things that are not [but are to be] as though they were"; giving emphasis to the certainty of their fulfillment. God is faithful who hath promised.

This precious *life* and *immortality*, brought to light by the Gospel, is not to be indiscriminately bestowed. All men will not attain to it; only a few will be counted worthy. The precious gift is freely offered to all, but it is conditional. It is not to be given to the faithless and the impure. Perfection of character must precede perfection of nature. Moral fitness is the indispensable prerequisite, and God is the judge, and the prescriber of the peculiar moral fitness necessary in the case.

"If thou wilt enter into life keep the commandments" (Matt. xix. 17); "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John iii. 36); "Blessed are they that do His commandments, that they may have right to the *tree of life*, and may enter in through the gates into the city."

These testimonies give the deathblow to Universalism. They predicate salvation upon conditions which exclude the great majority of mankind, and effectually disprove the mistaken theory of benevolence which proclaims the "universal restoration" of every human being. "Strait is the gate and narrow is the way that leadeth to everlasting life, and few there be that find it." Strive to enter in.

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INTRODUCTION.

IS THERE A FUTURE LIFE?

“Lord, to whom shall we go? Thou hast the words of eternal life.”

WHY should we wish to know whether there is to be a future life? Should we not be satisfied with the life we now have? We have much reason to be thankful for the present life. It is not one of unalloyed happiness; there is much in it that is evil; but unquestionably the evil is largely over-balanced by good. A great deal of evil, no doubt, arises from circumstances over which we have little or no control, but, if all men obeyed the laws of nature, and each one gave justice to his neighbor, the present life would be almost a perfect life—while it lasts.

But why should we make the reservation, “while it lasts”? Because not a single member of humanity, however righteous he may be, lives always. Even the happiest and best regulated human circle is broken bit by bit until the whole circle disappears, and the place that knew it knows it no more. Death reigns, and he shows his authority by the removal of all. The prattling infant, the mirthful youth, the hopeful young man and maiden, the industrious, affectionate husband, and the diligent, loving wife, the busy man in the world’s affairs, the earnest student of nature, or the seeker after nature’s Creator—all are alike subject to Death, and he spares none. The happiness of the circle in which they move, their usefulness in life, the derangement consequent upon their removal, the sorrow and tears of those left behind are nothing to Death. He has no respect, no sympathy, no mercy for any. All are under his sway, and all must go when he issues the command.

It is very natural, then, that we should desire to know whether there is to be a future life, and whether it is possible

for us to attain unto it. The tasting of good in this life creates this desire. Now, can we determine? Let us reflect for a moment or two. There is nothing in ourselves to give us any clew. The desire is not enough. We have desires for many things in the present life that are not gratified. We have nothing in ourselves upon which to build the hope of a more enduring existence; in fact, the very opposite. Then we look around, and we are unable to find any evidence of a more permanent state than the present. The lower animals die as well as we. Vegetation springs forth, but only to decay. The beautiful flowers spring up to bloom, and wither, and die. The sturdy trees, many of which have a longer lease than man himself, decay and pass away. The strongest works of man, which, when made, have the appearance of permanency, are affected by their surroundings, and in course of time crumble into ruins, and even dust. There is nothing upon earth permanent. Everything manifests change, decay, and death.

There is, therefore, left to us only one possible source whereby we may ascertain whether this life is all or whether there is another beyond. There is still a door of hope for the knowledge we crave. It consequently becomes us to approach it reverently, and with the desire to know the truth. What is it? Where is it? Amid all the change and decay there is evidence of a Creative Hand. Everything is regulated by law. Nature and her laws point to an Intelligent Mind, although she does not reveal His form or make known His purpose with the earth and man. That is not nature's function. She is simply her Creator's handiwork. But surely the Creator can, if He choose, communicate with His creature man. Can He not reveal to man whether this life is all or whether He has another in store for him? Is it not possible that what we fail to find of ourselves may come to us by revelation from the Author of our being? It would be foolish to refuse to listen to His revelation because it did not come in the way we might think it ought to come. Must the Creator make a special communication to each unit of the race; otherwise they will not accept it? That would indeed be presumption on the part of the finite creatures of His hand, who have absolutely no claim upon Him for the life that now is, much less for one to come.

The Creator has chosen the method of revealing His mind

to some men, and using them as the means of communicating it to others. His revelation extended over a long series of ages, and in many cases had witness borne to it of its divine nature by the manifestation of superhuman power on the part of the messengers. A believer in God and in a future life wrote thus: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by a Son, whom He hath appointed heir of all things" (Heb. i. 1-2). The Son "whom God hath appointed heir of all things" is the most prominent figure in the history of the world. Although born in humble circumstances, although His mission was confined to a small country on the borders of the Mediterranean, although His public career lasted only for the brief space of three and a half years, yet His words and action have left an impress upon the world which, instead of being effaced by time, deepens as the ages roll on. We get a glimpse of Him in the word-picture drawn by Professor Geikie, whose source of information was the writings of Matthew, Mark, Luke, and John. Thus he wrote:

"Of all the race He is THE MAN. Of all the race there is none to be so gazed on and persistently studied. We ponder the thoughts of others; we smile at their weaknesses; we allow for their prejudices; we condemn their errors; but in this Man there are no weaknesses, nor prejudices, nor errors. His judgments are ever accurate; His morals are ever perfect; His emotions are ever pure. No personal ambition, or hatred, or love, or interest sways Him at any instant. He thinks as before God. He denounces as before God. He weeps as before God. He rejoices as before God. All He does is right. By Him alone was the precept ever fulfilled: 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.'"

He brought a message of peace and life. He revealed the Creator as a Father—"Our Father which art in Heaven." How was He received? He was despised, persecuted, and finally put to a cruel and ignominious death! And all because He condemned the evil conduct of His contemporaries. He declared that they were the servants of sin, that their wickedness would debar them from participa-

tion in the future life; its attainment being reserved for those who would forsake sin and become servants of righteousness. They therefore put the Message-bearer to death, and He was laid in the tomb, seemingly under the eternal power of the grim tyrant. The Messenger seemed to have lived in vain, and His message seemed to have been delivered in vain.

The Creator had hitherto spoken. Now He acted. He stretched forth His hand from behind the veil, and gave unmistakable evidence that He was stronger than death. He burst its bands asunder, and delivered His sleeping Servant who had served Him so faithfully and so lovingly unto death, even the death of the Cross. He could "not suffer His Holy One to see corruption." He raised Him from the dead, and "bestowed upon Him length of days that He FOR EVERMORE SHOULD LIVE." Delivered from death the Son is now the ever-living One. "I am the first and the last, and the LIVING ONE: and I was dead, and behold, I am alive for evermore, and *I have the keys of death and of Hades*" (Rev. i. 18, R. V.).

We have thus the absolute certainty that there is a future life. One of the race is now in its enjoyment. Moreover, before "the days of His flesh," there were promises of that life, but He is the first to enter upon it. "But now is Christ risen from the dead, and become the *firstfruits* of them that are asleep" (1 Cor. xv. 20). Through one of His prophets God had declared: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes" (Hosea xiii. 14). In the "firstfruits" we have the example of what the Father is to do in regard to all His servants. One of them who saw the risen and glorified Lord wrote: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus" (2 Cor. iv. 14). Thus the future life which the Creator offers the death-stricken sons of men can only be attained through the Lord Jesus whom He has constituted "the Resurrection and the Life."

This plan, however attractive it may be, would be absolutely impracticable if it were of man's devising, or if even left to him to carry out. Men cannot prevent their fellows from dying, far less deliver them from death. "None of

them can by any means redeem his brother." But the plan is of God who has not only power over death, but with whom is the fountain of life. Ancient heathen philosophers speculated about a future life, and set forth theories of men continuing to live although they seemed to die. But none of them propounded the divinely appointed scheme of deliverance from death—"the resurrection from the dead." These men knew not God. But when a servant of God and an Apostle of Jesus Christ was arraigned before men who, in some measure at least, knew God, he asked the pertinent question: "Why should it be thought a thing incredible with you, that *God* should raise the dead?" (Acts xxvi. 8). Nay, it is not incredible. It may be outside our experience, and the *modus operandi* we may not be able to understand. But God is both able and willing to perform what He has promised. We owe our present life to Him. "In Him we live and move and have our being." It is as easy for Him to give life again—beyond the grave—and bestow it as a lasting, perpetual possession, as it was for Him to give it to us when He brought us into being.

W. G.

THE WORLD TO COME.

PART I.

THE SCRIPTURE DOCTRINE OF A FUTURE LIFE.

“Ye search the Scriptures; for in these ye think ye have everlasting life, and they are they which testify of me. And yet ye will not come to me that ye might have life.”

We approach a great subject; let us do it with becoming reverence; with a profound regard to the teaching of the Divine Word, whence alone we derive information on matters supernatural and future; and with the utmost charity for many Christian men, who feel it their duty to hold and teach doctrines which we feel it our duty to reject and oppose. We do not enter a battlefield for victory; but, at the imperial call of conscience, we give a reason of the hope that is in us, and wish to do it in the spirit of meekness which our holy faith requires. If the conclusions we have reached are wrong, we at least demand belief when we say that they have been reached after patient, thoughtful, and honest investigation, with a fervent desire to know the truth and a settled purpose to follow it, whether it lead to honor or dishonor, approbation or censure. Never without a deep sense of duty to God and men would we have dared to ruffle the smooth river of popular theology, which is flowing and has flowed for ages in one direction. And if it seems a bold thing to question interpretations which all Christendom has stereotyped, let it be distinctly understood that personal conviction is too sacred to be silenced though a world were against it; that majorities are not the test of divine truth; and that, after all, interpretations are only human things, and may therefore be questioned without committing a very serious offense against the courtesy due to learning and piety. Nor do we mean to introduce

counter-interpretations, but to let the Holy Book speak for itself; taking its words in their primary and proper meaning and accepting what is written as our sole authority in matters of religious belief. Surely thoughtful men should hear us with candor, when we affirm with all sincerity that our sole object is the restoration of apostolic doctrine on several subjects of profound and far-reaching importance; and even if we utterly fail, the excellence of the motive ought to secure the respect of the intelligent and the devout.

That the "Scripture of truth" reveals a future life; that it teaches and dwells largely upon the sublime and wonderful doctrine of resurrection from the dead; and that the idea of immortality, or deathlessness, has presented itself to the mind of mankind in every part of the civilized world, are facts beyond dispute. These things, as such, come not within the range of controversy. The controversy which has set in, and for which we devoutly thank the Lord God of truth, does not relate to these facts, but to the persons who are to exist in the revealed future life, and to the question whether the common idea of immortality is warranted either by the nature of man or the Word of God.

To these points your thoughtful attention is requested, for it is impossible to exaggerate their importance, or the influence which they have on the entire system of revealed truth. Every Christian man should be supremely solicitous for the honor of his heavenly Father, and the reception of any doctrine as divine, for which *He* has given no authority by prophet or Apostle, or the great Lord of both, will dim the luster of doctrines which He has made known, and vitiate our conceptions of much that is pricelessly precious in the Holy Book. All Scripture truth is related. It is a symmetrical, compact, harmonious whole; a marvelous temple, suggested by infinite love, planned by infinite wisdom, radiant with infinite light. The longer we look upon it, the more our admiration is excited, and the more becomes our sorrow if we see here and there on pillar, architrave, or wall, any dark spot, so totally out of harmony with the brilliance and beauty of the edifice that we are morally certain it was not left there by the glorious Builder. Be it distinctly understood, however, that it is only by the light of the temple itself that we see such a spot. We do not ask reason what *should be*; we ask revelation what *is*. Our pre-

conceptions must stand aside; we must be guided entirely by the evidence; we desire to listen with reverence to the voice which speaks from heaven, remembering who it is that says to each of us, "How readest thou?"

I. THE SCRIPTURE REVEALS A FUTURE LIFE.*

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner," writes Paul to Timothy; "but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." These words make the *fact* of a future life as clear as possible. Whatever its source and nature, or whoever its subjects may be—questions to be answered presently—there is the bright truth itself, without controversy: our Saviour Jesus Christ has brought life and immortality to light. He is "*the Life*," and came to "give life." Both parts of this brief sentence are from His own lips. Of those who hear His voice and follow Him, He says this glorious thing: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Now, it is of the very first importance to notice that there are two distinct words in the Greek, both of which are translated life* in our English version. One of these words means merely the breath or principle of animal life common to all men; the other means life in a far higher sense, and without end; and it is this latter which Christ is, and which He gives to His people. When, therefore, we read, "He that hath the Son, hath life, and he that hath not the Son of God hath not life," the words are to be understood as strictly and literally true. The man without Christ has the common perishable life of man, but he has not the durable life spoken of in this passage. So in the ever-memorable text (John iii. 16), "God so loved the world

* *ψυχή* (*psuché*), the breath; the vital breath, Lat. *anima*, life; *c. g.* (Sept.) Gen. i. 30. *ζωή* (*zoé*), existence, life, absolutely and without end (Heb. vii. 16).

that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the divine boon of immortality is strongly contrasted with the fleeting, perishable life which belongs to men as such. And it is this remarkable distinction between the two words which makes the Scripture doctrine of regeneration, or the new birth, so clear and important. It is only by being "born again," or "born of God," or "created in Christ Jesus," that a future life is *possible*. "That which is born of the flesh is flesh"; a mortal creature cannot give birth to an immortal. "Except a man be born again," therefore, "he cannot see the kingdom of God." Hence Peter speaks of believers as born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. "For," he adds—as if to illustrate and establish the necessity of this great principle of a divine creation—"all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." In a word the entire testimony of Scripture affirms the declaration that those who shall possess the life that dies not are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. They pass from death unto life, are made sons of God, "partakers of the divine nature," and because Christ, their life, lives for ever, they too shall live with Him. The doctrine that men by nature are immortal, or have immortal or never-dying souls, is believed by almost all Christendom. It is taught in pulpits, sung in hymns, enforced in homilies, elaborated in books, and appealed to by home and foreign missionaries as an urgent reason why men should accept the Gospel salvation, and thus escape an "eternity of woe." The dignity of man as an immortal is the grand theme of many an eloquent oration over the coffin of the dead; and millions of religious tracts embodying the notion are scattered over the face of the earth by zealous Christian people, who are anxious to do good in their day and generation; and yet—will you believe it?—it is *not* true. There is not an atom of truth in it. There is not even the shadow of a shade of support for it in the Holy Scriptures. It is simply a world-wide delusion perpetuated by its author, the father of lies, who

first uttered it in the garden of Eden, when, daring to contradict Jehovah, he said to the woman, "Ye shall not surely die." But it was expressly that he might not eat of the tree of life and live for ever that God, after Adam's disobedience, sent him forth from the garden of Eden. The gracious Creator could not have such a monster in His universe as a deathless sinner. It is only God Himself that can use the majestic language: "I lift up my hand to heaven and say, I live for ever." Man, as such, is not and cannot be immortal. The whole Bible is a protest against this arrogant assumption, by a sin-corrupted mortal, of one of the glorious attributes of God, "who only hath immortality." Every variety of similitude is taken from the feeblest and most perishable things with which we are acquainted, to show what man is. He is anything but immortal in the eyes of the writers who wrote under the direction of God's Holy Spirit; and as guides in this region of thought, we prefer them to all the philosophers of pagan antiquity and all the schoolmen of the Middle Ages. Nay, be assured of this one thing: so far is immortality from being an attribute of man that the thing is impossible to any human creature except as the gift of God through Jesus Christ; and even then it is not a gift securing an individual independent existence through the coming ages, but one entirely dependent on the *life of Christ in the man*. Even the redeemed have not an immortality of their own apart from the Redeemer; they are the body of which Christ is the Head and the Life, and it is *this* that secures perpetuity of being to them. "Because I live," He says to His followers, "ye shall live also." This is, in fact, the condensed message of the entire Gospel—life in Christ alone—perfect holiness being the absolutely indispensable condition of perpetuated being. "Without holiness no man shall see the Lord," and this moral purity is to be had only by union with the Holy One of God. It is not only inferable from a comprehensive view of revealed truth that a time is coming when there shall be neither sin nor sorrow in the universe of God; but we have the sublime assurance in so many words. It is obvious, therefore, that the unholy can have no existence, and no possible place of existence, in that perfect and blessed universe.

What, then, is the future of the unsaved—that is to say, of men who have had the offer of life in Christ and have

refused it? for to such only can the moral considerations of the dispensation of grace apply. The responsibilities of manifested light cannot rest upon the dark regions of heathendom. But our Lord tells us that "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is a clearly established principle of the divine government that the soul that sinneth shall die. The wages of sin is death. The destiny of all the unsaved is *death*. The Judge of all the earth will do right, both with regard to the heathen and the so-called Christian nations; but as all men are mortal by nature, the dogma of eternal torments, which has sprung out of the dogma of natural immortality, must be rejected along with the huge delusion which gave it birth. The "hell" of modern theology, too horrible for either imagination or description, is as utterly unknown to Scripture as is the inalienable immortality of every child of man. The punishment of Gospel rejecters is certain. Justice requires it, and it will undoubtedly be inflicted. We know also that it will be everlasting, in the sense that all capital punishment is everlasting. If society inflicts the last sentence of the law upon a criminal, the deed is irremediable. If God require the life of the transgressor, it will never be restored. The penalty is final and for ever. The everlasting punishment of Scripture is, by Scripture itself, declared to mean everlasting destruction. Conscious torment for ever in the fires of hell is not a doctrine of revelation. We send it back with reprobation to its pagan source as an impossibility in the case of mortals, and an outrageous libel upon the character of the ever blessed God. The life of the future is *all holy*, and consequently, all happy; for the life of the future is exclusively in the Holy One of God.

II. THE FUTURE LIFE REVEALED IN SCRIPTURE IS CONNECTED WITH RESURRECTION.

The Resurrection of the Lord Jesus Christ is the peculiar glory of revelation. It is the crowning proof of His divinity and Messiahship, the grand evidence of the acceptance of His sacrifice, and the solid basis of our hope of resurrection and enjoyment of the age to come. For He did not rise

from the dead for Himself alone, but for all whom the Father hath given to Him, whom He hath repeatedly promised to raise up at "the last day." Who has not admired that piece of wonderful writing in the first letter to the Corinthians? "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Such are some of the disastrous consequences most logically deduced from the supposition that Christ has not risen. "But now is Christ risen from the dead, and become the firstfruits of them that slept." Here is the declaration of a fact established by the testimony of many competent and most truthful witnesses, to which is added the consoling and blessed revelation that He rose not for Himself alone, but as the "firstfruits" of those that sleep in Him. "Christ the firstfruits," he repeats, for Paul was full of this magnificent doctrine of everlasting victory over death—"afterwards they that are Christ's at His coming." Listen also to Peter's words of exulting gratitude, and see how, in the minds of the Lord's Apostles, the future life is associated with resurrection; "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." These are only specimens of apostolic utterances on this great theme. *The doctrine of these servants and Apostles of the Lord was "Jesus and the resurrection."* They taught that Christ was delivered for our offenses, and raised again for our justification, and that when Christ, who is our life, shall appear, then we also shall appear with Him in glory. In a word, their teaching shuts us up to this conclusion—that if there be no resurrection of them that sleep in Jesus, there will be no future life whatever.

Such a conclusion will be sufficiently startling to those

who send all Christians to glory as soon as their eyes are closed in death. We cannot help that. By the Book of God we must go, whatever the consequence to popular beliefs and modern theology. We are quite sure that, if the Scripture teaches the truth on all these matters, popular belief had better be re-examined, and modern theology had better be revised, for the teaching of the modern pulpit on the subject now under consideration does not generally harmonize with apostolic doctrine concerning the resurrection. Indeed, the doctrine of the resurrection, upon which the first ministers of Christ dwelt so frequently and fully, is but seldom presented to the contemplation of many modern congregations. In instances not a few we have reason to believe it is not presented at all; and the ordinary teaching of glorification at death makes it altogether unnecessary. If the moment Christian men close their eyes in death they open them amidst the splendors of heaven, and enjoy, to the full extent of their redeemed powers, the beatific vision and association with the celestial company of prophets, Apostles, martyrs, and holy angels, what need is there for resurrection? If the fullness of bliss, the inconceivable joy of heavenly glory is attained by the soul of the departed, while the tears of his kindred are yet falling around his lifeless body, does it not seem a descent, in every sense of the word, to come back to the world for a body, however pure and noble such a body may be? Retrogression is not in harmony with God's moral processes. Whatever He does tends onward. Every step is a step in the direct line of a glorious consummation, the ideal of which was before His mind in the dateless ages of the past. If the "heaven" of the pulpit, therefore, be a reality, the "resurrection" of the New Testament is not only superfluous, but an unaccountable anomaly in the history of redemption. Both doctrines cannot be true; which shall we surrender—the popular heaven or the apostolic resurrection? In surrendering the former, which of course we do without a moment's hesitation, we lose nothing but dreams, fancies, the creations of imagination; for all that is really true about the glory, honor, and immortality are post-resurrection facts, torn from their proper place in the all-wise arrangements of God. The glory, honor, and immortality of the Lord's people are certain, and the heaven which the Lord intends for them is certain

too, but these things are all future yet, and will remain so until the joyful morning of the promised resurrection.

Let us recur to 2 Tim. i. 10: "Our Saviour Jesus Christ hath brought life and immortality to light through the Gospel." Probably these two words suggest to most readers the idea of immortal life, and nothing more; but immortality is a defective rendering of the original. Read "life and incorruption," * and you have the Apostle's great thought of undying life animating the incorruptible bodies of the saints in resurrection. It is the same word that is used in 1 Cor. xv. 42, 50, 52, and in these verses correctly rendered, "It is sown in corruption; it is raised in incorruption . . . Neither doth corruption inherit incorruption . . . The dead shall be raised incorruptible." The real truth is that we have *no* revelation of a future life apart from resurrection. The resurrection, and the impartation of that life which is for ever to animate the incorruptible body, will take place at the same time. Jesus is the resurrection and the life. When He called Lazarus to life He raised him. Immortality and incorruption form the double boon of the children of God, the double glory of that portion of the human race, which, through God's rich grace is to attain to the resurrection of life. A higher manhood will then behold the wonderful works of God, and reflect His glorious character, and do His perfect will, and celebrate His most worthy praise. These sons of the new creation, no longer animated by the corrupt blood of the first Adam, but by the pure spirit of the second, will be alike incapable of sin, weariness, pain, sorrow, or death. "Blessed and holy is he that hath part in the first resurrection; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "It is sown a natural body, it is raised a spiritual body."

Now does all this look like retrogression? Is there any backward step here? Any coming down from the higher to the lower? Is it not, on the contrary, a wonderful de-

* *Αθανασία* (*Athanasia*), immortality. "Who only hath immortality (1 Tim. vi. 16). *Αφθαρτία* (*Aphthartia*), incorruption, exemption from decay (2 Tim. i. 10).

velopment of the profound wisdom and mighty love of God in Christ? He has at last completely realized the desire of His heart and the design of His mind. At last He sees His image fairly reflected in man; He sees the likeness of His beloved Son multiplied in many sons brought to glory, and He rests in His love and rejoices in the issues of His grace. And at last He beholds the perfect Manhood in Christ Jesus of that portion of a mortal race which has been redeemed from sin, corruption, and mortality; and endowed with holiness, incorruption, and immortality; and with them He will hold Fatherly fellowship amidst the beauties and glories of the ages to come. It is altogether great and wonderful, and demonstrates the profound truth of two brief, but most comprehensive, words, "God is light," and "God is love." And these considerations surely show us something of the priceless value of the Atonement, or reconciliation to God by the precious blood of Christ. How surprisingly they misunderstand us who say that the doctrine of the future life in Christ only robs the Saviour's Atonement of its meaning! Never was there a greater or more painful misapprehension. I cannot speak for others, except in so far as they are pleased to open their minds to me on this sacred subject; but for myself, I must say that my gratitude to God for the mediatorial work and sacrifice of the Redeemer has been sensibly deepened since I saw that there is no life whatever for men in the ages to come, except they are made partakers of the divine nature in the Son of the Blessed. I see in the death and resurrection of Christ a depth of wisdom and a fullness of grace which testify most emphatically to the guilt, helplessness, and mortality of man, and to the high and holy sense in which believers in Jesus are made by the life-giving Spirit sons and heirs of God. Any doctrine which militated against, or in the slightest degree weakened my apprehension of the value of my Redeemer's one offering, I should instantly suspect as unsound. For I find the putting away of sin by the sacrifice of the spotless Lamb of God taught throughout the entire Scripture. In promise, symbol, type, prophecy, doctrine, history, allusion, and inference, it is taught. The whole Aaronic economy is unintelligible without it. Some of the grandest predictions of the future royal glory of the Son of Man are based upon the accomplished

work of His high-priesthood. The evangelical history of the meek and holy Sufferer, the Good Shepherd that gave His life for the sheep, is to me utterly perplexing except by the solution that "He died for us, that He might bring us to God." The apostolic Epistles, too, are constructed upon the principle that we are not our own, but bought with a price. Peter's words are the keynote of the music of salvation: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." And upon the same fundamental doctrine of redemption by the blood of Christ, the apocalyptic victors found their joyous song: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us to our God kings and priests: and we shall reign on the earth." No, no! The doctrine of life only in Christ does not depreciate, but greatly enhance the value of the Atonement. All men were mortal, and only mortal, by nature; therefore no man has any inherent right to a future life, or any inherent qualifications that make the possession of a future life possible; but God so loved the world, this sinful, mortal race, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Here is grace laying hold of a great number of mortals, and uniting them to Christ who died for them; making them new creatures, and endowing them with the godlike gift of immortality. *All* would have perished, after their allotted time on earth, but for this, If *any* are made "sons of God," it is only through Him that died for them and rose again. As sin reigned unto death, so grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

III. THE RESURRECTION LIFE REVEALED IN SCRIPTURE WILL BE MANIFESTED AT THE SECOND COMING OF OUR LORD.

When that great event shall take place, with all its attendant circumstances of august solemnity, we do not know. It is one of the secret things which belong to God. It may be that further changes yet will occur in our distracted world before the Son of Man is revealed. Or it may be that with the suddenness of the lightning flash He may surprise mankind. Two things, however are certain: His people are urged to wait and look for His return as if no other event must *necessarily* occur before, and the realization of their hope depends upon His return. These propositions are so manifestly justified by Scripture that they are not likely to be questioned. Nevertheless, a few references will remind us of what is at once profoundly instructive as doctrine and eminently fitted to have the best practical effect. The new creation in Christ Jesus, by which believers are constituted sons of God, is to be followed by the adoption or redemption of the body at the coming of the Lord, by which they will be manifested as such. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know"—it is a fact perfectly established among us, and without controversy—"that when He shall appear, we shall be like Him; for we shall see Him as He is." When the Lord counsels His disciples to seek the Kingdom of God, He also says to them, "Let your loins be girded about, and your lights burning; and ye yourselves, like unto men that wait for their lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." "Even we ourselves," writes Paul, "who have the firstfruits of the Spirit, groan within ourselves, waiting for the adoption, that is the redemption of our body." When expressing his gratitude to God for the grace given to the Christians at Corinth, he says, "Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Declaring his confidence in the Church of the Thessalonians, he adds the prayer, "The Lord direct your heart into the love of God, and into the patient waiting for Christ." In a former letter he had reminded them how they had turned

to God from idols to serve the living and true God, "and to wait for His Son from heaven, even Jesus, who delivered us from the wrath to come." Inculcating watchfulness in view of the advent, Jesus says, "Watch, therefore, for ye know not what hour your Lord doth come;" and again, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Speaking of the enemies of the cross of Christ, who mind earthly things, and whose end is destruction, Paul introduces this vivid contrast: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our humiliation, that it may be conformed to the body of His glory, according to the working of His power, whereby He is able even to subdue all things unto Himself." The writer of the Epistle to the Hebrews has the same sublime thought expressed in other words: "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." "Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ," are soul-stirring words, which express the attitude of the early Christians ere the Church had left her first love and settled down amidst the luxuries and corruptions of the world. It is at His appearing and His kingdom that Christ is to judge the quick and the dead. It is then that He gives rewards to His servants the prophets, and to the saints, and to them that fear His name,

small and great; and it is then, too, that He bestows the crown of righteousness, not on Paul only, but upon all them also that love His appearing.

Now there is an imposing grandeur about this which we cannot adequately realize. The thought of the once rejected and crucified Saviour returning in glory to take possession of His own world, and to set up a kingdom co-extensive with its utmost limits, while He raises the dead that have loved Him, though unseen, clothes them with incorruptibility, and makes them kings and priests, the ministers of state in the coming age, is overwhelmingly grand; and yet that thought is simply the condensed idea of many a glowing prophecy and promise in both Testaments. And is it not right that it should be so? Would we have it otherwise, if we had a voice in the matter? Do we not rather praise His Father and our Father for planning it all with such infinite wisdom? He was put to shame for us. Let us rejoice that He is to be glorified in His saints, and admired in all them that believe, in that day. He was the Man of sorrows, and acquainted with grief. Let us rejoice that His heart is to be filled with gladness when He sees His ransomed around Him pure in *His* purity, bright in *His* glory, immortal in *His* life. With a mock scepter and mock purple men made sport of His claims to royalty. Let us rejoice that He is appointed heir of all things, and that in the time determined by the Father all kings shall fall down before Him and all nations shall serve Him. When that day dawns, those whom He has chosen out of the world to witness the glory which the Father hath given Him will understand, as they cannot understand at present, the wisdom of God in the mystery of godliness. Certain it is, in the meantime, that the very thought of cleansing the universe, and giving eternal life to any of the sons of men, is full both of love and wisdom, and sheds a luster upon the character of God such as any possible representation of ordinary theology fails to do. Labored attempts have been made, times without number, to reconcile the idea of the eternal misery of countless multitudes of the human family with the love, holiness, and justice of the Most High; but these attempts are all utter and palpable failures, however praiseworthy the motive which gave them birth. The moral sense of humanity is shocked beyond description at the idea

of a hell of relentless torture and torment in one department of creation, and that of a heaven of inexpressible felicity in another, whose songs of adoration are never for a moment checked by the consciousness that terror and woe unutterable are being hopelessly endured elsewhere. Every man with a sane conscience must feel that this violent contrast, in the everlasting experience of persons who were originally from the same stock, is incompatible with the declared equity of God's righteous government. But when we throw aside the pages of traditional theology, and come to those of divine inspiration, it is like an escape from a bewildering labyrinth to the open fields radiant with sunlight and fragrant with the odors of flowers. We find ourselves delivered from a dismal tyranny, which has made life a burden and a mockery, and brought under the scepter of the Supreme Love where joy counterbalances the sorrows incident to the present time, and hope turns everything into a golden glory for all the days of the blissful, perfect future. It is found that there are many mansions in the Father's house, but after the decision of the great white throne not a solitary dungeon in His dominions. Evil is no more. Evil men and evil angels are all dead, dead for ever. Life floods the universe. God in Christ, and Christ in men, for ever and for ever. God is all and in all, through the blissful ages of a true eternity. This is the doctrine, the wonderfully glorious Scripture doctrine of a future life. Let us adore God for it, and make it our own by gratefully accepting the gift of life everlasting, so freely offered to us all without money, and without price. Amen.

THE GOSPEL OF GOD'S LOVE TO A
PERISHING WORLD;

OR, THINGS NEW AND OLD FROM A WELL-WORN TEXT.

JOHN III. 16.

SYLLABUS.

An old-fashioned text—A great subject with which it deals—Love beyond all knowledge—The mistake of Divines—Teaching of the Second Article of the Church of England—Teaching of the Bible—The contrast between the two—God's love compared with all human love—The love of friendship—Damon and Pythias—A mother's love at Pompeii—Christ's love for His enemies—What God's love led Him to do—His only begotten Son—Trinitarianism not true—The sinlessness of Jesus—The unity between Father and Son—The rejection and death of Jesus—How God was affected thereby—Human analogy—The object of the gift of Christ—What is it to perish—The human and the divine answer—The divine answer illustrated—The serpent of brass—Salvation through Christ—Eternal life—What does it mean—How to be obtained—"Whosoever"—A great supper—Come.

It is an old-fashioned and much-used text we have selected to preach from to-night, dear friends, and one which has done good service in the pulpit, in religious tracts, and in the scrolls hung up for the perusal of the thoughtless in the waiting rooms of our railway stations by well-meaning people; a text from which many a wrong, many an unscriptural inference has been drawn and expounded, and many a time a right noble and glorious truth enforced, and which in itself contains the fullness, the richness, the essence, the height, and the depth of the Gospel of the salvation of mankind.

And, friends, what a theme it is with which it deals! God's love—who can sound its depths or reach its heights? How powerless, how utterly helpless one feels to describe its greatness and power as exhibited to us in the New Testament! How inadequate the most eloquent tongue to portray its extent and greatness! How insufficient the greatest intellect to realize what it means! How language fails to depict, and imagination fails to grasp, what the love of the Redeemer of men has designed for those who return

the love He has shown for them! We need to know practically what endless life means, we need to experience the glory of the kingdom of heaven, we need to comprehend eternity, we need to understand the loftiness and purity and exceeding breadth of God's love to Christ, before we can fully state or realize what His love to the world at large is, for "Eye hath not seen, neither 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); the only way to obtain which is through that One by whom alone we can have access to the Father, for it is emphatically declared that "no man can come to the Father except by Him."

The divines of a past age sadly misunderstood the Scriptures when they wrote of the process of redemption. They represented the Almighty Father as an implacable being, filled with wrath toward the human race, and that the Son of God, who, they taught—as they do now—was the "Second Person in the adorable Trinity, co-equal and co-eternal with the Father"—undertook to come down from heaven, be born as He was born, live as He did live, and die as He did die, in order

TO APPEASE THE WRATH OF HIS FATHER,

"the first person in the Trinity," in order to reconcile Him to the world which was at enmity with Him.

This idea is embodied in the following verse, and might be abundantly illustrated from the writings of theologians:

"Sweet were the drops of Jesus' blood
That calmed His frowning face;
Which, sprinkled on the burning throne,
Have turned His wrath to grace."*

Now apart from the singularity of the belief that one person in the Trinity could differ from another and undertake a work to reconcile Him to the world; apart from the strangeness of the view that one being should feel a benevolence for the race which the other did not seem to share, when, after all, there is declared to be perfect unity in the Godhead, and that—though there are three persons, there

* Isaac Watts.

is but one God!—this view is in complete opposition to the whole testimony of Scripture upon the subject. Perhaps few modern divines would defend such a view, yet they subscribe to it freely enough—in hundreds of cases, probably, without a thought; for in many cases the articles of subscription are set at naught and doctrines taught in total opposition to them; as witness the teaching of the Ritualists in the Church of England at the present time.

However, the view of redemption to which I have just referred is plainly taught in the second Article of the Church of England to which every clergyman has to assent upon taking holy orders. I know of a case in which this Article was brought to the notice of a clergyman not long ago, and he was perfectly astonished, and I believe made a statement to the effect that he did not know that such a sentiment was taught in the Prayer Book. Here are the words of the Article: “The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, *to reconcile his Father to us*, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.” “*To reconcile His Father to us*”—now that, with other portions of this Article, is decidedly antisciptural. Everywhere redemption, everywhere the gift of Jesus, the mission of Jesus, is represented in the Bible as the result of the exceeding love of God toward the human race to draw men unto Him. It was not the act of the Son to reconcile the Father to us, but the act of the Father to reconcile us to Him. Jesus was really a manifestation of God in human nature whose mission was to reveal

HOW TENDERLY THE HEART OF THE CREATOR

beat towards the fallen and perishing world. How plain the language is that declares—in numbers of places—this blessed truth. Listen to this—the Apostle Paul dealing with the very subject. Writing his 2d Epistle to the Corin-

thians, he states in chapter v., commencing at verse 18, "All things are of God, who reconciled us to Himself through Christ and gave unto us [the Apostles] the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin [or a sin-offering] on our behalf; that we might become the righteousness of God in Him." Could anything possibly be plainer than this language? God Himself intervenes through the greatness of His compassion, and gives Christ to die on behalf of the sins of men, and sends the Apostles to the sinners of all nations to announce His goodness, and beseeches them, intreats them—through His ambassadors—to be reconciled to Him and partake of His mercy and goodness. This is the note struck throughout the New Testament. If we refer to the 5th chapter of the Epistle to the Romans, and read the 6th, 7th, and 8th verses we shall find the same truth enforced. "In due season," the Apostle writes, "Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man someone would even dare to die. But

GOD COMMENDETH HIS OWN LOVE TOWARD US,

in that, while we were yet sinners, Christ died for us." The love of God is here shown to be greater than all human love. Few will dare to die even to save the life of a righteous man, yet, perhaps, for a good man—a benevolent man, one whose life is unselfish and useful, and characterized by thoughtfulness for others and generosity of conduct—some would even dare to lay down their own life, but such cases are very rare: there are not many of them on the pages of history. Such cases have occurred, but men seldom reach that height of unselfishness to be willing to do it. We have read of the case of Damon and Pythias. "Damon had been condemned to death by the tyrant Dionysius of Sicily, and obtained leave to go and settle his domestic affairs on promise of returning at a stated hour to the place of execution. Pythias pledged himself to undergo the punishment

if Damon should not return in time, and deliver himself into the hands of the tyrant. Damon returned at the appointed moment, just as the sentence was about to be executed on Pythias; and Dionysius was so struck with the fidelity of the two friends that he remitted their punishment and entreated them to permit him to share their friendship.* You cannot find many cases of that sort. On the testimony of Jesus it is the highest expression of love among men. "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). Many a deed of heroism we know has been done on the battlefield under the excitement that there exists, and many a mother has risked her life, and sometimes lost it, for her offspring. Few things more pathetic and that more finely illustrate the intensity of a mother's love have been recorded than what has been made clear through the excavations and discoveries in connection with the long-buried city of Pompeii. It was a pagan city and has been called "brutal Pompeii"; certainly every form of evil prevalent during its prosperity was practiced there; yet from its buried past an example of parental affection has been brought to light which is most pitiful, and affecting in the extreme. It will quote from the account I read of it, and you can judge if it is not so.

A MOTHER'S LOVE AT POMPEII.

"As with spade and pick the explorers of our day slowly uncovered this once forgotten city, clearing street after street of the hardened ashes, now and then they came to hollow places perpendicular to the pavement. What could they be? They were carefully examined. It was found that they had been formed by the bodies of citizens who had been caught during the fatal fall of ashes, and which had long ago crumbled to a little dry dust.

"The work was under thoughtful management. Could not a cast, it was suggested, be obtained of the space which a body once filled. The experiment is tried. Prepared plaster of Paris is poured into the one next discovered, and allowed to harden slowly. The ash crust is then carefully removed. Expectation has drawn a crowd to see the result.

* "Val. Max.," IV. 7. Quoted from Barnes' "Notes on Romans," v. 7.

Would it be possible that the eye would rest on the representation of a life that went out suddenly eighteen hundred years ago? See! It is the figure of a woman! Be careful! Her arms are outstretched above her head. The hands grasp a child! What can it mean? Ah! what a revelation! On that last day of the world for her, this mother clasped her babe to her breast, and resolved to save its life by flying from the doomed city. She is caught in the downpour from Vesuvius, and brought to a standstill! Now the ashes reach her waist, and still they fall! She sees that her own time has come, but at that supreme moment she thinks only of her babe. There is at least a chance for it, while yet her arms are free. Kissing it for the last time, she lifts it high above her head. It may be, she hopes, that the shower may shortly cease, and that *from her dead hands someone may receive her living child.*"

Such is the story of this woman's love. The deliverer did not come. Both mother and child were overwhelmed with destruction, and the facts are now made known to the world. Such cases show what human love can dare to do on behalf of friends and those who are dear; but who will die for their enemies, for those who are at enmity with them? It is in this that the love of God is so strikingly shown. "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." If we open our eyes and behold the state of the unregenerate world at the present time, if we go back to the time of Christ and consider how debased, how brutal, how sensual it was then, how little there is, and was, in human nature to inspire the affection of the Almighty, then this love of His stands out in even bolder relief: not friends, not affectionate children, but sinners, enemies—for such Christ died.

Now let us briefly inquire next

WHAT THE LOVE OF GOD LED HIM TO DO.

Our text says that "God so loved the world, that He gave His only begotten Son." The doctrine of the Trinity does not form a part of our subject to-night,—at least we do not intend to do more than briefly point out the truth that is embraced in the text,—but we may state that we do not believe that that second Article of the faith of the Church of

England is a correct representation of Scripture teaching. You may remember that it stated that Jesus was "begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father." Now for a person to be begotten of anyone implies the antecedent existence of that person of whom he was begotten; that seems a self-evident truth, and ought to need no enforcing. Yet the theologians tell us that in the case of Jesus, while He was begotten of the Father, He was begotten before all worlds, and, as this Article declares, begotten from everlasting, and that He is Himself "the very and eternal God." Why, it is self-contradictory. It is another way of declaring that he was never begotten at all. We prefer the statement of the Creed called "The Apostles' Creed," the one that goes back nearest to the times of the Apostles, to the unprovable assertions of the Article, and the much later Creeds called the Nicene and the Athanasian Creeds. The language is much simpler. "I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost [or Holy Spirit], Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell [Hades, or the grave], The third day He rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." All this we can fully indorse. It agrees with the Bible. You never read there of Jesus being "begotten before all worlds." The remarkable history of his begettal is given in the 1st chapter of Matthew and the 1st chapter of Luke. He was begotten of God of the Virgin Mary about nineteen hundred years ago, born in a miraculous manner through the "power of the Highest," and, His origin being Divine, His birth being of the Holy Spirit, in contradistinction to the birth of every other son and daughter of Adam, He is spoken of as

"THE ONLY BEGOTTEN SON OF GOD"

—"the only begotten of the Father, full of grace and truth" (John i. 14). When we have the full particulars given as to the time and manner of this divine begettal, it seems to us amazing how the theologians have gone so far astray.

This Jesus was sent into the world to be the Saviour of the race, "that the world through Him might be saved." It is argued that, because He is said to be "sent" and "given" of God, He pre-existed with the Father, before His birth as a child. But this style of argument would prove a great deal too much. The prophets were all sent of God. In a figure of speech the Almighty is represented as "rising up early and sending them." They were messengers of heaven, but had not existed in heaven. It is recorded of the Baptist that "there was a man sent from God whose name was John" (John i. 6), but none of our friends conclude that He came directly from the skies. In the parable of the wicked husbandmen, the Almighty, represented as "a certain householder," is said to have sent, at various times, His servants to receive the fruits of the vineyard, and when they received such evil treatment at the hands of the husbandmen, it is said of the householder, "But last of all he sent unto them his son, saying, They will reverence my son." The servants were the prophets through whom God spoke in former times; the son was Jesus, through whom, in "the last days" of the Jewish commonwealth, the Almighty addressed the nation, but neither the servants nor the son were despatched from heaven, although the language of the parable seems to imply that they were sent direct from the presence of God (Matt. xxi. 33-46). But Jesus, being the Father's only begotten Son, occupied a closer, a higher relationship to God than any who had been sent before, and the Father's gift to the world can only be properly appreciated when that relationship, and the love arising out of it, are properly considered. The character of Christ was perfect. There was complete unity of purpose between Him and God. He did always those things that pleased the Father.

NO SIN HAD COME BETWEEN HIM AND HEAVEN.

Never had the blush of shame tinged His cheeks through the knowledge of personal transgression. Never had it been necessary for him to run and hide himself—like the first Adam—from the Almighty. There was union, there was fellowship, there was love of the highest order existing toward each other. To Jesus was commissioned the greatest work that had ever been committed to man—the revelation

of the true God, and of life through Him. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). "In the bosom of the Father"—how it conveys to our minds the idea of the strongest possible affection. "The Father loveth the Son," we read in another place, "and hath given all things into His hand" (John iii. 35). Again we read, "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17). All the Father wished Him to do He did, and when it came to the Cross—the Cross, that cruel death, that malefactor's death—His expression of resignation was "Not my will, but thine, be done." Oh! if we can imagine the Deity suffering pain and anguish, how He must have suffered when Jesus was rejected, when He was treated with contumely and scorn, when He was beaten and spat upon, and mocked and crucified. It was God who was rejected in Christ. And we can only reason from analogy as to what God's love was in giving Him to suffer and to die. When your child suffers, you suffer. What anxious days and nights you have spent when your loved one has been in danger. How your heart has gone out to the sufferer and you have felt that you would fain endure what he is passing through, and perhaps your heart has been riven by the death of some loved one, and the wound has never healed. And think you that God felt not for His beloved Son when, with such anguish and sorrow, He passed through the valley of the shadow of death? Oh! He did, He did! And His love to the world, His love to us, can only be measured and appreciated with these thoughts in our hearts. "God so"—we must emphasize the word "so"—"God so loved the world that He gave His only begotten Son." "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"—true, vast, incomprehensible, marvelous love—"herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 9, 10). Well might the Apostle declare that "God is love"—essentially love, and that they who love not their brethren, they who lack this qualification, are lacking in the most vital point, and fail to have the chief characteristic of our Father in heaven.

Let us now consider *the object* for which this reservoir of love was opened, and for which it flowed out toward the human race. That men "might not perish, but have everlasting life."

WHAT IS IT TO PERISH?

Different answers are given to this question. The Bible answer is simple and easy of comprehension, but again theologians have introduced a meaning altogether foreign to the teaching of Christ and to the whole run of Scripture declarations. They tell us that to perish does not mean to perish in the literal sense, but to exist for ever in misery, and pain, and torment! The whole meaning is taken out of the word, and the meaning placed upon it, or read into it is exactly opposite to that which it conveys! This interpretation is of course the result of believing in the immortality of the soul. Man, they say, has a soul that cannot die, that cannot perish; hence, whenever we read such passages as this we must understand them in quite a different sense to that which naturally suggests itself, and teach that they mean that man "might not exist for ever in misery, but have everlasting happiness!" If this idea of perpetual misery in hell, of *never perishing*, was attached to the word and kindred words wherever they occur in the Bible, some very singular ideas would be the result.

What, then, is it to perish? Just what the word literally means. Most certainly it does not mean to last for ever, but the opposite—to pass away in the ordinary course of nature, or by any calamity that might overtake us, and—apart from the intervention of the Most High—to pass away for ever, without any possibility of regaining life in the future. "To sleep a perpetual sleep, and not wake" (Jer. li. 57). Such would have been the condition of the whole of the race if God had not loved the world and provided a remedy. If you were to take the trouble to look up the places where this word occurs as applied to man, you would find it has the same meaning that we attach to it when we speak of a number of persons perishing at sea, or in a fire, or in a pit explosion, or in any other way that death is caused. It is used continually in this sense, and when it is declared that "the wicked shall perish" we cannot doubt but that the word is to be understood in the most literal

sense. See, for instance, Psalm xxxvii. 20, "*The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.*" When—through disobedience and the rebellion of Korah, Dathan, and Abiram—so many of the Israelites were swallowed up of the earth and consumed by fire from the Lord, "the children of Israel spoke unto Moses, saying, Behold, *we die, we perish, we all perish. Whosoever cometh anything near unto the tabernacle of the Lord shall die: shall we be consumed with dying?*" (Num. xvii. 12, 13). We cannot mistake the meaning of the words "die," "perish," and "be consumed with dying" in that passage. When, on another occasion, they got discouraged because of the difficulties of the way, and murmured against Moses and Aaron, you will remember that God sent fiery serpents among them, and many of the people were bitten by them and died. Then the people repented and confessed to Moses that they had sinned, and he prayed for the people to the Lord, who commanded him to

MAKE A SERPENT OF BRASS,

and put it upon a pole, with the promise attached that "everyone that is bitten, when he looketh upon it, shall live" (Num. xxi. 8). The command was obeyed. The "fiery serpent" was made and erected on a pole where all could see. On every hand were people bitten of the serpents. The poison was rapidly circulating through their veins. A number of them had died. But the command was given to look and live, and those who did so at once felt that a miracle had been wrought, that the effects of the poison had been counteracted, that their health had been restored—their lives saved. Now all this was literal enough. The serpents were real, the bite was fatal, the death was a literal death, and the life continued to them, as the result of their faith and obedience, was the literal life. Now, keeping these facts in mind, see the use that Jesus makes of this incident in the two verses immediately preceding our text to-night: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should *not perish, but have eternal life*" (John iii. 14, 15). If the perishing of which Jesus spoke

was not a literal perishing like that of the Israelites in the wilderness, but meant something altogether different, something infinitely more awful, a never perishing in hell, He could never have referred to this incident as an illustration of what He came to deliver the race from. But we are a perishing race. "Wise men die, likewise the fool and the brutish person perish." Aye, and men who attain to honor and renown abide not, "they are like the beasts that perish" (Ps. xlix. 10, 12). The whole world is thus passing away, "there is none abiding" (1 Chron. xxix. 15). We perish like the summer flowers and the autumn leaves, and wither like the grass of the field. In the Scriptures these and other fleeting things are the things with which man is constantly compared. "My days," wrote the Psalmist, "are like a shadow that declineth; and I am withered like grass. But thou, O Lord,"—

NOTE THE CONTRAST HERE,

—"but thou, O Lord, *shalt endure for ever*; and thy remembrance unto all generations" (Ps. cii. 11, 12). "The voice said, Cry. And He said, What shall I cry?" This is the divine answer. "All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. xl. 6-8). This is part of our cry to-night. We are here to echo this divine teaching. We are members of a perishing world. The shadow of death will by and by cross the path of every one of us. The cemetery is an institution we cannot do without. Everywhere it is a necessity. "The cemeteries of London" alone, I read some time ago, "cover two thousand acres, and the land they occupy represents a capital of £250,000!" Our present life is but a span. We spend our lives like a tale that is told. "Only one person in ten thousand lives to be a centenarian!" In a few brief years at the most all who are assembled here to-night will be sleeping their quiet sleep, will have passed away into "the land of forgetfulness" (Ps. lxxxviii. 10-12).

"A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust
In all his flower and prime."

So, for ages, the world has been passing away: all its lust, all its pride, all its vanity, disappearing generation after generation, in the all-devouring grave.

This perishing condition is the result of sin. The world is at enmity with God. Sin very early entered into the world, and death followed quickly upon its heels, and death passed upon all men. It is universal. There is no means of escape. "What man is he that liveth, and shall not see death? *Shall he deliver his soul from the hand of the grave?*" (Ps. lxxxix. 48). But God has provided a remedy. Looking down from the height of His sanctuary upon the deplorable and dying condition of the race, His design was, and is, to rescue men from sin, and from that universal corruption which results therefrom. The great heart of the infinite God beat with compassion for the human race, and He desires to redeem us from the curse. But His object is not merely to rescue us from death, but from sin, the cause of death. The one result will follow the other. No man will be rescued from the tomb who is not first saved from sin. And

GOD'S PLAN OF SALVATION IS THROUGH CHRIST.

He is "the Lamb of God to take away the sins of the world" (John i. 29). His is "*the only Name* given under heaven whereby we can be saved" (Acts iv. 12). "No man cometh to the Father *except by Him*" (John xiv. 6). "God so loved the world that he gave his only begotten son, *that whosoever believeth on him* might not perish but have eternal life." He came that we "might have life, and that we might have it more abundantly." "I give unto my sheep," He said, "eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 10, 27, 28). Eternal life—what does it mean? A something that is the opposite of perishing. A something that does not naturally belong to our nature, but is bestowed upon us as a gift, for while "the wages of sin is death [that is to perish], the *free gift of God is eternal life* in Christ Jesus our Lord" (Rom. vi. 23). The one expression in the text stands in contrast to the other. "Eternal life" in the one clause is the antithesis of "perish" in the other. There can be no doubt of this. It means the life of the age to

come! Deliverance from the power of the grave for ever! Freedom from the dominion of sin! A “putting on of immortality!” Being “made equal to the angels” so that we can “die no more, being sons of the resurrection!” (Luke xx. 36). Being made like unto Christ, who is “fashioned after the power of an indissoluble life!” (Heb. vii. 16). This is what is meant. This is what is offered you to-night. Who requires it? Every one of us. Who desires it? Can we give the same answer? Who will respond to God’s infinite love and compassion? You must believe on His Son. And belief here means hearty acceptance of Him and His teaching—both moral and doctrinal. It does not mean that you must know and understand *all* He taught before you can stand in an acceptable attitude toward Him. We commence as babes; our knowledge has to increase and expand; we have to “grow in the grace and in the *knowledge* of our Lord and Saviour Jesus Christ” (2 Pet. iii. 18). But it means that you must have *more than a mere intellectual knowledge of him*. Belief, in the abstract, is nothing without the renewed life. We are justified by faith, it is true, but it must be a faith that works by love. We are justified by works also, and “faith without works is dead, being alone” (James ii. 17). “*That* faith cannot save anyone” (James ii. 14). “Without faith it is impossible to please God” (Heb. xi. 6). It is equally impossible to please Him without an endeavor being made to live in righteousness before Him day by day. “If any man is in Christ,” in the true and real sense, “he is a new creature, old things have passed away and all things have become new.” And to those who thus believe in Christ, the Son of the Living God, and are baptized into his all-saving Name “for the remission of sins” (Acts ii. 38) is the promise that they shall not perish for ever, but have eternal life.

Perhaps someone present may say, “Why introduce the question of baptism in the matter? I do not regard that as necessary. There is

NO MENTION MADE OF BAPTISM

in the passage you have been expounding, and I am quite content to take it as it is. Salvation is by faith—not by works; by believing and trusting—not by submitting to any

ordinance of this kind." Well, now, it is quite true that the word baptism does not occur in the 16th verse of the 3d chapter of John's Gospel, but it may be embraced in it, notwithstanding. Can you believe in a person in the true sense if you do not follow his example and believe in his teaching? Can a man truthfully declare himself to be a believer in Darwin if he rejects a large portion of what he taught? To believe in Jesus—in the real scriptural sense—is not merely to assent to the fact of His existence, and to many of the incidents recorded of Him, but to realize who He was, the glory of His work, the loftiness of His mission, His relationship to the Father, and His relationship to Abraham and David; to understand, in some degree, the work He came to accomplish, to recognize Him as the long promised Messiah whose yet future work is to establish the kingdom of God upon this earth when He shall appear again to raise the dead and beautify all the meek of the earth with salvation, and reign till He hath put all enemies under His feet, and filled the earth with the glory of the everlasting God. It is to accept His teaching, and cheerfully obey His every command, and follow Him wherever He has bid us go. We must accept His teaching as a whole. Some people fix upon those passages which insist upon faith as a necessity of salvation, and speak contemptuously of works, and think you do not understand God's "grace" if you hint at "working out your own salvation with fear and trembling," as we are bidden to do (Phil. ii. 12). And, again, there are those who go to the other extreme, who fix upon certain passages which exalt works, which speak of the necessity of *doing* the will of God; and these insist that faith is of little or no avail, and that it matters hardly at all what you believe about Jesus, so that you perform those works of mercy and love which we know will have His approval at last. Taking the Bible as a whole, we find that faith and works are necessary. Faith as the basis, and works as the evidence that that faith exists.

If, then, we indeed believe in Jesus in the comprehensive sense—so briefly indicated—we shall believe in the necessity of being baptized, for He commanded it, and not only so, but Himself submitted to the ordinance—holy and pure though He was, and free from all personal transgression—answering the objection of John with the words: "Thus

[in this manner] it becometh us to fulfill all righteousness" (Matt. iii. 15). Surely, if it was necessary for Jesus—the Son of God—to fulfill all righteousness in that manner, it is very presumptuous for us to declare that it is quite unnecessary for us to follow His example, especially after that example was followed by His plain command, and the commands and example of those Apostles who were His associates, and who were inspired by the Spirit of God.

The duty of baptism is very plainly enforced in the New Testament upon all believers of the truth, and upon those only, for no one else was ever called upon in Apostolic days to submit to this symbolic and expressive ordinance. Rightly understood,

BAPTISM IS AN EXPRESSION OF FAITH

on our part in the Lord Jesus Christ, as the Giver of that eternal life with which our text has to do. He is "the Resurrection and the Life"—*i. e.*, the author of it, to all his true people. Their "life is hid with Christ in God" (Col. iii. 3), and this act, this going down into the water, and, in a figure, being buried, and rising again from the dead—what does it mean? Only those who understand the way of life can tell. It is highly significant of their faith. The "orthodox" Churches have abandoned the scriptural mode of baptism because they have abandoned the truth which it represents. Even the Baptists fail to appreciate the truth inculcated, for the same reason. It symbolizes the hope of the true believer in the resurrection of the dead, as the means of obtaining immortality, through Jesus Christ. He recognizes his own mortality, that he has no life in himself, no inherent deathlessness, and that everlasting life can only be had through Him who brought it to light by the Gospel (2 Tim. i. 10). He recognizes his own sinfulness and that death has passed upon him, and that he can only be pardoned and delivered therefrom by "the Lamb of God who taketh away the sins of the world," and believing in Him, and His great sacrifice for sin, he is—like Paul and the converts at Jerusalem—"baptized in the name of Jesus for the remission of sins" (Acts ii. 38, 41; ix. 18; xxii. 16). It is the outward and visible sign of union with Christ. It is the scriptural manner of identifying ourselves with Him

who died that we might live. It is the placing of our hands, as it were, upon the head of the atoning victim, and associating ourselves with his death. It is the prescribed manner for the believer to ally himself to Jesus and take upon himself His blessed and exalted name, and so unite himself with the name of the Lord. "Are ye so ignorant," asks Paul in his letter to the Romans, "that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life. *For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection*" (Rom. vi. 3-5). But what if we are not? What if we refuse to be thus united to Him? Will it make no difference? Shall we—all the same—rise to the glorious life prefigured in this manner? Who dare say we shall?

Baptism is thus a representation of death, burial, and resurrection—the burial of one who is convinced that by sin came death, and that by the righteousness of Christ came the resurrection of the dead and eternal life. In a figurative manner the believer is buried and rises again from the dead; he "puts off the old man and puts on the new," rising to a new life of righteousness and union with God and Christ which is the preliminary to that future resurrection from the dead when sin and death "shall have no more dominion over him." This is the significance of baptism. This is plain New Testament teaching upon the matter which none can refute. This is what all believers of the truth submitted to in Apostolic times. "Buried with Him in baptism, wherein" they "were also raised with Him through faith in the working of God, who raised Him from the dead" (Col. ii. 12). So Paul, in his epistle to the Galatians, connects faith and baptism. "For," says he, "ye are all sons of God, through faith, *in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.* . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. iii. 26, 29). "Heirs of God, and joint-heirs with Christ" of all the glory to be revealed, and of that unfading life which will be theirs who "shall inherit the land, and dwell therein for ever" (Ps. xxxvii. 29).

And now, having answered this objection, and pointed

out the duty and necessity of baptism to which every true-hearted man and woman who believes the truth will be ready to submit, there is one word more in the passage to which we will draw your attention and then conclude.

“WHOSOEVER.”

There is no restriction. The grace of God is free for all who hear it proclaimed. There is no limitation. “Whosoever will, may come and partake of the water of life freely”—*freely*. “Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price!” (Isa. lv. 1). What can be freer? What can be more gracious? What invitation can be more pressing and hearty? Why not come, then, and accept the love and the life of God offered through Christ? The feast is provided, the robe of admittance is prepared, the seat is ready, the invitation has reached you. Come! Oh! if there were hard conditions laid down, if there was a price to pay, the majority might well repine and complain, and feel how hopeless the invitation was, as far as they were concerned. If a great supper was being prepared in some nobleman’s mansion, and a host of poor famished creatures were outside with no chance of getting in—how they would long to enter! If they saw the tempting viands carried in before their eyes, and knew that only those who kept driving up in their carriages were to partake of the good things they saw—how they would desire with them to share the feast! If the policemen ordered them to move on—how murmuringly they would depart to their empty and comfortless homes. God’s feast is not like that. The invitation is for you, for me, for all. If—to give a further illustration—a great feast was provided in the East End of London for the poor, but only a limited number could be accommodated, many eager ones and deserving ones might be disappointed. If there was a vast crowd round the doors, and those who prepared the feast came outside and selected sufficient from the crowd to fill the hall, or if those who could first crush in were admitted, and all others sent empty away, what disappointment there would be! God’s feast is not like that. You may exclude yourselves by not complying with His

conditions, but you may be included in the list of guests if you will. It rests with yourselves. Salvation is a great gift; do not trifle with it. Endless life is a precious boon; do not reject it. Your opportunities are gradually passing away, and soon you will have passed away too, but these words are spoken to you, and the love of God in the gift of His Son has been made known to you to-night, so that whosoever among you believeth on Him might not perish, might not pass away into perpetual oblivion, but might have everlasting and glorious life.

LIFE—WHAT IS IT?

BY BENJAMIN WILSON.

“For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.”—James iv. 11.

THERE has been much said and written about life which is mere theory or opinion, and not built on facts. This is, of course, of little value. As human beings we know that we live, and that we are in the midst of life. We also know that there are various kinds of life—vegetable life, insect life, and human life. The life of each one had a beginning. All are of the earth and composed of inert matter. It is inert or non-living until some outside force acts upon it. It has no inherent life. Each plant, insect, or animal may be finely organized, showing infinite skill and power in its formation, and yet be devoid of life. The power that made each form organized it with reference to life, and for the propagation or continuance of its species. The source of life to all living things is the Great Self-Existent. “He giveth to all life, and breath, and all things;” “in Him we live and move and have our being” (Acts xvii. 25, 28).

Man has been constituted lord of this earth and all things upon it. His organism places him far above all other forms of life which surround him. He possesses not only animal life, but intellectual endowments, moral sentiments, and spiritual capabilities. Man’s exalted position as lord of creation, and his great intellectual powers, have puffed him up, so that he has become vain in his imaginations. He thinks that he is a demigod—a part of the divine essence—

and as divinity cannot die, therefore the life which he now has, which has been given him by Deity, he presumes will somehow be continued after the death of the body. This vain conceit is thus expressed by the poet—

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

The soul or life, though given by Deity, is not necessarily immortal. Man may manifest intellectual powers which may appear godlike in their character, but they do not confer endless life. When Adam was created he was a perfect being, but he was not immortal. He was placed in such circumstances, however, that he could perpetuate his existence indefinitely by having access to the tree of life. But being placed under law by his Creator, he transgressed, and the sentence of death was incurred. He was driven out of paradise, where the life-giving tree was planted, and consequently, when sin was finished it brought forth death (James i. 16). “ The wages of sin is death ” (Rom. vi. 33). The sentence the Creator pronounced upon Adam was—“ dust thou art, and unto dust shalt thou return.” This was a dissolution of his entire organism. Solomon, when speaking of the end of man, says, “ Then shall the dust return to the earth as it was, and the spirit [breath] to God who gave it ” (Eccl. xii. 7; Gen. ii. 7; iii. 19).

Adam, being cut off from the tree of life, in course of time died, and returned to the ground from which he was taken. His posterity were born in his likeness, and possessed his nature. He was mortal, and consequently he could only give them a nature subject to death. “ In Adam all die.” The high moral and mental endowments of mankind, though infinitely above what are possessed by the animal creation, yet do not prevent death or give immortal life. In this respect man has no superiority over the beast; “ as the one dieth, so dieth the other; yea, they have all one breath . . . all go unto one place; all turn to dust again ” (Eccl. iii. 19. 28). Since, then, man is mortal, he cannot live for ever while under the law of sin and death. If he should ever attain an immortal existence it must come from some outside source. The question asked by Job—“ If a man

die, shall he live again?"—is very important, and comes with great force to everyone. The present life is transient, only a shadow—a vapor which appeareth for a short time—and at best is very unsatisfactory. Apparently, death ends all. Nature, science, philosophy, and everyday experience do not solve the problem. Revelation alone can do it. The Bible reveals the future. (It tells us that God, our Creator, in His infinite mercy and goodness, has made it possible for mortal man to *obtain immortality*.) "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him *might not perish*, but have everlasting life" (John iii. 16). This future life is given only through the Son of God." "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23). Death comes to us through Adam—eternal life only through Christ.

It is revealed in the Bible that God has chosen and appointed His Son Jesus to become the head of a new race of immortal beings, to be evolved from the Adamic mortal race. Hence he is called "the second Adam—the Lord from heaven." The germs of this new life come from incorruptible seed sown into good and honest hearts—called "the word of the kingdom," "the word of God, which liveth and abideth for ever" and "which by the Gospel is preached unto you" (Matt. viii. 19; 1 Pet. i. 23-25). "The word of the truth of the Gospel" is the seed by which this new race is begotten. Paul said to the Christians at Corinth, "In Christ Jesus I have begotten you through the Gospel." The Apostle was the chosen instrument to sow this seed, or the knowledge of the Gospel, among the Gentiles. He made known to them the "unsearchable riches of Christ," which were contained in the Gospel. He was not ashamed to preach "Christ and Him crucified," or "the kingdom of God," and to teach those things which concern the Lord Jesus Christ. This Gospel has a spiritual force in it and quickens men who are dead in trespasses and sins, when it is received and cherished. It reforms men, and makes them into new creatures in Christ Jesus. They live a new life—"old things are passed away, and behold, all things are become new." Individuals thus begotten are children of God; "and if children, then heirs of God, and joint-heirs with Christ." The Apostle Paul wrote to the church in

Galatia,—“Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.” Natural or fleshly men become children of God according to the spiritual law of regeneration.

First: Belief of the Gospel concerning “the kingdom of God, and the things concerning the name of Jesus Christ.”

Second: Repentance toward God, thinking with God, or ceasing to do evil, and learning to do well.

Third: Immersion in water into Christ, for the remission of sins, or being born of water. (See Acts xxviii. 31; viii. 12; xxvi. 20; iii. 19; ii. 38; Luke xxiv. 47; John iii. 5.)

Fourth: Then a patient continuance in well-doing, seeking for glory, honor, and incorruptibility will secure eternal life and the kingdom of God, by a resurrection from the dead (Rom. ii. 7; 2 Pet. i. 5-11). This process of evolution—taking a fleshly son of Adam and transforming him into a son of God—is revealed only in the Bible. The plan has been “made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and incorruptibility to light through the Gospel” (2 Tim. i. 10).

This is the only true philosophy of a future life. The theologians and philosophers of the present day believe and teach with Socrates the dual nature of man and the immortality of the soul. The Bible teaches the mortality of man and that immortality is given conditionally. Jesus is the bread of life. Bread is eaten in order to sustain life; so Jesus must be apprehended by faith to be the Son of God, the Saviour of the world. “This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent” (John xvii. 3). “God sent not His Son into the world to condemn the world, but that the world through Him might be saved” or have life (John iii. 17). Jesus said to the Jews, “Ye will not come unto me that ye might have life” (John v. 40). Again He says, “Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life” (John v. 24). “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him” (John iii. 36). This eternal life is future, though spoken of as present. It is a matter

of promise, and therefore of hope. Jesus promises it to all His sheep (John x. 27, 28). And He says that it is the Father's will that all who believe on Him may have everlasting life; and therefore He promises *to raise them up at the last day* (John vi. 40). Thus we see that, in order to possess eternal life, this corruptible body shall put on incorruption, and this mortal shall put on immortality, by a resurrection or an equivalent change. Jesus claimed resurrection power, and He proved it at the grave of Lazarus. He said on that occasion, "I am the resurrection and the life." And since then He has said, "I am He that liveth and was dead; and behold, I am alive for evermore; and have the keys of hades and death" (Rev. i. 18).

THE JOURNEY OF LIFE.

Aside from the covenant
 God has made, man is but
 A flower that blooms to fade.
 Life is a journey from the womb,
 Thro' various perils, to the tomb,
 With trifles pleas'd, in harmless play,
 We pass our morning hours away;
 Of science next, th' ascent sublime,
 With painful steps we strive to climb;
 A guide, preceding, points the way,
 Whom with reluctance we obey.
 Now Pleasure tempts, with treach'rous smiles
 Her dupes unpractic'd in her wiles;
 Where'er we turn our wond'ring eyes,
 A thousand beauteous prospects rise;
 The fields, adorn'd with flow'rs, look gay,
 And smooth and pleasant seems our way;
 The joyous birds, in ev'ry grove,
 Tune their melodious throats of love:
 A cheerful smile all Nature wears,
 And in her fairest robes appears.
 But ah! not long these pleasures last,
 Half of our journey is soon past;
 Beneath the sun's meridian heat,
 Fatigued we fairly toil and sweat;
 Thro' mazy ways, and gulfs profound
 We pass, with dangers compass'd round;
 On slipp'ry paths uncertain tread,
 And adverse storms our course impede.
 Now rising mists obscure our way,
 And, erring, we at random stray.

Anon, on schemes of wealth intent,
We climb ambition's steep ascent;
Above our fellow-trav'lers rise,
And view them with disdainful eyes;
Approaching near our journey's end,
Beneath a weight of cares we bend;
With tott'ring steps creep slowly on,
Our former strength and vigor gone.
No longer warb'ling birds delight
The ear, or verdant plains, the sight.
Groves please no more, unheeded now
Thro' flow'ry vales the rivers flow.
Of life, the tiresome journey past,
We drop into the tomb at last :
Great inn where all our sorrows cease,
And kings with peasants rest in peace.

WHY PROUD ?

Oh, why should the spirit of mortal be proud ?
Like a swift, fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall molder to dust and together shall lie.

The infant the mother attended and loved;
The mother that infant's affection who proved,
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The hand of the king that the scepter hath borne;
The brow of the priest that the miter hath worn;
The eyes of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think,
 From the death we are shrinking our fathers would shrink;
 To the life we are clinging our fathers would cling;
 But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold;
 They scorned, but the heart of the haughty is cold;
 They grieved, but no wail from their slumber will come;
 They joyed, but the tongue of their gladness is dumb,

They died, aye, they died; we things that are now,
 That walk on the turf that lies over their brow,
 And make in their dwellings a transient abode,
 Meet the things that they met on the pilgrimage road.

Yea! hope and despondency, pleasure and pain,
 We mingle together in sunshine and rain,
 And the smile and the tear, the song and the dirge,
 Shall follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
 From the blossom of health to the paleness of death;
 From the gilded saloon to the bier and the shroud;
 Oh! why should the spirit of mortal be proud?

“ Our life as a dream,
 Our time as a stream,
 Glides swiftly away;
 And the fugitive moment
 Refuses to stay.

“ O that each in the day
 Of His coming may say:
 I have fought my way through;
 I have finished the work
 Thou gav'st me to do.”

THE NAME OF JESUS.

BY THE LATE BENJAMIN WILSON.

PHIL. II. 6-11.

A NAME is a word which indicates or points out the person or thing named. The name or word Jesus occurs over six hundred times in the New Testament, and represents a person who has had already, and will have in the future, more influence upon the affairs of the world than any man

who ever lived. The destinies of individuals and of nations are closely connected with this name—Jesus. Peter told the rulers of the Jews that if they wished to know by what means the infirm man had been cured—“By the NAME of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is no other NAME under heaven given among men whereby we must be saved” (Acts iv. 10-12). This NAME is to be believed. “He [Jesus] came to His own, but His own received Him not. But as many as received Him, to them gave He power [right] to become children of God, even to them that BELIEVE ON HIS NAME” (John i. 11, 12). “He who believes on Him is not condemned [or judged], but he who believes not is judged already, because he has not believed on the NAME of the only begotten Son of God” (John iii. 18). John recorded the miracles of Jesus that we might believe that “He is the Christ, the Son of God; and that BELIEVING we might have LIFE through his NAME” (John xx. 31).

The Apostles were sent out by Jesus to preach the Gospel, and to offer forgiveness of sins to both Jew and Gentile, on belief, repentance, and immersion into his NAME (Luke xxiv. 47; Acts ii. 38; viii. 12; x. 47, 48; xix. 5). Those who thus put on the NAME of the Lord Jesus in baptism are called upon to walk worthy of that name (1 Thess. ii. 12; Eph. iv. 1; 2 Tim. ii. 19); and not to deny, but confess it before men (2 Tim. ii. 12; Rom. x. 9, 13; Luke xii. 8, 9; Rev. iii. 5).

Jesus has by inheritance obtained a more excellent name than the angels, even that of SON, as we read: “Thou art MY SON; this day have I begotten thee” (Ps. ii. 7); and again, “I will be to Him a FATHER, and He shall be to me a SON” (2 Sam. vii. 14). This was according to the covenant which Jehovah made with David, that He would adopt one of his posterity as His Son, and make him heir to his throne and kingdom forever. “He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth” (Ps. lxxxix. 26, 27). Jesus became Jehovah’s FIRSTBORN SON “when He raised Him from the dead, and set

Him at His own right hand in the heavens, far above every government and authority and power and lordship, and every NAME being NAMED, not only in this but also in the future age" (Eph. i. 20, 21). And it is because "He became obedient unto death, even the death of the cross, that God highly exalted Him, and gave Him THE NAME which is above every name, so that at the name of Jesus every knee should bow, of those in heaven, and those on earth, and those beneath, and every tongue confess that Jesus Christ is Lord, for the glory of God the Father" (Phil. ii. 8-11).

Though Jesus is highly exalted even now at the right hand of the throne of the majesty in the heavens, and waiting till His enemies be made His footstool, it will be at His return from the heavens to the earth, when He takes to Himself His great power and reigns, that His supreme dignity will be manifested. The Name written on his vesture and thigh is "King of Kings and Lord of lords" (Rev. xix. 16). The prophet says, "His NAME shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with judgment and righteousness from henceforth even for ever. The zeal of the Lord of Hosts shall perform this" (Isa. ix. 6, 7). Jehovah through Jeremiah says, "Behold, the days come that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His Name whereby He shall be called, The Lord Our Righteousness" (Jer. xxiii. 5, 6; xxxiii. 16). This man whose name is the Branch is typified by Joshua the son of Josedech the high priest, mentioned in Zech. vi. 11-13. The crowns placed on the head of the high priest signified royalty, and may represent the many diadems which John saw on the head of the conquering Hero, who rode the white horse. (See Rev. xix. 12.) This MAN, called the Branch, will be the antitype of Solomon. "Even he shall build the temple of the Lord; and he shall be a PRIEST upon his throne." "A rod [David] shall come forth out of the stem of Jesse, and a Branch [Jesus] shall grow out of his roots;" "and in that day there shall be a root of Jesse, which shall stand for an en-

sign of the people; to it shall the Gentiles seek, and his resting-place shall be glorious." Jesus is "the Root of David," and declares himself to be "the Root and Offspring of David" (Isa. xi. 1, 10; Rom. xv. 12; Rev. v. 5; xxii. 16). And of the covenant concerning this "Offspring of David," Jehovah says, "Once have I sworn by my holiness that I will not lie unto David; his Seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in the sky" (Ps. lxxxix. 34-37). Jesus was born of "the seed of David according to the flesh" (Rom. i. 3; Gal. iv. 4; 2 Tim. ii. 8; Acts ii. 30; xiii. 23, 32-37; Ps. cxxxii. 11), but was marked out as a SON OF GOD in power, according to a spirit of holiness, by a resurrection out of the dead (Rom. i. 4). By resurrection he obtained endless life—immortality in an incorruptible body. "He asked LIFE of thee; thou gavest it Him, even length of days for ever and ever" (Ps. xxi. 4). This endless life was necessary in order for him to occupy the throne forever. Hence the Psalmist says: "His Name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed" (Ps. lxxii. 17).

Though Jesus was once "A MAN of sorrows, and acquainted with grief," despised, oppressed, afflicted, and cut off out of the land of the living as one unworthy of life, yet he was God's Holy and Chosen One. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). When the Lord chose David for king, it was on this principle. So also when He chose Jesus for His Anointed One, He had respect for His character. "This is my beloved Son, in whom I am well pleased." And again, He said of Him, "Thou lovest righteousness, and hatest wickedness; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 7; Heb. i. 9). This is "the man of His right hand, the Son of Man whom He has made strong for Himself" (Ps. lxxx. 17). This is "the king who shall reign in righteousness, and whose princes shall rule in judgment" (Isa xxxii. 1). "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 faithfulness the girdle of His reins" (Isa. xi. 3-5). Isaiah says, or predicts, in another place, and no doubt it refers to the same throne and righteous king—"And a throne shall be established in mercy, and one shall sit thereon in truth, in the tent of David; judging and seeking judgment, and swift to do righteousness" (Isa. xvii. 5). Oh, what a glorious reign that will be, when the King and all His officials will be righteous and do justice to everyone! Sin will be restrained, wickedness and iniquity come to an end, oppression be no more, wars cease to the ends of the earth, and peace and prosperity prevail and abound! Soon may the time come!

When God's kingdom shall come, and Jesus be the Governor among the nations, His Name will be remembered in all generations; "therefore will the people praise thee for ever and ever" (Ps. xiv. 17). He will be the salvation of God unto the end of the earth. "And from the rising of the sun unto the going down of the same, my Name shall be great among the nations; and in every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the nations, saith the Lord of hosts" (Mal. i. 11). "O let the nations be glad and sing for joy! for thou shalt judge the people righteously, and govern the nations upon earth" (Ps. lxxvii. 4). Amen and Amen.

IMMORTALITY ONLY IN CHRIST.

BY EDMUND MICKLEWOOD.

"Then said Jesus unto the twelve, Will ye also go away?"

"Then Simon Peter answered Him, Lord to whom shall we go? thou hast the words of eternal life."—John vi. 67, 68.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith."—Sixth Article of the Church of England.

I. Man, as a sinner, cannot lay claim to immortality. "In the day that thou eatest thereof," said God to Adam, "thou

shalt surely die"—not the inferior part of his nature only, but his entire self—" *thou shalt surely die.*" After the fall we read that "lest *they shall take and eat, and live forever,*" the flaming sword which turned every way kept the way of the tree of life. Only those in Christ have now the right to this tree (Rev. ii. 7; xxii. 14).

2. Not a single text of Scripture can be produced, either from the Old or the New Testament, which even appears to favor the idea of man being in himself immortal; therefore is the doctrine entirely of human origin. Such phrases as—"the immortal soul of man," "man's never-dying soul," etc., are nowhere to be found in Scripture. "*Thou shalt not surely die,*" was Satan's great lie.

3. This notion of the soul being in itself essentially immortal had its origin, no doubt, in the pride of the human heart. It was first taught by some of the ancient heathen philosophers, and from this corrupt source it found its way, at an early period, into the Christian church, and in course of time came to be considered as part of the "orthodox creed." Not sufficiently heeding the apostolic injunction, "earnestly contend for the faith which was once delivered," too many listened to "the enticing words of man's wisdom," and thus fell an easy prey to "philosophy and vain deceit" (Col. ii. 8; 1 Tim. vi. 20).

4. "God only hath life in Himself" ("Who only hath immortality.") And believers, by virtue of their union with the Son, have eternal life dwelling in them. "Because I live, ye shall live also." The human soul cannot, therefore, be essentially immortal. This can be predicated only of Him who is "the King eternal, immortal, invisible" (1 Tim. i. 17; Deut. xxxii. 40; Rev. i. 18).

5. "All the world having become guilty before God," and lying under the sentence of DEATH, man's great want is LIFE! LIFE! For this Christ came. He gives Himself "for the life of the world." "I am come that they might have life," hence the prominence given in Scripture to this, the main object of our Lord's advent. He is spoken of as our Life—the Life—the Word of Life—the Prince of Life—the Lord of Life—the Giver of Life—the Bread of Life—the Water of Life—the Way of Life—the Resurrection and the Life. He gives the Promise of Life—Justification of Life—Newness of Life—the Spirit of Life—the Grace of Life—

the Light of Life—the Crown of Life—right to eat of the Tree of Life, and to drink of the River of the Water of Life—and writes our names in the Book of Life. All Scripture testifies that immortal Life is the gift of God, through Christ—that it is not in the sinner, but in the Saviour.

6. The teaching of Scripture is NOT that “All flesh, *i. e.*, all men, as born of the flesh, and in their natural state, are immortal, incorruptible, and will abide for ever; but, on the contrary, that all flesh is as grass, and all the glory of man as the flower of grass. “The grass withereth, and the flower thereof falleth away” (1 Pet. i. 24). Such are described in the preceding verse as “born of *corruptible* seed,” which tends only to natural life. “But the Word of the Lord endureth for ever. And this is the Word which, by the Gospel, is preached unto you” (v. 25). It is those only who have received this Gospel, and who have the immortal, incorruptible seed abiding in them, who shall endure forever. These have had a new and spiritual life imparted to them, “being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever” (v. 23). He ONLY, “that doeth the will of God abideth for ever.”

7. The notion that the soul is in its nature indestructible is directly contradicted by such passages as the following: “Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell” (Matt. x. 28; Jas. iv. 12). That which has a beginning may have an end. He who can create can no less easily destroy. He who kindles within us the flame of life can surely extinguish it by the exercise of His great power.

8. Scripture everywhere declares that “the soul that sinneth it shall die;” and, that “to convert a sinner from the error of his way” is to “save a soul from death.” (And the term “death,” in all the various languages spoken amongst men, never means life in misery; but, in every case, the loss of life. God speaks to men in the language of men—death He calls death (Ezek. xxxiii. 11).

9. The death of the wicked is spoken of as their “*end*”—their “*perishing*”—their being “*destroyed as natural brute beasts*”—their being “*burnt up, as chaff*”—“*cut off*”—“*blotted out of the book of life*”—all conveying the idea

of the final termination of existence. But, though God's awful justice will be fully displayed in the doom of the ungodly, in their many or their few stripes, an *immortality of suffering* is nowhere taught in Scripture.

10. In the giving of the law at Sinai, not a solitary hint is there of endless pain as the consequence of disobedience. "He shall die the death"—"be destroyed"—"cut off"—"shall perish;" these are God's awful threatenings against the transgressor; and we may be fully assured that God, the righteous Judge, will not inflict a punishment *infinitely* more severe than that which He Himself has threatened.

11. Christ teaches us that the soul may be LOST as completely as any portion of our property. "Whosoever will save his life shall lose it." A man may gain the whole world and lose his own soul* (Matt. xvi. 25); lose *himself*, or be a castaway (Luke ix. 25; John xii. 25).

12. Such expressions as "endless bliss or woe," "everlasting happiness or misery," and others of like import, *never once occur in Scripture*. The future state of the righteous and the wicked is almost in every case described by the words *life* and *death*. "The wages of sin is death; but the gift of God is eternal life." Sometimes the threatened doom of the wicked is expressed by the general term punishment: "These shall go away into everlasting *punishment*; but the righteous into *life* eternal." The antithesis of life is death. As life is the portion of the one, so death is the portion of the other. "They shall be *punished with everlasting destruction*" (2 Thess. i. 9). The same is said of the punishment of the false prophet. (See 2 Pet. ii. 12.)

13. At the resurrection of the unjust, when every man shall receive the due reward of his deeds, some will be beaten with "many," others with "few" stripes (Luke xii). We cannot conceive of God speaking of an immortality of suffering as "few" stripes! Never-ending ages of torment as "few" stripes! It is sometimes said that "sin, being an infinite evil, must receive an infinite punishment;" but this is mere human reasoning, and is inconsistent with the universally admitted fact that there will be *degrees* of punishment, since the infinite admits not of degrees.

14. David was fully persuaded of the immortality of the righteous—(Ps. xxi. 4; xxii. 26; xxiii. 5; xxxviii. 28; lxi.

* The "soul" and "life" are the same Greek word.

7;)—while, with regard to the wicked, no less assured was he that “they shall not be”; “they shall perish”; “into smoke shall they consume away” (Ps. xxxvii. 20; Job xx. 7).

15. The notion of every soul possessing in itself immortal life could have formed no part of the faith of the Jews in our Lord’s day. Such questions as, “What shall I do to inherit eternal life?” were frequently asked of Him; and no one at that time appears to have conceived the idea that all, whatever their characters, had eternal life dwelling in them. Our Lord, so far from teaching such a doctrine, taught the direct opposite. “Entering into life” referred only to those who were saved. Of the wicked, Christ said “they shall not see life.”

16. “The Book of Life,” or, “the Lamb’s Book of Life,” contains the names of those *only* who have been redeemed by the blood of the Lamb: “they shall be had in everlasting remembrance.” But the lost have no book of life; their names are said to be “blotted out of the book of the living.” In reference to them God says, “I will destroy them, and blot out their names;” just as the believer’s sins are said to be blotted out, so that they cannot be found any more, though they should be sought for. This book is alluded to fourteen times, and is never called by any other name than “the Book of *Life*,” clearly because the saved only have life. The wicked shall *perish*; their very names be blotted out.

17. Jesus is said to save from “wrath,” to save us from “sins,” to save “men’s lives,” to save from “death,” but never from an immortal life of misery—involving a doctrine alike dishonoring to God, and injurious to the souls of men. “I am come that they might have life;” that they “should not perish [or *die*]; but have everlasting *life*.” “He died for us, that we might live together with him.” As the Second Adam, “He suffered, the just for the unjust,” took our place, and *bore the punishment due to our sins, namely death*.

18. The Apostle Paul in no one of his fourteen Epistles ever once hints at such a doctrine as the immortality of the wicked. In that to the Romans, upward of twenty times he mentions *death* as the punishment of sin, and thirteen times *life and immortality* as the gift of God through Christ.

In John's first Epistle, *life* by Christ and *death* by sin are mentioned seventeen times.

19. Immortality is conferred only on those who *seek it in God's own way*: hence we read of those who "seek for glory, honor, and immortality" (Rom. ii. 7). As "glory and honor" are said to be sought for, so also is "immortality;" and, therefore, *will not be possessed by those who seek it not*. The same truth is taught in other Scriptures. (See Ps. xxi. 4; Rom. viii. 13; Gal. vi. 8.)

20. It is only of those who die "in Christ" it is written, "This corruptible shall put on incorruption, and this mortal shall put on immortality." Not immortality, but death, will be the portion of those out of Christ.

21. "He that eateth of this bread," said Jesus, speaking of Himself, "shall live for ever." Will everyone live for ever, whether a partaker of Christ or not? Again we read "He that doeth the will of God abideth for ever." Will everyone "abide for ever," the despisers as well as the doers of the will of God? Again Christ says, "Whosoever liveth and believeth in me shall never die." Is this true of believers and unbelievers *alike*? (Acts xvii. 11; Jude 2; Prov. xxx. 5, 6).

22. Scripture tells us that "the SON of GOD was manifested that He might destroy the works of the devil," "bruise his head," and "through death, destroy him that had the power of death, that is the devil" (Heb. ii. 14; Mark i. 24; Luke iv. 34). But how directly opposite is this view of the complete triumph of Christ over *all* evil, to that which represents myriads of intelligent beings *living* FOR EVER in a state of rebellion and misery, under the eternal government of Satan! This cannot be; for Jesus, the rightful Lord, "must reign, till He hath put ALL enemies under his feet;" such are the words of infallible truth.

23. Immortality is the grand promise under the Gospel. "This is the promise that He hath promised us, even eternal life." "This is the record that God hath given to us, eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There is, perhaps, no truth more clearly written on the pages of inspiration

than this, that the source of immortality is not in the creature, but in the Creator—not in the sinner, but in the Saviour; and that, while the just “wages of sin is death, the gift of God is eternal life,” and that only “through Jesus Christ our Lord!”

DEATH AND DYING.

I AM sure the dreadful stigma applied to the Scriptures as the Word of God, and to the character of God Himself, cannot be too thoroughly exposed. It is not an ordinary error, or small in importance. As there is no possibility of fully comprehending and describing the truth of that Divine love by which we are redeemed and saved, so there is no possibility of comprehending and describing fully the blasphemy of that Satanic falsehood which imputes to the God and Father of all the act of consigning to endless, unmitigated, irremediable woe, the great majority of the human family. It turns upside down, and directly contradicts, the intent and meaning of that act of grace which drove out the sinners from Eden, lest, having become subject to pain, and sorrow, and shame, they should put forth their hand and take also of the tree of life, eat, and live for ever in that terrible condition. Our friends seem not to think and observe that endless life to the sinner, from the moment that sin entered, became an impossibility, except through faith in Jesus, whom that tree of life typically represented. Endless life in sin and sorrow was directly and distinctly prevented. It was prevented in their removal from the place of the tree of life, and in barring on every side access to that tree. What is that but the final casting out, and driving away of the wicked from the presence of Jesus, and the guarding of those entrance gates to the New Jerusalem where the tree of life luxuriates for ever, so that none, except those who are previously prepared, can enter or abide in the glory, and eat of the life-sustaining fruit. Besides which, another figure used by the Lord, indicative of the helpless and lost condition of such as are cast out, is that of an unbridged and impassable gulf; a gulf that is equally and alike impassable by both those who are rejected

and those who are saved, for all the purposes of communication. The lost can neither obtain access to the tree nor have the fruit sent to them; neither in that fire of Gehenna is there any relief; from thence there is no deliverance; the fire is unquenchable; *utter destruction by death is inevitable.*

Endless torment requires the possession of endless life in order to the conscious endurance of such torment. The Scriptures never call the torment of the wicked "death." Death is the end of the process of dying, as it is written, "dying thou shalt die;" but that which, or he who, *never dies*, cannot in truth be said to be *dying*. "The death that never dies" is self-contradictory. The dying sufferer who never really dies (if it be possible to conceive such a state) lives for ever; and wheresoever or whatsoever his suffering, he is not even dying. They are distinct states, the one preceding the other; death inevitably following and consummating the state and process of dying, when no remedy avails to save and keep alive.

"A never-dying soul to save,
And fit it for the sky,"

may be poetic: but it is utterly and doubly false. It is a couplet containing the doctrine of natural immortality and the reward of heaven at the moment of death; and it has the further defect of hiding, if it does not ignore, the resurrection, as the means to which hope is directed for full deliverance from death. An unsaved, never-dying soul is an ever-dying soul that lives for ever in torment! Does there exist a proposition more absurd? Can untruth be plainer or greater? It is surely the most blind of all philosophy to speak of the lost as ever dying, and yet incapable of dying, and never dead! There is no misconception or contradiction of the Scripture greater than this; none can possibly be greater. The believers in transubstantiation, and purgatory, and the headship of the Pope, and the intercession of Saints and Angels, and the worship of the Virgin Mary, and the miraculous power of relics and images, and other such like errors and contradictions, have quite equal ground for their belief.

THE BREAD OF LIFE.

“I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever.”—John v. 51.

THERE has always been a class in the world which claims to believe that death ends all; that there is no escape from eternal night; that the dark wave of oblivion closes the scene for ever—do, or believe, as we may.

How dreary must be the ending of such a life. Not a ray of hope to cheer the drooping heart as it nears the portals of the grave. The memories of the past are fading away, and naught but the darkness and gloom of an endless night are before him. Is it any wonder that Colonel R. G. Ingersoll should have given expression at the grave of his brother to these words, viz.: “Every life, no matter if its every hour is rich with love, and every moment jeweled with a joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and Death”? Or that the Greek poet, lamenting the death of a friend, should cry out in despair: “The meanest herb we trample in the field or in the garden nurture, when its leaf in autumn dies, forebodes another spring and from brief slumber wakes to life again; man wakes no more; man—peerless, valiant, wise—once chilled to death, sleeps hopeless in the dust a long, unbroken, never-ending sleep”? This class has reasoned correctly, according to the thinkings of the flesh. Man being mortal, death must end all. Of God’s unbounded love, glories, promises they know nothing. Of the plan of redemption, by the destroying of him who hath the power of death, and a resurrection or deliverance from the grave or death state, they know nothing. With no hope beyond the narrow span of this life, they have naught else to do but eat and drink and be merry. God is not in all their thoughts. Like the antediluvians the imagination of the heart is only evil. The blessing of life, with chance to escape death, they disregard. Like the Sodomites, professing to be wise they become foolish and worship themselves more than the Creator. Guided by the reasonings of the flesh, they cannot be expected to do otherwise. Even as Paul says, “If there be no resurrection from

the dead, let us eat and drink, for to-morrow we die." But such is not the case with those whose minds have been illuminated by the light of Divine truth. They know that an endless life awaits those who comply with the conditions; "that whoever partakes of that living bread which came down from heaven shall live for ever." The Book of God abounds with promises of eternal life for those who seek for it in God's appointed way—a life as real and literal as the present, with the assurance that it shall be unending or eternal. Life and death were placed before man in the very infancy of the world. To disobey and eat of the tree of knowledge of good and evil was to go down to death, while to obey and partake of the tree of life was to live for ever (Gen. iii. 22). As the death he would die was a literal death, a returning again to dust (Gen. iii. 19), so the life he would have lived would have been a literal life eternal.

Through all the Scriptures death from which there is no release, a returning again to dust, is set forth as the punishment of the wicked; while life, "eternal life," is the reward of the righteous. The Spirit of Christ in Solomon says: "Whoso findeth me *findeth life*" (Prov. viii. 35); again, "The law of the wise is a fountain of life" (Prov. xiii. 14). But Jesus is still more emphatic. He says: "There is no man that hath left house or parents or brethren or wife or children for the kingdom of God's sake who shall not receive manifold more in this present time and in the world [age] to come life everlasting" (Luke xv. 30). Again, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

What a happy thought that we have been assured by the Master Himself that, if we believe in Him, we shall live for ever amid all the glorious realities of the coming age; that we earth-born, mortal, corruptible, and dying of the present order of things shall be exalted by the power of God to unending life; that "this mortal shall put on immortality and this corruptible shall put on incorruption"—our bodies of humiliation being made like unto His glorious body, if we understandingly believe on Him whom God has sent as the Life-giver of the world. The promise of eternal life is so oft repeated that none can for a moment doubt it who

has confidence in the word, while the wicked perish for ever. The following passages are very plain, viz.: "These [the wicked] shall go away into everlasting punishment [cutting off from life], but the righteous into life eternal." Paul, writing to the Romans, says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." As the death is a literal death, from which there is no release, so the life is a literal life, an eternal or unending existence. Again Paul says, "To those who seek for glory, and honor, and immortality God will render *eternal life*." Paul, writing to Titus, says he is "a servant of God and an Apostle of Jesus Christ, in hope of eternal life which God, that cannot lie, promised before the world began." Paul instructs Timothy to "charge those who are rich in this world to not trust in uncertain riches . . . but to do good . . . become rich in good works . . . that they may lay hold on eternal life," etc. John says, speaking of what God had promised, "This is the promise that He hath promised, even eternal life." Again he says, "this is the record that God hath given to us, eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."

These passages, selected from many others, are enough to show beyond the possibility of doubt, to every honest heart, that *eternal* life awaits the righteous only in the coming age; our natures being changed from mortality to immortality, of necessity our life will be eternal. Thus we see the importance of a resurrection to make manifest God's chosen and faithful ones. While the passages quoted very emphatically teach that eternal life is the promise of God, they show also that it is necessary to comply with the conditions or terms through which we become heirs of the life to come. Says Jesus: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it"—yet so plain is the way of life that one may run and read. "Go ye into all the world [or Roman habitable earth] and preach or announce the glad tidings to every creature." "He that believeth and is baptized shall be saved" or have life. Luke tells us that Jesus Himself "went through every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with Him." To

the glad tidings of the kingdom or reign of God were added, after His resurrection, "The things concerning the name of Jesus," as a name of salvation, to be understood and believed, in order to be saved. So we are told that Philip went down to the City of Samaria "to preach Christ unto them, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." In order, then, to have eternal life, we must have a comprehensive understanding of the Gospel or things concerning the kingdom of God and the name of Jesus Christ, and be baptized for the remission of sins, and so be introduced into the only name given under heaven whereby we can be saved or enter into eternal life.

COMING BY AND BY.

A better day is coming, a morning promised long ;
When truth and right with holy might shall overthrow the wrong ;
When Christ the Lord will listen to every plaintive cry,
And stretch His hand o'er sea and land, with justice by and by.

The boast of haughty tyrants no more shall fill the air,
But age and youth shall love the truth and speed it everywhere;
No more from want and sorrow shall come the hopeless cry,
But war shall cease and perfect peace shall flourish by and by.

The tidal wave is coming, the year of Jubilee;
With shout and song it sweeps along, like billows of the sea.
The jubilee of nations shall ring through earth and sky;
The dawn of grace draws on apace; 'tis coming by and by.

We're waiting, Lord, and longing, till thou shalt come again,
To claim thine own, and on thy throne in peace and love to reign ;
We'll wait that glorious coming, till from the opening sky
Our Lord shall come to take us home; He's coming by and by.

Dear Saviour, haste thy coming, on David's throne to reign.
Thy Kingdom come, thy will be done throughout earth's vast
domain.

Restore the tribes of Israel, their every want supply;
And let thy hand, through every land, bring blessing by and by.

Oh, for that glorious dawning we watch and wait and pray,
Till o'er the height the morning light shall drive the gloom away;
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all His word, and praise Him by and by.

THE DESTINY OF MANKIND.

BY W. BROOKMAN.

“Till thou return unto the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return.

“He knoweth our frame; He remembereth that we are dust.

“As for man, his days are as grass; as a flower of the field so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more.”—Ps. ciii.

IF I were to take the Bible and place it in the hands of any five intelligent and educated laymen, unacquainted with its contents, with no opinions upon the subject of this paper, and no object to serve by partiality, and I were to say to them, “Read this book from a common-sense and consistent point of view, and give me your answer to this question: Who therein is said to be a possessor of ‘eternal life?’” I think there would be a singular unanimity of thought appearing in their answers. In the main, the answer from the Old Testament would be, “Man was evidently debarred at the beginning from this great privilege by his conduct in Eden: while in the New Testament it was clearly laid down that a Wonderful Person named Jesus of Nazareth declared that He was sent from heaven freely to bestow this ‘life’ as a gift upon mortals; and that everyone who renounced all other confidence, and relied upon Him, should have, yea, was already spoken of as the privileged possessor of this inestimable boon.” Upon this line of thought, whatever their views of this Person might be, I believe there would be no very material divergence. Did I still further question them as to the time presented, when such persons would actually enter upon this most desirable boon, I think that the opinion would be that it was at a period known as “the resurrection from the dead,” and not before, and which earnestly longed for event was linked with the promise of the return from heaven of this Wonderful Person, whither He had gone meanwhile to prepare a place for them (John vi. 47, xiv. 3; 1 Cor. xv. 17, 18; 1 Thess. iv. 15, 17).

THE POSITION HELD.

Such is the position, after years of careful study, I am constrained, upon conviction of its truth from the Scrip-

tures, to occupy upon these two kindred subjects. Many, like myself, in various parts of the world have been compelled by similar convictions to deviate from the commonly taught theological opinions held for many centuries in the ecclesiastical world, under confessions, catechisms, and systems of theology. By slow and painful lessons the conviction was forced upon me that a false philosophy had mingled itself up with the pure and plain teachings of the Word of God, for which I have the greatest reverence, and to which I desire to be humbly submissive. My first thought then is, "eternal or age-abiding life." Will all men possess it? To this I would expect but one answer—"No." But probably a singular divergence would immediately arise, based upon the meaning of the word "life." Many would say, "I do not understand it as *fundamentally* meaning 'existence,' but rather a peculiar character of existence denoted by 'happiness, glory,'" etc. Such persons see that to acknowledge the word "*Zoe*," "*life*," to be the true antithesis of "*Thanatos*," "death," would be at once to renounce the whole controversy, and to retreat from their long held, but false position, that man is born immortal; *i. e.*, that all have immortal souls or lives (for the words are the same) by nature. This is the *root* of the whole matter, and I have no hesitation in saying that one can no more understand all the *relative branches* springing out of this subject until he has first mastered this root-principle of Scripture, that man by nature, ever since the Fall, is a *mortal*, and

NOT AN IMMORTAL SOUL,

than a student of mathematics can understand its difficult problems without having mastered correctly its first principles. Upon this point, however, I can safely content myself with affirming here *what has never yet been disproved*, that there is not one single passage of Scripture, that either directly or inferentially advances the commonly taught opinion received from Egypt and Greece, that all men are born with immortal souls. On the contrary, have we not the express declaration of God that man was mortal, at least after his fall? What was the penalty attached unto the act of disobedience? "Death." But how could an immortal or *deathless* creature die? It is plainly a contradiction in

terms. I said just now, "man was mortal, at least after his fall." Upon this point I would quote Theophilus, Bishop of Antioch in the second century, as giving a view of early Christian opinion, for it was not till the close of the second century that the Grecian doctrine of natural immortality crept into the Church. He writes, "But someone may say, 'Was not man created mortal?' By no means. 'Immortal?' Nor say we this. But my opinion is, that he was neither mortal nor immortal by nature, for if he had from the beginning been immortal, He had made him a god. On the other hand, if He had made him mortal, God would have seemed to be the author of his death. Therefore, as I said before, He made him neither mortal nor immortal, but *capable of both*, that he might advance to immortality, and, by keeping the Divine commandments, receive immortality as a reward, and become divine. But if, by disobedience to God, he should turn to the works of the flesh, he would become unto himself the author of his own death." Now, whatever men may say about this view, one thing is plain, from this and earlier writings I might quote, that the Christians of Antioch, in the second century,

DID NOT BELIEVE IN THE NATURAL IMMORTALITY OF THE SOUL.

If this dogma were, as is often asserted, "a fundamental article of revealed religion," surely it would be taught in the Word of God. But what is the case? As Olshausen, the commentator, says: "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible." All that any theological philosopher can say is found in the reply of the well-known leader of the Brethren—than whom but few men are better acquainted with the Bible—in answer to the question, "Mr. Darby, I only want you to show me from Scripture that man is naturally immortal." He replied, "*I cannot do that, I can only deduce it.*" In his published works he says, and correctly, "The idea of the immortality of the soul has no source in the Gospel; it comes, on the contrary, from the Platonists; and it was just when the coming (*i. e.*, the second coming) of Christ was denied in the Church, or at least began to be lost sight of, that the doctrine of the immortality of the soul

came in to replace that of the resurrection. This was about the time of Origen." * And yet he upholds the doctrine as Scriptural! And so do thousands of Christian teachers likewise. Is this honest, to uphold as a doctrine of Scripture what cannot be found in name or principle in the entire Bible? Again, Christians may well suspect the dogmas Rome upholds, under pains and penalties, and her spirit has not altogether left the Protestant atmosphere. The Council of Lateran decreed under Pope Leo X., in 1513, "Whereas some have dared to assert concerning the nature of the reasonable soul that it is mortal, we, with the approbation of the Sacred Council, do condemn and reprobate all those who assert that

THE INTELLECTUAL SOUL IS MORTAL,

seeing that the soul is not only truly and of itself and essentially the form of the human body, . . . but likewise immortal; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics." For this decree one famous Protestant at least entertained a supreme contempt. In his defense in 1520 Luther said, "I permit the Pope to make Articles of Faith for himself and his faithful, such as that the soul is the substantial form of the human body, that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals!"

And now I draw from God's Fountain of Truth a few words about "living for ever; or life eternal." The scene is in Eden. It is well known, though not understood by many. A rebellious and miserable pair of mortals are in the presence of Jehovah, who, in His wondrous love and pity, has, on just ground, by virtue of an atonement on His part previously arranged (1 Pet. i. 19, 20), given them a hope that some day their enemy, into whose hands, as possessing the power of death, they have been justly delivered, for the sentence to be finally executed in due time, should have his head bruised or crushed, and thereby a deliverance from his power be secured to them. I said "finally" because, as soon as they sinned, the sentence took effect in its com-

* Lecture IV., 2d edition.

mencement—" *dying* thou shalt *die*;" mortality set in, they were mortal from that moment, subject to death. Now this truth of deliverance having been set forth to them in the innocent and slain victims sacrificed (for animal food was not then eaten) in which the idea of what "death" was would be made clear, and the thought of salvation from it by substitution would be presented to their minds; and when they had been clothed with the skin that had been the property of, and covering for, the victim during its life, setting forth another great truth to their minds, so that their nakedness no longer appeared, by virtue of a covering made for them by God, then He sent them forth; giving as His reason "lest he put forth his hand and take also of the *Tree of Life* and eat, and *live for ever*." Now in this scene, which is

THE KEY OF THE WHOLE PROPOSITION,

death and immortality, or living for ever, clearly stand forth in strong contrast. It is equally obvious, too, with regard to the posterity of Adam, that a mortal cannot produce an immortal soul. We mortals now live because Christ died, and have the offer made to us of immortality and eternal life as a gift through and in Him.

The reflections that came into my mind, arising from this scene, were the basis of my gradual deliverance, under painful process of thought, from an erroneous philosophy which has so long overlain the biblical account of Man. I perceived herein by the grace of God three things: His perfect justice, under His threatened penalty of death for sin, in not permitting man as a disobedient and fallen creature to partake of this inestimable blessing of eating of the *Tree of Life*, and thus living for ever; His benevolent mercy in preventing him from so doing in a state of sin and misery; and His wondrous grace in providing a way whereby He might freely, yet justly, present him with eternal life, as a gift through Christ Jesus, when he was fit to receive it.

But here the false reasoning of man usually enters, maintaining that "life" does not, in this and kindred places, fundamentally mean "existence," but that which makes life worth living. That such reasoning is false is seen by the fact that our parents in Eden had all that could make

life worth living, previous to their fall; so that, having by sin lost that, a good Creator could neither in justice nor benevolence allow them to perpetuate a continual existence in sin and unhappiness, but deprived them of the opportunity until He could consistently allow it. That "life eternal" includes happiness, etc., I readily allow; but the root-idea is clearly "existence,"

THE LIFE BY WHICH WE LIVE.

Life as an existence is one thing, the character of a life is another. In connection with this needful definition of terms, I would quote a high authority on the use of words, Trench, in his "New Testament Synonyms" on "Zoe" and "Bios." He says: "The true antithesis of 'Zoe,' 'life,' is 'Thanatos,' 'death' (Rom. viii. 38; 2 Cor. v. 4). 'Zoe' is life intensive, *i. e.*, the life by which we live, while 'Bios' is life extensive, the period of life, the means by which it is sustained, and the manner in which it is spent. The distinction is a real one, and displays itself with singular clearness in our words 'Zoölogy' and 'Biography': the one word setting forth the vital principle, for animals live as well as men; and the other the lives they lead. Revealed religion, and it alone, puts death and sin in closest connection, declares them to be necessary co-relatives one of the other (Rom. v. 12), and, as an involved consequence, in like manner life and holiness. It is God's Word alone which proclaims that wherever there is death, it is there because sin was there first; wherever there is no death, *i. e.*, life, this is there because sin has never been there, or having once been, is now cast out and expelled. . . So soon as ever this is felt and understood, 'Zoe,' 'life' at once assumes the profoundest moral significance; it becomes the fittest expression for the very highest blessedness (both of God and the creature in communion with God); of that whereof we predicate absolute 'Zoe,' 'life,' we predicate absolute holiness of the same. Christ affirming of Himself, 'I am the ('Zoe') life,' implicitly affirmed of Himself that He was absolutely holy. . . It follows that those expositors of Eph. iv. 18 are in error who there take 'alienated from the life ('Zoe') of God,' as alienated from a *divine* life, that is a life lived according to the will and commandments of God; 'Zoe'

never signifying this. The fact of such alienation was only too true, but the Apostle is not affirming it here, but rather the miserable condition of the heathen as men estranged from

THE ONE FOUNTAIN OF LIFE

(Ps. xxxv. 10), as not having 'life' because separated from Him who only absolutely lives (John v. 26); in fellowship with whom alone any creature has 'life.'” This testimony of Trench is valuable because independent. I may add that “eternal” is never used in connection with “Bios,” the means or character of living; but with “Zoe,” the “life” that radically signifies existence.

Now the unbroken record of Gospel and Epistle is, that without faith in Christ we are not in union with Him who alone possesses “life” or the property of perpetual existence. Saith Christ, “He [Satan] was a murderer [a man-slayer] from the beginning” (John viii). What is that? One who has destroyed life. “I am come that they might have *life*, and that they might have it in full abundance” (John x). The very thing Satan destroyed, Christ came to restore to them as a gift. Can mankind be in possession previously of that which Christ came to give? “He that believeth in me hath eternal life. I am the Bread of Life. Your fathers ate the manna, and *died*. I am the living Bread which came down from heaven; if anyone eat of this Bread he shall *live for ever*.” This eternal life, who has it? Christ declares, If a man rejects Him, shall that man have it? If a man will not eat of that Bread of Life, shall he live for ever? The clear, unbroken witness of the Word answers “No.” The Church, long blinded by man’s traditions, philosophy, and systems of theology, has virtually said “Yes.” Which are men going much longer to believe? Is it not time to examine into our systems of theology which thus most unmistakably stand in opposition to the plain statements of the Word of God? “You search the Scriptures,” saith Christ, “because in them you think you have eternal life, and they are they which testify of me, and you will not come unto me that you might have life.”

WEIGH THOSE WORDS CALMLY.

Does Christ address them to men possessing "life," eternal life, the very one thing He came to offer them as a gift? An unprejudiced mind would answer No; and without it how can they live for ever? In no one single instance are condemned unbelievers said to have "life." On the contrary, they are said plainly not to possess it (John iii. 36, 1 John v. 10-12). It is exclusively the property first of the Lord the Head (John v. 26), and through Him of the members. So that, as to the language and principle of Scripture, no greater contradiction in terms could be than to assert—the unbeliever shall live for ever, the condemned have immortality. And yet thousands of teachers train people to believe this contradiction, saying, "All are immortal, all men must live for ever"—the very thing of all others which Scripture asserts man owes to Christ from first to last; their words assert he does not owe, thereby virtually denying that "eternal life," or the privilege of living for ever, is the GIFT of God in Christ. When I read "God hath given to us eternal life, and this life is in His Son; he that hath the Son hath the life, and he that hath not the Son of God hath not the life," am I to give it practically a positive denial by asserting, contrary to the laws of language and the Bible, that men rejecting Christ shall live for ever, nevertheless? If I found a difference in the "life" marked by some qualifying terms, as a happy, a blessed life, or a miserable life, which would be necessary if all live for ever, then there would be a show for the assertion, but the Word nowhere makes this distinction. "I have set before you life and death," saith the Lord; "choose life, therefore, that you may live." They possessed temporal or physical life, they

DID NOT POSSESS ETERNAL LIFE BY NATURE.

"The wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord." "Whosoever believeth in me shall not perish, but have eternal life." What is the meaning of these words, according to the rules of sound and honest interpretation? If "perish" and "death" still mean "living for ever," there is no contrast whatever in the statements; and words, as a French statesman said,

“ have no meaning, save to conceal thought ; ” and all language in Scripture about the most momentous of matters would be uncertain in their meaning, whether as threats or promises. The result, clearly, to Adam, of being sent forth, through sin, from the Tree of Life was not merely misery, but forfeiture of the privilege of eating of the Tree of Life, and death was to follow ; “ death,” a “ returning to dust ; ” hence the work of Christ was to bestow, as a gift, what had thus been forfeited.

I will conclude my paper by a question, premising that the Scripture never confounds “ soul and spirit,” and that our Lord’s spirit He commended at death to His Father ; whilst His soul went down into Hades, as Ps. xvi. and many others declare. Nowhere in the Scripture is the “ spirit ” said to be redeemed, but the “ soul.” “ God will redeem my soul from the power of Sheol.” “ He restoreth my soul.” This is the question: When Christ laid down His soul as an atonement for the sin of the world did it incur death, or did it not? The answer is plain. The prophet says: “ He poured out His *soul* unto *death*.” His soul then, that is to say, His natural life as a man, was voluntarily given over into the hands of death for our sakes, to save us from the eternal “ cords of Sheol.” This is the secret of Christ’s awful agony when Death was approaching in the garden, and of the awful forsaking at the closing scene upon the Cross, when He was giving His pure soul over to death as the ransom ; an agony otherwise utterly inexplicable on the common but false theory that when He died He went to His Father in heaven ; an agony beyond explanation in the face of the fact that thousands of

FEEBLE MEN AND FEEBLER WOMEN

have manifested far more courage when facing Death at the martyrs’ fiery stake, unless explained upon the Scriptural basis that Death in its proper sense is a punishment for sin, and is something awful beyond description when seen and understood as only His pure and perfect soul could. The reason urged by a religious editorial lately in Toronto, that “ the plea that believers at the Resurrection will seem to themselves to have died but the moment before cannot affect the argument that they would sustain a real loss by death,

if they remain insensible and inactive till the Resurrection," is manifestly unsound, because death is the divinely inflicted penalty for what God hates, even in the Christian's case, though to him but of a temporary nature—blessed be God! from His union with Him who is "The Life," as Paul declares, saying, "If the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also make alive your mortal bodies because of His Spirit dwelling in you" (Rom. viii.). In the Scripture, life is ever spoken of as the blessing, and death is ever regarded as an enemy; how can man regard it as a blessing? save as in the case of Job when, in great suffering, he said, "I choose death rather than life" (Job vii. 15). And yet through a false philosophy, ignorant of the real nature of death, people have been taught to view it as a messenger of God to convey them to heaven and glory, as our false hymnology is ever singing; an idea utterly at variance with the Scripture, or why would Paul have thanked God that "He had mercy on Epaphroditus when he was sick nigh unto death" (Phil. ii. 27), if death were to convey him to a far better life and glory and blessing at once, rather than, as the Scripture saith, to Hades, where (Eccl. ix. 5-10)

"THE DEAD KNOW NOT ANYTHING?"

Would Christ have brought back the dead from such a blessed life in heaven at the earnest entreaty of widow, parents, and sisters? Would He not have said, "They are far better off in glory; why bring them back?" Does He anywhere intimate that death is anything but a world-wide curse?

Christ shrank from its awful embrace of Silence, but blessed be His holy name! in its *fullest* sense Christ bore the penalty of sin, the curse, "made His *soul* an offering for sin," "poured out His *soul* unto death;" His flesh for our flesh was broken, crushed; His soul for our souls was poured out unto death for the wonderful love He bore to us; and this truth is brought to our minds every time we meet at the Lord's Supper in the broken bread and poured-out wine; the latter specially signifying that as the wine is poured out into the cup, so was His soul poured out into

the embrace of Death; hence, to quote from Hastings' admirable work on "Pauline Theology and the Old Paths, etc.," "if Christ gave His soul for our souls, and poured out His soul unto death, then without His death, or without our believing in Him, *our souls must die*, and consequently cannot be *immortal* or undying." And here I am bold to say that no one can clearly understand and declare the great and central doctrine of the Atonement, and Christ's wonderful Love, whose views upon life and death and immortality are clouded by this false philosophy of "natural immortality," and, of necessity as a consequence, soul survival in death, rather than a regaining of it, by the grace of God, at the Resurrection. Upon this particular feature of the case in connection with Christ's resurrection from among the dead, I would quote a passage from an anonymous writer, lately deceased, of the Church of England, in a singularly acute and suggestive work entitled "Christ, our Life," published in 1835. He writes, "It may, indeed, be said that His resurrection from the dead, and living again as a man, is equally against the sentence He bore being literal death,

A CEASING FOR EVER TO LIVE."

The answer to this, however, is obvious, viz.: that Christ was raised from the dead, not in the power of natural life, but of His divine life, that life which was not forfeited, because not originally possessed by man; but with which human nature was endowed in the person of Christ, when He was conceived by the Holy Ghost. Accordingly His resurrection is *proof* that He is Son of God; and not the consequence, much less the proof, of His humanity. "He was," says Paul, "His Son, born of the seed of David according to the flesh, who was with power declared [clearly set forth] to be the Son of God, according to the Spirit of Holiness by a resurrection of the dead" (Rom. i.), where his resurrection is referable to "the Spirit" which dwelt in Him, and is the reasserting of the *divine* life in Him, not of that which is *natural*, or merely human. To have done this last, to have lived again in the power of natural, or merely human life, would have been an *EVASION* of the sentence of death, which as it respects man without divine life, without any other resource, is final and irrevocable. But this Jesus

did not, as, blessed be God, He is one who "has life in Himself," and "who, therefore, having died, now lives again."

It is hardly needful now to say anything about the period *when* the believer in Christ is put into real possession of this eternal life in Christ with all its blessings, for the inevitable and clear outcome of these statements must be that, as it was with the Head, Christ, so with His members, the Body of believers; there can be no life after death until our "resurrection unto life," and consequently *believers are not rewarded* till "that day," as Paul declares, and by parity of reason, unbelievers are not punished until their "resurrection unto condemnation"; because in both cases it is *in the body*, that the deeds of good or evil done therein are dealt with when Christ comes again, as Scripture affirmeth; "therefore," as Law, Bishop of Carlisle, last century, wrote in his collection of Scripture texts on

MAN IN DEATH,

"Scripture doth not take into account our intermediate state in death, no more than we, in describing the course of any man's actions, take into account the time he sleeps; so that the Scriptures, to be consistent with themselves, must affirm an immediate connection between death and judgment." Well may Wm. Tyndale, the martyred translator of 1536, say to Sir Thomas More, "If the souls be in heaven, tell me why they be not in as good case as the angels? And then what need is there of the resurrection?" This false philosophy about death destroys the argument wherewith Peter proved the resurrection of Christ by saying, "David is both dead and buried, and his sepulcher is with us to this day:—*David is not ascended into the heavens*" (Acts ii.) But why? For the simple reason David had not been raised from the dead; and so Peter presents his condition as a contrast to Christ's, whom God *had* raised *up*, and who is in heaven, where David is not, and yet a false philosophy puts him there, and thus destroys the argument also of Paul concerning the resurrection, in which he states that without it, "they which fell asleep in Christ have perished"; *i. e.*, are no more—"perished," whereas, in popular theology embodied in our hymns, "they are safe in heaven and glory, at all events, even if there be no resurrection."

How seldom you hear this great doctrine, our resurrection from the dead, preached as our hope for which the believer waits at the coming of Christ, the First-Born from the dead. It has practically dropped out of our pulpits as of no use in teaching; and going to heaven and glory has taken its place. Well may the Holy Ghost say, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of man" (Col. ii.).

THUS THIS TRADITION

makes of none effect the force of our Lord's irresistible argument to the Sadducees (Luke xx.), in favor of the resurrection, based on the scriptural premises of—"no life again without resurrection"—that if Abraham, who was dead, had not received the promise God made to him, which he had not, then of very necessity God must raise him from the dead and give him life again in order to fulfill it; or the conclusion inevitably would be drawn, "God makes promises and does not fulfill them." Had Christ argued, on the line of man's false philosophy, that Abraham was alive in heaven and glory, His argument had fallen to the ground in two ways at least, for His wily antagonists could have said, "What need of the resurrection if heaven was his promise?" or, on the other hand, "Can a man be alive in heaven and dead on earth at the same time, seeing man is an unity?" The scriptural doctrine cuts at the very root of all idolatry of Romanism (and its kindred principles) in Mary-worship, in the intercession of dead saints, in Purgatory, and guards a man completely from the deceits of Spiritualism; as though a man had two bodies, two lives, two brains, etc.; one in the tomb, and another in heaven, or in Hades; and then received another, a third body, etc., at the Resurrection! Whilst it strikes at the slothfulness and exposes the danger of numbers of ill-taught Christians, fed upon the idea of "Heaven and glory at all events at death"; who dream not that they may lose "the crown," while they are rightly certain of eternal life, which is a gift in Christ, whereas the "crown" of the kingdom is a reward according to works; and so they listen not to the searching and startling statement of Paul, whose earnest life's longing and aim were, "If by any means I might attain unto the

resurrection *from* the dead ”: for he knew well enough that until *that* time “ the dead know not anything,” as Scripture affirms (Eccl. ix.), but that *then* “ the crown ” would be awarded to him, “ and not to him only, but unto all who love His appearing.” And so, like him, let us “ press toward the mark for the *prize* of the high [or heavenly] calling of God in Christ Jesus,” because “ there is no work, nor device, nor knowledge, nor wisdom in Hades, whither thou goest ”; and no life again until the glorious and long-desired Resurrection Morning (Eccl. ix.)

PART II.

ETERNAL LIFE—THE MYTH OF SCIENCE—THE
TRUTH OF SCRIPTURE.

BY J. R. NORRIE.

MAN is a noble animal, the head of the creation of God; all things have been put under his feet. He has tunneled the bowels of the earth and fathomed the depths of the sea; he has counted the number of the stars and weighed the globe in a balance. But he remains ignorant of himself. He stands helpless before the mystery of his own origin, puzzled by the daily facts of his existence; while the problem of his destiny lies hid in impenetrable gloom. Not that he has made no efforts to lift the veil. Every age has left its chronicle of specious reasoning, patient research, and daring speculation; but all have been in vain, though the pride of man's heart has caused the failure to be but tardily admitted, and has rendered the Divine communication on this point so unpalatable that, rather than accept it, men have invented and proclaimed another scheme. Rather than abandon their own conceptions for the plan of Infinite Wisdom, men have often been ready, even while professing belief in the sacred Record, to bend that Record to suit their own conceptions of the greatness of humanity and the eternal future reserved for every soul of man.

Our subject to-night may be appropriately treated under four heads: (1) Some assumptions which have been made, *apart from Scripture*, regarding the possession by man of inherent immortality. (2) The testimony of science to this point. (3) Some assumptions which have been made from the Scriptures in support of inherent immortality, and (4) the true Scripture doctrine of immortality or eternal life.

I. SOME ASSUMPTIONS WHICH HAVE BEEN MADE, APART FROM SCRIPTURE, REGARDING THE POSSESSION BY MAN OF INHERENT IMMORTALITY.

In treating this division of the subject, I shall be content to quote from two well-known writers; one a poet, the other a theologian, and I choose them because they are typical of a large class. When the poet, James Montgomery, wrote the touching lines,

“ Friend after friend departs—who hath not lost a friend?
There is no union here of hearts, that finds not here an end.”

he uttered a truth which needs no demonstration. He struck a chord which echoes through the empty chambers of every bereaved heart. But, when he goes on to say,

Beyond the flight of time, beyond this vale of death,
“ There surely is some blessed clime, where life is not a breath;
Nor life’s affections transient fire, whose sparks fly upward and
expire,”

he leaves the broad field of fact, and (speaking as a man) enters the airy heights of speculation. He indulges in a hope, the “ wish ” which is “ father to the thought ”; he expresses popular longings which have no ground or warrant in actual human experience. He speaks of that “ undiscovered country from whose bourn no traveler returns ”; and the entire annals of human biology afford no evidence that the end of “ life’s fitful fever ” shall introduce the poet’s “ blessed clime.” It *may* be true, but, speaking merely from the standpoint of nature, evidence fails. No son of Adam has ever come back from “ beyond the vale of death ” to confirm by personal experience the poet’s idea.

To assert, as has sometimes been done, that the widespread existence of this desire goes to show that the thing longed for is the birthright and possession of all scarcely requires a refutation, even admitting the desire for personal immortality to be universal (which is far from being the case). It might with equal force be maintained that the pangs of hunger betoken a hearty meal already enjoyed. It would be more reasonable and much safer to argue that the desire for immortality was implanted by the Almighty when He made and fashioned man, that he might “ seek for ” it.

The theologian whom I shall quote is Bishop Butler, author of the famous "Analogy of Religion: Natural and Revealed." He urged in this work, 150 years ago, the reasonableness of a future life, from the facts supplied by the world of nature, on the ground that it does not involve a greater change *after death* than some changes which take place before it. His words are:

"From . . . infancy . . . to mature age, we find it to be a general law of nature in our own species, that the same . . . individuals, should exist in degrees of life and perception, with capacities of action, of enjoyment and suffering, in one period of their being, greatly different from those appointed them in another period of it. And in other creatures the same law holds. . . Thus all the various and wonderful transformations of animals are to be taken into consideration."

The Bishop's argument, even if granted, only means that such a thing *may* be true; it does not and cannot demonstrate that it *is* true; and if the reasoning has any force at all, it has equal force in relation to a future life for the lower animals, a conclusion which the learned bishop candidly admits, and combats objections to it. Even Bishop Butler, however, in arguing for the reasonableness of a future life, is content to *assume* its immortality. He presents no analogy from nature to show that its *duration* must be eternal. Popular views have chimed in so closely with those quoted that, as Mr. Edward White says in his "Life in Christ," "Theologians and poets had it all their own way."

II. THE TESTIMONY OF SCIENCE TO THE INHERENT IMMORTALITY OF MAN.

There can be little doubt that the supposed analogy from nature was found because it was previously held that the natural immortality of the soul was a Bible doctrine. But the latest available science has no voice in favor of this dogma. For the sake of brevity and clearness I shall limit my remarks under this head to some statements by Mr. Henry Drummond, Professor of Natural Science in the Free Church College, Glasgow, and to some scientific opin-

ions which he quotes from other writers in his recent remarkable work, "Natural Law in the Spiritual World."

"*Science meets the entire conception of Immortality with a direct negative.* In the face of a powerful consensus against even the possibility of a future life, to content one's self with saying that Science pretended to no argument in favor of it, would be at once impertinent and dishonest. . . . The fatal verdict is recorded by a hundred hands, and with scarcely a shadow of qualification (p. 222)." He quotes from Büchner's "Force and Matter" as follows (p. 223): "Unprejudiced philosophy is compelled to reject the idea of an individual immortality, and of a personal continuance after death. With the decay and dissolution of its material substratum, through which alone it has acquired a conscious existence and become a person, and upon which it was dependent, the spirit must cease to exist." Another writer (Vogt) says, "Physiology decides definitely and categorically against individual immortality, as against any special existence of the soul." And Mr. Graham, to whose work "The Creed of Science," he also refers, sums up the position of recent Science with regard to the whole doctrine thus: "Such is the argument of Science, seemingly decisive against a future life. As we listen to her array of syllogisms, our hearts die within us. The hopes of men, placed in one scale to be weighed, seem to fly up against the massive weight of her evidence placed in the other. It seems as if all our arguments were vain and unsubstantial, as if our future expectations were the foolish dreams of children, as if there could be no other possible verdict arrived at upon the evidence brought forward."

Mr. Drummond himself indorses these views, saying (p. 226), the difficulty of holding the doctrine "that thought, volition, or emotion as such are to survive the grave . . . in spite of what has been advanced to the contrary, in spite of the hopes and wishes of mankind, in spite of all the scientific and philosophic attempts to make it tenable, is still profound. No secular theory of personal continuance, as even Butler acknowledged, does not equally demand the eternity of the brute. No secular theory defines the point in the chain of evolution at which organisms become endowed with immortality. . . . And if we have nothing more to fan hope than the unexplored mystery of the

whole region, or the unknown remainders among the potencies of life, then, as those who have 'hope only in this world,' we are 'of all men most miserable.'" This, then, is the latest voice of Science, uttered by one of its ablest exponents, and it seems but to echo the angel's reproach to the bereaved disciples, "Why seek ye the living among the dead?"

III. SOME ASSUMPTIONS WHICH HAVE BEEN MADE FROM THE SCRIPTURES IN SUPPORT OF INHERENT IMMORTALITY.

It is commonly assumed that, although the doctrine is not expressly stated, the Scriptures throughout take the immortality of the soul for granted. This is a tremendous assumption. It is a fact, of course, that the doctrine is *not* expressly stated in Scripture, and those who hold it, knowing it cannot be met with there in as many words, are compelled to fall back upon the assertion that it is implied in many passages. But this refuge is no shelter, for (1) not only is the Bible silent upon the soul's *immortality*, but (2) it is strongly outspoken as to its mortality.

We never meet such phrases as "immortal soul," "never-dying soul," "deathless spirit," etc., in the Bible, although so common in current religious literature and teaching. On the contrary, the consistent and abundant testimony of Scripture is that man, *as such*, is absolutely and wholly mortal. Here are some samples: "In the day thou eatest thereof, thou shalt surely die" (Gen. ii. 17). "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast" (Eccl. iii. 19). "In death there is no remembrance of Thee" (Psalm vi. 5). "The soul that sinneth it shall die" (Ezek. xviii. 4, 20). "The grave cannot praise Thee; death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth" (Isa. xxxviii. 18). "By one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. v. 12). "The wages of sin is death" (vi. 23). "All flesh is grass, and all the glory of man as the flower of grass" (1 Pet. i. 24). "For what is your life? It is even a va-

por, that appeareth for a little time, and then vanisheth away" (James iv. 14). So we find that the Law; the Psalms, the Prophets, and Apostles all agree in describing man as possessing an essentially mortal nature.

It is further assumed that because man received the breath or spirit of the Almighty breathed into his nostrils, he must, from the necessities of the case, have received an immortal spirit; and because he was also created in the image of God, it is inferred that he was endowed with immortality. With regard to the first of these two assumptions, observe the testimony: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). Observe, the passage does not say that God breathed into man's nostrils "the spirit of God," but "the breath of life," a term used to describe "all flesh" (Gen. vi. 17; vii. 15-22.) Nor is it said that he "received" a "living soul" but that he "became" one; and the *kind* of soul that he became was not an "immortal, never-dying soul," but simply "a living soul." If he was immortal, it was vain to debar him from the Tree of Life. Misconceptions as to the Bible meaning of the word "soul" have caused endless confusion. Here it simply has the force of "creature," and is frequently applied to the lower animals, *e. g.*, "God said, Let the waters bring forth abundantly the moving creature that hath life" (Heb., soul; Gen. i. 20)—"Every living creature (Heb., soul) that moveth" (v. 21)—"Let the earth bring forth the living creature (Heb. soul) after his kind" (v. 24). "Everything that creepeth upon the earth wherein there is life" (Heb., a living soul, v. 30). Dr. Young, in his translation, renders Gen. ii. 7, "Man became a living creature," and the word is actually applied to dead men. (See Lev. v. 2; xxii. 11; Num. ix. 6.)

The Scriptures then agree with the latest scientific conclusion that man, as such, has the same kind of life as any other soul or creature that lives by breathing.

With regard to the second inference, that man is immortal because he was created "in the image of God"—this assumes that *image* means *nature*, and it proves too much, for the same reasoning would prove man to be omnipotent, omniscient, omnipresent, all-wise, invisible, unchangeable, and to possess, not merely one Divine attribute, but all.

IV. THE SCRIPTURE DOCTRINE OF IMMORTALITY OR ETERNAL LIFE.

These two terms are used as practically synonymous. *Immortal* occurs only once in the Bible, and is applied to God (1 Tim. i. 17). *Immortality* occurs five times. Three times it is a Greek word meaning deathlessness (*ἀθανασία*, 1 Cor. xv. 53, 54, "This mortal must put on immortality"; 1 Tim. vi. 16, "Who only hath immortality"). Twice it is a Greek word meaning incorruption (*ἀφθαρσία*). "Seek for glory, honor, and immortality" (Rom. ii. 7). "Christ hath brought life and immortality to light" (2 Tim. i. 10). Eternal Life occurs thirty times, and eternal is always the translation of a Greek word (*αιώνιος*) meaning "age lasting" (Young), or "without limit as to duration" (Bagster). The phrase "everlasting life," occurs fourteen times, and the words eternal and everlasting in the N. T. stand for the same Greek word.

The O. T., while not silent on the subject of Eternal Life, does not say much about it, and to save time I shall not refer to its statements. But a distinct feature in the N. T. is the prominence given to the proclamation of eternal life. As Paul puts it, "Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10). Science has for ages been trying to do this, and has utterly failed. It has never found the necessary conditions in the natural world, and it despairs of ever finding them, or creating them. "The problem is,"—stated by Professor Drummond,—“with a material body, and a mental organization inseparably connected with it, to bridge the grave.”

But it has been done. The problem has been already solved, and the empty tomb which, more than 1800 years ago, filled the startled Romans with fear and the baffled Jews with rage, is an irrefragable testimony that, in the case of one man, mortality has been swallowed up of life. Jesus Christ has, in His own person, abolished death, by escaping from its bonds, now no more to return to corruption, and hath brought life and immortality to light. He hath shown how it is to be won by others in the glad tidings He proclaimed.

The first thing that meets us, then, is the great truth that

immortality is associated with Jesus Christ. He has made plain what before was obscure. He can speak with power, for He is Himself a living example of the truth which He declares. Death hath no more dominion over Him. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die" (John xi. 25). "I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of death and of Hades" (Rev. i: 18).

Here, then, is a solid basis of fact on which to rest; a basis established now for more than eighteen centuries. *One Man* has attained Immortality. Why not others? May not we attain to it? What do Christ and His Apostles say? Paul helps us a bit when he says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). It is a *gift*, then, not a natural possession; but a gift bestowed through a certain channel—through Jesus Christ. To whom is the gift offered, and are there any conditions? We have an answer in many places: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John iii. 16). "This is the will of Him that sent me, that everyone that seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day" (vi. 20). "My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life, and they shall never perish" (x. 28; also John xvii. 2, xx. 31, James i. 12, 1 John ii. 17). Such testimonies are copious, and they may be all summed up in these words that God in His mercy offers eternal life through Jesus Christ, to all who will accept it on the conditions he has laid down, viz., believing on the Lord Jesus Christ; believing what He Himself preached and what He sent His disciples to preach; that He was the Son of God, the King of Israel, the One to whom all the prophets had witnessed, Who had been born of a woman, and suffered even unto death for us, as the Lamb of God that taketh away the sin of the world; and who is coming back again to establish His kingdom over Israel and all nations, that the blessing promised to Abraham should be fulfilled in every part.

But belief, in the Scripture sense, is more than a mere mental act. Those who "believe to the saving of the soul" are those who have patience to do the will of God. The necessity of repentance, and of obedience to the commandments of Christ, is strongly and constantly enforced (Romans ii. 7, viii. 13; Gal. vi. 8, etc.).

Eternal life is also spoken of as a matter of promise and hope. "This is the promise that He hath promised us, even eternal life" (1 John ii. 25). "In hope of eternal life which God, that cannot lie, promised before the world began" (Titus i. 2, iii. 7). Other passages speak of it as already in the believers' possession, "He that believeth on the Son hath everlasting life" (John iii. 36). "This is the record, that God hath given to us eternal life, and that life is in His Son; He that hath the Son hath life, and He that hath not the Son, hath not life" (1 John v. 11-13). This verse explains the apparent contradiction existing between eternal life as a matter of hope, and as a present possession. The Life which God has promised or given is in Christ. It is reserved or guarded there for us. "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Col. iii. 3). It is one of the attributes of God to see the end from the beginning, and things which He has determined and promised, He speaks of as already accomplished—"God quickeneth the dead, and calleth those things which be not as though they were" (Rom. iv. 17). Thus, He said to Abraham, "I have made thee a father of many nations," while Abraham was yet a childless old man.

The *time* when believers are to receive eternal life is expressly told: "There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and *in the world to come*, everlasting life" (Luke xviii. 29, 30; Matt. xix. 28, 29; Mark x. 29, 30).

Let me quote a word or two from Professor Drummond, in which he powerfully contends for the simple meaning of the term as used in the New Testament: "It ought to be placed in the forefront of all Christian teaching, that Christ's mission on earth was to give men life. 'I am come,' He said, 'that ye might have life and that ye might have it more abundantly.' And that He meant literal life . . . is

clear from the whole course of His teaching and acting. To impose a metaphorical meaning on the commonest word of the New Testament is to violate every canon of interpretation, and at the same time to charge the greatest of Teachers with persistently mystifying His hearers by an unusual use of so exact a vehicle for expressing definite thought as the Greek language, and that, on the most momentous subject on which He ever spoke to men. It is a canon of interpretation, according to Alford, that 'a figurative sense of words is never admissible except when required by the context.' The context, in most cases, is not only directly unfavorable to a figurative meaning, but, in innumerable instances in Christ's teaching, life is broadly contrasted with death. In the teaching of the Apostles again, they accepted the term in its simple, literal sense."

That science by its keenest research cannot find out the promise or potency of eternal life is just what the Scriptures in plainest language lead us to expect, and it is gratifying to those who fear God and who tremble at His word to know that the witness of science in this respect completely accords with the written Revelation. There is no conflict between true science and Scripture, for the God who inspired prophets and Apostles to write His decrees, is the same One who has left His impress on all the works of nature.

We are not indebted, then, for our knowledge of immortality to the intuitions of our inner consciousness, to the speculations of Egyptian priests, to the attractive philosophy of Plato, or the profound researches of modern natural science. These all maintain the blackness of darkness regarding eternal life; but thanks be to God, we are carried far beyond them all. It is a good thing to know that science and religion are at one respecting the utter mortality of human nature; but it is a better thing to know the precious truth which Scripture alone reveals, which no science ever can find out, that "the gift of God is eternal life through Jesus Christ our Lord."

While we maintain, as Professor Drummond does, that eternal life means eternal life in the simplest sense of the term, there is something associated with it which increases its attractiveness and value to the believer. Something more is promised than mere eternal existence in the sense

in which a book, a house, or a table exists. The eternal life promised to believers is a vital, animated, happy existence, a life spent in joyful, blessed work, reigning as kings and priests to God and to Christ, upon the earth, over a redeemed and righteous population, "In thy presence is fullness of joy, at thy right hand are pleasures evermore."

This Divine mercy, surpassing the mind of man to conceive, is offered to you and me by the favor of God through Jesus Christ our Lord. Thanks be to God for His unspeakable gift. Let us gratefully accept it, and escape the reproach incurred by the Jews when Paul and Barnabas said, "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." "Let him that is athirst come, and whosoever will, let him take the water of life freely."

THE LIFE INDEED.

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"Lay hold on the life which is life indeed."—1 Tim. vi. 19.

THIS is the very expressive reading of the Revised Version of the New Testament. The words which have been so familiar—"Lay hold on eternal life"—do not convey the whole idea of the Apostle; though that is the life to which he refers; but this translation is more faithful to the original, is more comprehensive, taking in not only the idea of eternity, but everything else that contributes to the glory of life.

Without the word "life," which in its repetition is in italics, the language is "Lay hold on the life which is indeed." The thought, however, is the same; bringing before us the life which is real life contrasted with one which is a mere shadow, which, with all its pretensions, is unreal—that is not life indeed, however it may be prized, however it may monopolize thought and effort, and whatever its possessions. The context presents this with great force—"Charge those rich in the present age not to be high-minded nor to confide in wealth so uncertain, but in that God who

imparts to us all things richly for enjoyment, to do good, to be rich in good works, to be liberal, to be willing to bestow, treasuring up for themselves a good foundation for the future, that they may lay hold of that which is really life."

Look around you in a day of autumnal glory as it beams upon the mansions of the wealthy; see the gleaming equipages in the avenues and parks, the gay forms and radiant faces of those who exult in life, or in the artificial blaze of evening, throwing its effulgence upon the most elegant surroundings; see the animated company in its festivity; and behold ambition in its coveted place, the pride and pomp of power, and for a moment this appears to be really life. But it is *for a moment*, and the truth is pathetically expressed by Tennyson:

"Dust are our frames—and gilded dust, our pride
Looks only for a moment whole and sound,
Like that long-buried body of the king
Found lying with his arms and ornaments,
Which at a touch of light, an air of heaven,
Slipt into ashes and was found no more."

And even this moment has its shadows as well as sunshine, even these mansions have their skeletons, and these blooming faces their sadness, as these gorgeous autumnal days have their dead and fallen leaves; and because of all this, whatever may be said of it, it is not life indeed.

But the life which is the promise of the Gospel is life indeed.

I. THE LIFE INDEED IS A HAPPY LIFE.

I. The life which now is is not a happy life.

Far be it from me to take such a melancholy view as to deny that there is happiness to be found in this present age. There is much innocent, and therefore legitimate, enjoyment to be found now; there is also the happiness of the godly who have the promise even of this life, according to the statement of the Scriptures, and we cannot ignore—notwithstanding the truth that the way of transgressors is hard—the Divine acknowledgment that there are "pleasures of sin for a season."

But, with all this admission, this life cannot be properly

termed a happy life. Such a term can really be applied to no life where tears are possible, where sorrow comes because love exists, and where, in the words of the poet who sleeps in Roselyn, the very splendors of Nature

“ Are but the solemn decorations all
Of the great tomb of Man.”

The pleasures of sin have their sting, and with all the pure joy of the Christian it is the offspring of hope, as one of the holiest testifies: “ If in this life only we have hope in Christ we are of all men most miserable.”

2. But the life which is life indeed is a life which, speaking negatively, knows no sorrow, and positively, has all that contributes to perfect felicity.

“ Weeping may endure for a night, but joy cometh in the morning.” This life is the night time, but the life indeed is the day which is ushered in by a morning when the rich promises shall be realized: “ And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away; and He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful.” Yes, “ true and faithful ” that there is a life which is life indeed because it is unburdened by sorrow; Creation is to cease her groans: “ And there shall be no more curse.” “ Ye shall be glad also with exceeding joy,” and “ The Author and Finisher of the faith,” who has Himself entered upon his life indeed, shall say to His followers, “ Enter thou into the joy of thy Lord.”

“ O, what are all my sufferings here,
If, Lord, thou count me meet
With that illustrious throng to appear,
And worship at thy feet.”

The life of which we speak is such life indeed that the very sorrows of this will augment its joys: “ The sufferings of the present time are not worthy to be compared to the glory which is to be revealed in us,” and “ Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” In the present life, then, this suffering is essential as a preparation for the

happy days of the city in which there is no night. Temptation itself is an important instrument used by the Holy Spirit in making us meet for the inheritance of the saints in light, for we read, "Then was Jesus led by the Spirit into the wilderness to be tempted of the devil," and remember that the Holy One who touched this present life was a man of sorrow, and acquainted with grief; but in the life indeed He is to have an anointing of joy as the glorious outcome, in connection with His coronation, according to the words of Scripture, "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

II. THE LIFE INDEED IS A FUTURE LIFE.

1. Two lives are clearly recognized in the Scriptures.

"Godliness is profitable in all things, having the promise of the life which now is and of that which is to come." Whatever may be said of the present advancement of the saint in spirituality, all of this is but the preparation of the life indeed which begins in what is called the "world" or "age to come," a dispensation which is to follow this called "the regeneration," and "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The life of which we speak is another new, literal life, to follow this life; and of this our Lord speaks when He says of one who forsakes all for heaven and the Gospel, "He shall receive a hundred fold more in this time . . . and in the world to come eternal life."

2. This life indeed is an object of Christian hope.

This would not be, were we now in possession of it, for the Apostle Paul declared, "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." But it is said, "It is good for a man to both hope and quietly wait for the salvation of the Lord." This salvation is the bestowment of this rich gift of marvelous growth, the life which is life indeed; this salvation it is declared is "to be revealed in the last time"; and of that resplendent event, which has ever been the hope of the true church of God, and which gleams so radiantly in

promise, it is said, "Unto them that look for Him shall He appear the second time, without sin, unto salvation." Though this life is sometimes spoken of in language which apparently indicates it as a present prize, as "Whosoever heareth my words and believeth on me hath everlasting life," we must—unless we are content that Scripture should contradict itself—accept it as teaching that we have it now in the purpose of God, who, in His promises, as in the case of Abraham, calls things, that are not as though they are; and a notable instance of which is found in the prophecy of Isaiah, the Christmas song of the Christian centuries: "Unto us a child is born, unto us a Son is given."

The word of God speaks of this life as a hope, and declares that hope that is seen is not hope. Take, then, these two texts—they are like the Cherubim over the Mercy Seat; their faces toward each other in sublime agreement, and looking at the Mercy Seat, at the Christ, and over them is the Shekinah: "For we are saved by hope; but hope that is seen is not hope." "In hope of eternal life, which God, that cannot lie, promised before the world began." Such a hope, founded upon the word and oath of God, and ratified in the Great High Priest, who has already entered upon this life indeed as our Forerunner, is an anchor of the soul (or life) both sure and steadfast; "For our life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we also appear with him in glory."

It is something which we are to lay hold on. "Fight the good fight of faith, lay hold on eternal life." It is when this fight is over, when the clarion of victory is pealed, when the overcomers shall be summoned on the effulgent coronation day, that they receive this life indeed. "Be thou faithful unto death and I will give thee a crown of life." Fidelity to the last and to the utmost degree has this promise, and this is utterly inconsistent with the present possession of this glorious life.

It is not the continuation of the present life in or through death as a development, but altogether another life, an inheritance of a new state of being—"As in Adam all die, even so in Christ shall all be made alive; but every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." The present life must pass away, even those who are alive at the coming of the Lord

“shall be changed,” and this will mark as complete a line between the two lives as death. The Adamic life must depart and we must enter upon “the life to come.”

“Hail, happy morn; hail, holy morn;
Draw forth the cheerful day from night;
O, Father, touch the East, and light
The light which shone when Hope was born.”

III. THE LIFE INDEED IS A HOLY LIFE.

1. It is necessary to state the difference between present and future holiness as not one of nature, but degree.

Let us beware of saying anything against present purity; for we are “to live soberly, righteously, and godly in this present world,” and we have the promise of the Holy Spirit that we may overcome. Is it not true that “if we through the Spirit do mortify the deeds of the body we shall live,” or have the life indeed, and “if we sow to the flesh we shall of the flesh reap corruption”? But, with all this, the present life can no more be said in the strict sense to be a holy life than it can be said to be a happy life; for it has been stained by sin. Only in the case of One was this present life unstained. “Tempted in all points as we are, yet without sin,” He lived this life, and glorious—challenging universal admiration—are

“The sinless years
That breathed beneath the Syrian blue.”

But no matter how holy we may become this life has been stained by every one of us, and therefore cannot, in a true sense, be called a holy life. Then, in this present state, sin is always with us a dreadful possibility, and such is our ignorance of ourselves, and of much that is right, that we have reason to say “Who can understand his errors? Cleanse thou me from secret faults,” but in the life to come, from the first moment we shall breathe its delicious atmosphere of purity; on through the beaming millennium of the ages of ages, we shall never sin. Oh, that will be life indeed!

“Then we shall see His face,
And never, never sin;
Then from the rivers of His grace
Drink endless pleasures in.”

Temptation shall be no more—Satan shall be no more. It will be as easy as breathing to do the will of God. The battle is over, the victory is won, and the warrior is crowned, not only with “the crown of life,” but with “the crown of righteousness,” for he is at last in the high, true, literal sense, a righteous man; and this is at once the beatitude of humanity, and the glory of God in the creature; for this is the shining forth in the great years of the life indeed, “the perfect Man in Christ Jesus.”

IV. THE LIFE INDEED IS A MIRACULOUS LIFE.

1. It is not the natural continuation of this life.

This thought has been implied in what has been already said, but I wish to call special attention to the fact that the promises of God are in the realm of the miraculous. It was so with the birth of Isaac, it was so with the deliverance from Egypt, in the passage of the Red Sea, in their preservation in the wilderness, in their occupation of the promised land; and Christianity is based upon two most stupendous miracles: the incarnation and resurrection of Jesus Christ; and when this life indeed is imparted to its happy recipients it will be an act manifesting not only the opulence of divine law, but the sublimity of divine omnipotence.

All life is a miracle. Its only real philosophy is in the language of the Apostle, who, in uttering wisdom on Mars Hill, which was far above the philosophy of Greece, introduced it by this truth, recognized even by one of their own poets: “In him we live and move and have our being; as certain also of your own poets have said, We are his offspring.” But the life indeed is another life, requiring a marked and special interference entirely out of the order of things, as the walking on the sea, and the resurrection of the dead and buried and already decomposing Lazarus; yea, even more marvelous, the giving life to those who have been dead for centuries.

2. And what is this miracle?

The resurrection of the dead and the translation of the living at the second coming of Christ. To bring dead men from their graves may stagger human philosophy; but it is within the glorious promise of God, and all the other

promises depend upon it, as Christ shows in His argument to the Sadducees, and it is within the compass of the divine power, which is the argument of Paul before Agrippa, "Why should it be thought incredible with you that God should raise the dead?" "Ye do err," said Christ to the Sadducees, "not knowing the Scriptures nor the power of God." The argument is not to show us how things can be by explaining their probability, but all is referable to the ability of God. "What He has promised He is able also to perform." This is the lesson taught in the vision of Ezekiel—"Son of Man, can these dry bones live?"

"O Lord God, thou knowest."

The result is a picture of what shall be: "I will open your graves, O my people, and bring you out of your graves, and put my Spirit in you and ye shall live."

"But they are dead."

"Thy dead men shall live."

"But they have been long in the grave, and it is more reasonable to believe in a continual life in and through what is called death."

"The dead shall be raised incorruptible."

"But yet it proposes too great a miracle; there is some natural way in which we take a new and another form."

"This mortal must put on immortality, this corruptible must put on incorruption." "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." It is all "according to the working whereby He is able to subdue all things unto himself."

He is able to subdue death.

"I will ransom them from the power of the grave. I will redeem them from death." "The last enemy to be destroyed is death."

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory."

V. THE LIFE INDEED IS A SPIRITUAL LIFE.

1. As contrasted with the present, which is the natural life.

By the term spiritual, it is not intended to express the idea that it is a metaphorical, as opposed to a literal life; for this spiritual life is just as literal a life as the natural life. It is to follow the natural life, to supersede it, so that the natural life is to be no more. This is seen in the language of the Apostle in the 15th chapter of First Corinthians: "It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." It is evident that the spiritual body is the natural body changed by resurrection, or by sudden translation in the case of the living. "Flesh and blood," that is, man in his natural state, "cannot inherit the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," and whatever may be said of the spirituality of saints in this life—those who are spiritually minded—they are born of the Spirit in the resurrection morning, for Christ is called "The first born from among the dead." Taking the Apostle Paul's words in connection with those of our Lord to Nicodemus, it is evident that the birth for the kingdom is at the resurrection of the dead, for then the kingdom will take place, as our Saviour declared, "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory."

2. Because it is the work of the Holy Spirit it is the spiritual life. This has been seen in the texts already quoted, where it is called "The birth of the Spirit" and the last Adam is "A quickening Spirit," in contradistinction to the first man Adam, who was only "A living soul," or natural man. The spirit of life he had from God to make him a living soul; but this was not retained by him, and his posterity must give it up and die, for they are born of the flesh; but the resurrection will be a birth of the Spirit as really as this is a birth of the flesh—for those who are counted

worthy of that world and the resurrection of the dead “are called the children of God, being the children of the resurrection.”

VI. THE LIFE INDEED IS AN ETERNAL LIFE.

1. This is a distinct epithet from all the others, and signifies the duration of this life.

To say that the eternal life spoken of in the Bible is “A spiritual life,” “A happy life,” is to say what is true; but it should also be said with as much emphasis that “The happy life,” “The spiritual life,” is “An eternal life,” for we cannot confuse terms by saying that the eternal life is simply these things, and thus crowd out the thought of literal duration.

The literal duration of this life is intended to be expressed by the word eternal. When our Lord says, “This is life eternal, that they might know thee, the only true and living God, and Jesus Christ whom thou hast sent,” it is evident that it is not intended as a definition of eternal life, but it is a metonymy where the cause is put for the effect, as, “You are the joy of my soul”—“You are the cause of my soul’s joy,” is the literal idea. To know God and the Christ whom He hath sent is the cause of continuance of being for ever and ever. “He asked life of thee and thou gavest it him, even length of days for ever and ever.” Granting everything else that may be claimed for this life, we are prepared to assert that its literal eternity is expressed by the term eternal.

2. Then no other life is eternal, and immortality is conditional; conditional upon entering upon the life which is life indeed.

Then those who do not enter upon this life indeed cannot exist through eternity in life—for no miserable life is eternal—no natural life is eternal, no sinful life is eternal; for all must admit that eternal life is promised only to a class in the Scriptures. No sinner can suffer eternal torment without possessing eternal life in which to suffer it. To suffer materially, or to suffer in mind, in body, or the pangs of remorse throughout eternity, he must live through all eternity; but this the Scriptures declare he shall not, for “The soul that sinneth it shall die”; and “If ye live after the flesh

ye shall die; but if through the Spirit ye do mortify the deeds of the body, ye shall live." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." The exegesis of commentators as against clear Bible declaration was noticed by that profound philosopher, John Locke, when he said; "It seems a strange way of understanding a law which requires the plainest words, that by death should be meant eternal life in misery."

Death, extinction, perishing, "everlasting destruction," which is "everlasting punishment," but not everlasting misery, for it requires life to be miserable—this is the result of continued impenitence; the failure to "Lay hold on the life which is life indeed."

This necessitates the end of all sin and misery: a shining result worthy of Christianity, worthy of the Father of infinite love, worthy of the Son of God, who was manifested to destroy the works of the devil, worthy of the Holy Spirit, the Sanctifier. There shall be a cleansed universe, and no crypts and caverns in it, literal or metaphorical, in which misery and sin shall be preserved through endless ages. No! No! The only life eternal is the happy, holy, spiritual life, the life which is life indeed, and it is life indeed because it is life eternal.

A temporary life is not life indeed; but eternal life, oh, this is life!

Is it mere existence?

We have seen that it is not.

It is holy.

It is happy.

And it is the happiness of God to perpetuate such a life.

Misery shall cease.

Sin shall cease.

Purity and happiness shall be perennial, and "evil," as a mere "episode," shall be no more. And this is

"The Divine event,
To which the whole creation moves."

VII. THE LIFE INDEED, IS A LIFE ONLY IN CHRIST.

I. It is conditional upon faith in Him.

The present life is the gift of God through Adam; but

the life of which we speak is through Him who sublimely asserts Himself to be "The Resurrection and the Life." "The gift of God is eternal life through Jesus Christ our Lord." No man can possibly live through eternity unless he comes to Christ, who says, "My sheep shall never perish, I give unto them eternal life." All claim to be immortal, to have an immortal soul, is unscriptural and dishonoring to Christ, for everlasting life is upon the condition of believing on Him. "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." "He that hath the Son hath life, and he that hath not the Son hath not life."

2. In Christ dwells all fullness, and in Him is this fullness. "Of His fullness have all we received." "And this is the record, that God hath given to us eternal life, and this life is in His Son." "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." "With thee is the fountain of life."

By His resurrection from the dead Christ has "abolished death, and brought life and immortality to light by the Gospel." Thus has He opened the kingdom to all believers. Honor the Lord Jesus by believing and testifying to immortality only through Him. "Because I live ye shall live also," "I am come that they might have life, and have it more abundantly," are the words of our blessed Master.

Outside of Christ man is dead; all this life is in Jesus Christ, and to this we may apply the motto used by Drummond in his "Natural Law in the Spiritual World," "Omne vivum ex vivo,"—all life from life,—and this life being only in Christ, the unbeliever has it not. All life out of life. Then come and draw it from Christ, for having it not, to suppose you can get it without being touched by Christ the Life-giver is vanity. "He that hath the Son hath life."

See your rich inheritance in Christ. "Rejoice in hope of the glory of God." Jesus has purchased this immortality for us at an immense price. "We are redeemed not with corruptible things, but with the precious blood of Christ."

These things are not true, though creeds of the churches maintain them. The Word of God does not teach them. There is evidence in that Word that "*the life of God*" (Eph. iv. 18); eternal life, incorruption, and immortality are the

gifts of God to the believer in Christ Jesus, and are put on at the resurrection from the dead (Rom. vi. 23; 1 John v. 12; 1 John vi. 47; Matt. xix. 29; 1 Cor. xv. 51-54. Ponder those words in 1 John v. 12, "*This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath [the] LIFE; and he that hath not the Son hath not [the] LIFE.*" Again, what do these words mean? "*I am come that they might have LIFE, and that they might have it more abundantly*" (1 John x. 10). Did the Lord Jesus come to give us that we already possessed? We have a life, natural or soulual life; but that is not "the life of God," who "is a spirit;" and which life, apart from union with Him in Christ, we cannot possess; "*for our life is but a vapor that appeareth for a little time, and then vanisheth away*" (James iv. 14). "*I am the Bread of Life,*" said the Lord; "*he that eateth this Bread shall live for ever*" (John vi.). If a man eat it not, can he live for ever? The clear, simple answer is, no! Otherwise words have no meaning. There is no evidence whatever, not one single text of Scripture to prove the statement, so often made, of man's natural immortality; but, on the contrary, abundant proof from Scripture and daily experience that man is mortal. The doctrine is assumed by the teachers; and many honestly avow it; and thus their hearers believe it on the same principle that the Romish fictions and assumptions are taught and believed by Papists. This is a pagan doctrine, coming down through Egypt, Asia, and Greece, which nations have accepted the original truth received from Eden; and it was engrafted into Christianity after the death of the Apostles and towards the close of the second century, by the means of Christians who had previously been under the influence of Platonic philosophy. But some say that the universal belief in, and desire for, immortality is proof that man has it, and does not die really, but lives on in another world. That is strange reasoning. The universal *belief* in it, and *desire* for it is proof presumptive that it exists, otherwise how springs up such a desire? But it also is evident proof that man does not possess it. If I greatly desire a thing, say five thousand dollars, it is proof presumptive of its existence, and that somebody has it; but anybody can see that it is proof most evident that I have it not. Did the rich young Jew, instructed in the law, think he had it, when

he asked the somewhat strange question of Christ, "What shall I *do* to *inherit* eternal life?"

"GOD ONLY HATH IMMORTALITY," saith Paul. God does not now, nor will He in years to come, set man to *seek* that he already possesses; else why speak of "*seeking for immortality*" (Rom. ii. 5-7)?

How few appear to really understand that oft-quoted sentence in Rom. vi. 23, and which is illustrated by the scene in Gen. iii., "*The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*" The man who in a measure knows the meaning of that sad yet hope-inspiring scene, when "Death entered through sin," has found out the root of this whole matter; and everything else springing out of this subject soon becomes comparatively clear, *if progress is made in the truth.*

"His soul was made an offering for sin. He died that we might live." We are not worthy of it; it is of grace in Christ.

And this inheritance?

"All things are yours."

For in this life indeed are comprehended all things. Give up all for it, for all else must go. This present life is not life indeed. We read of meat indeed, "My flesh is meat indeed, and my blood drink indeed," "Disciples indeed," and being "Free indeed," "If the Son shall make you free." And so naught here is real; as Schiller's Max Piccolomini so forcibly expresses it, as translated by Coleridge:

"There's nothing here, there's nothing in all this
To satisfy the heart, the gasping heart;
Mere bustling nothingness."

It is a dream, a shadow, mere cloud, imagery, air castles, and architectural revelry, nothing real; "The things which are seen are temporal." The garlands wither, the tint of the sky is gone as we gaze, and these are symbols of the things of this unreal life. History points with solemn finger to the ruin of empire and Time flings from his scythe the bloom and glory of princes. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

"And this is the will of Him that sent me, that everyone which seeth the Son and believeth on Him, may have ever-

lasting life." "In this was manifested the love of God toward us, that God sent His only begotten Son into the world that we might live through Him."

ETERNAL LIFE.

BY ROBERT ROBERTS.

"Who, by His death and resurrection hath abolished death, and brought life and immortality to light through the Gospel."—2 Tim. i. 9.

"I am the way, the truth, and the life [or, in other words]; I am the true way of Life."—John. xiv. 6.

THE object of to-night's lecture will be to exhibit the teaching of the Apostles, as set forth in the New Testament, on the vital subject of eternal life.

It is very important to see that we cannot apprehend their teaching without apprehending their doctrine of eternal life. I can only make this manifest by inviting your attention to a few passages which you may have seen before, but which, nevertheless, in the present connection may have an especial significance. I refer to such pregnant remarks as we find Paul making in 2 Tim. i. 1, where he first introduces himself to Timothy: "Paul, an Apostle of Jesus Christ by the will of God, *according to the promise of life* which is in Christ Jesus." In Titus i. 1, 2, he describes himself thus: "Paul, a servant of God and an Apostle of Jesus Christ . . . in hope of ETERNAL LIFE, which God, who cannot lie, promised before the world began." The Apostle John, in his first Epistle, ii. 25, says: "*This is the promise* that he hath promised us, even ETERNAL LIFE." Jesus, in His prayer to His Father, recorded in John xvii. 2, says: "Thou hast given Him [the Son] power over all flesh, *that He should give* ETERNAL LIFE to as many as thou hast given Him." I use these citations merely to introduce the fact which I think they make sufficiently obvious—that there is a doctrine appertaining to the apostolic system of truth, which, whatever may be our conceptions of the phrase, is defined as the doctrine of eternal life. Now, we are exhorted by Peter, to "*speak as the oracles of God,*" and we

are told in Isa. viii. 20, that "if they speak not *according to this word*, it is because there is no light in them." It is, therefore, of very great moment that we should strive to ascertain the meaning of so essential a proposition as that appearing in the texts I have quoted, that the apostolic mission had reference to eternal life which had been promised; and that the apostleship that was intrusted to the hands of John and the other Apostles was in accordance with this promise of eternal life, "which God, that cannot lie, promised before the world began."

Now, what is the idea expressed by those words? All words in the Scriptures are employed as the vehicles of ideas. The Word is given for our instruction: of the Word it is said, "It is a light to our feet, and a lamp to our path"; and it is said "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). Paul tells us, in Rom. xv. 4, that "whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Paul says the Scriptures are profitable for, amongst other things, "instruction." Now, how is this instruction communicated but by means of the words employed? This being so, how important to consider the meaning of this ever-recurring form of speech, of which I have given but one or two illustrations

Before pursuing this inquiry, let us realize for a moment what is the teaching of the present day with respect to this question of life. We are all familiar with it; we have all been taught that, by nature, we have a life that can never end; that we are immortal and cannot die; that as sure as we have come into existence, so surely must we always exist. Holding this idea, it is very natural when we read of *eternal life* to think of it as meaning the *condition* of those who are the subjects of it, and not as having anything to do with the idea of existence or non-existence. In the same way, when we read of *death*, we are led to understand it as meaning a state of miserable existence, and not by any possibility as an ending of existence. In each case, the terms express to the popular mind the idea of *state*, not of being; condition, not existence. The popular doctrine leading to this result is expressed by the phrase "immortality of the soul." Now, it is noticeable, to begin with, that this phrase is entirely absent from God's Word, nor do we come in contact with any

form of words that has any affinity with the phrase. The expressions, "deathless spirit," "immortal soul," "never-dying soul," "immortal being," "never-dying creatures," are never found in the Scriptures. Some will, doubtless, be incredulous as to this fact. Most people, at the first impulse, declare that it is not true; that it would be easy to find many illustrations to the contrary. But, if they will set themselves to the task of finding them out, they will find my words true—that *there are no such phrases, nor any proposition approaching to their meaning, in any part of God's Word.*

This, of itself, is a preliminary fact of the gravest moment; and reasonable people will demand some explanation of the circumstance that a phrase which is continually in the mouths of religious teachers, a form of speech and a doctrine which are continually prominent in popular preaching, are not to be met with in the book to which they believe they owe their religious faith. Many attempts have been made to account for the absence of these phrases, but the reasons given for it are even worse than a simple admission of the fact.

It is said that the fact of man's natural immortality is so self-evident as to require no assertion; that the doctrine is taken for granted throughout the course of divine revelation. The first thought that occurs to the mind in reference to this suggestion is that, if self-evidence is the reason of silence on the part of inspired writers of divine truth, it ought to have operated in the same way with modern instructors. If prophets and Apostles judged it unnecessary to speak of natural immortality, why should not ministers and clergymen? Do modern teachers profess to be more wise than Christ and the Apostles? In the next place, is the explanation a reasonable explanation? Do we find God's Word dealing on the taking-for-granted principle with any part of divine truth, even the real self-evident part? For if there is a self-evident doctrine in the whole range of divine truth, it is the fact that God exists; for, as Paul says, in Rom. i. 19, "that which may be known of Him is manifest by the things that are visible." The Bible does not take for granted the fact that there is a God; but formally propounds to us the fact that there is such a Being as the Creator. No truth is more solemnly or more explicitly,

or, I may say, more frequently brought forward. Then, in the third place, the suggested explanation of the Bible's silence about the immortality of the soul is an impossible one; for surely if the immortality of the soul be, as in our day it is made to be, the great reason for religion, can anyone imagine the original expounders of religion omitting it? The writings of earnest religious writers, or the outpourings of impassioned preachers of our day, continually put forward man's immortality as the reason or the basis of their appeals. Well, we have discourses of the Apostles on record; we have letters written by them in our possession; do we ever find them, either in speech or writing, mention this alleged fact as the reason why they, as the Apostles of Christ, should be attended to? *Never; not once.*

Well, now the question is, What do they teach? What does Christ teach about eternal life? What is the doctrine of eternal life taught in the Bible?

In the first place, what is meant by "life"? As the best way of obtaining an answer to this, let us consider what it teaches with respect to death.

A certain young man was invited by Christ to follow Him, and the young man said, "Suffer me first to go and bury my father." Christ said, "Let the *dead* bury their *dead*; but go thou and 'preach the Kingdom of God'" (Luke ix. 60). Why did Jesus apply the term "dead" equally to corpses and living men? There is a reason supplied in a statement of Paul's in Rom. iv. 17: "God calleth those things *which be not* [but are to be] *as though they were.*" In principle, Christ spoke of living persons as dead, because they stood in relation to death as a thing that was to come. How did they become related to it?

You will find an answer in Rom. v. 12, where Paul says, "By one man *sin entered into the world, and DEATH by sin, and so death passed upon all men.*" Again, in I Cor. xv. 21, we read, "By man came death." What was the death that came by man? If we can ascertain the facts connected with the man by whom death came, we can find out the nature and relation of death to ourselves, who have descended from him; for we are nothing more nor less than Adam's individual being propagated; and therefore sustaining in ourselves no higher relation to futurity than Adam when he was driven out of Eden.

Now what was the sentence passed upon Adam? We get a full, true, and correct account of it in Gen. iii. Let us look at the consequences that came by Adam's transgression, as defined in divine words. Here are the words which define that which Paul calls "death"; and you will find, before we get through the argument, that it is necessary to comprehend the Bible doctrine of death before we can understand the Bible doctrine of life. In Gen. iii. 19, we read, "In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast thou taken; *for dust thou art, and unto dust shalt thou return.*" I ask anyone, skilled in the representation of the ordinary belief as regards the fate of the wicked, whether he can discern his conception of that fate in these words which define the consequences of sin, *i. e.*, whether the prevailing doctrine of hell is visible in those words. By no means. We see a very simple idea. God had made a certain living being whom He called "man." Now what was he, as made? According to ordinary conception, God created a certain invisible, immaterial, immortal intelligence, and then put this invisible, immaterial, immortal intelligence, called man, into a body, that he might sustain a certain probation in that body, with this object, that if in that body the soul were disobedient, the soul, after being separated from the body, would be tormented; and that if obedient, it would be promoted to celestial spheres.

Now, what is the language of the oracles of God with regard to the constitution of the man created, and afterwards sentenced to death? The language is exceedingly simple, and highly intelligible. In the first place, we find that the material out of which this creature or being was made was not immaterial spirit, as the ordinary idea involves, but dust. For, mark the language in Gen. ii. 7, "The Lord God *formed man out of the dust of the ground*, and breathed into his nostrils the breath of life, and man"—the man made from the dust of the ground—"became a living soul." First, consider the meaning of the word "man." What does it mean? Ask any minister or clergyman, and if he understands the Hebrew word, and be honest, he will tell you it means "dust," "earth," "clay"—which is the fact; so that the very generic name we bear as a race is evidence of our extraction. We are extracted from the ground. And this

is a point that Paul lays hold of in his comparison of Adam with Christ in 1 Cor. xv. 47: "The first man is *of the earth, EARTHLY*; the second man is the Lord from Heaven."

But some may suspect that the second statement of the verse bears a special significance favorable to the common idea, viz., that "God breathed into his nostrils the breath of life." It may be imagined that this statement carries with it the idea that God put into the body formed from the ground an immortal principle, that subsequently constituted the immortal, disembodiable man. We have only to look at this suggestion in even a superficial manner to see its fallacy. The breath of life is not the man: it is simply the principle of life, enabling the man to be. The correctness of this is shown by the fact that the animals possess the same life-giving principle. In Gen. vii. 15, we read thus: "They [the animals] went in unto Noah into the ark, two and two of all flesh *wherein is the breath of life*;" so that the animals have the breath of life; whence it follows that either the breath of life does not give immortality, or the beasts are immortal. The second conclusion will not be contended for. Therefore the first stands. All life is from God, and is never-ending or not, according as He wills, and not because of inherent quality. By one Creator is all creation sustained, and all life of man and beast. "In Him," as Paul said, in speaking to the Athenians on Mars Hill, "we live, and move, and have our being"; and "He giveth to all life and breath and all things" (Acts xviii. 25-28). But the life and the breath are not the creatures, but the means of their existence. Look at this statement in Job xxxiv. 14-15, that, "If God were to gather unto Himself *His Spirit and His Breath*, all flesh would perish, and man would turn again unto dust." When, therefore, we read that God breathed into man's nostrils the breath of life, we are not to understand that God breathed into him an immortal principle, but merely that He breathed into him that which made him a living creature, as we shall presently see.

Then some think, failing the second statement, that they find countenance for natural immortality in the third statement of the verse, viz., that after the infusion of the life-energy expressed by the phrase "breath of life," "man became a living soul." The first remark upon this is, that a living soul is not necessarily an *ever*-living soul, for there is

a great distinction between "living" and "ever-living." The next remark is, that whatever this statement may mean, it is equally applicable to the inferior creatures, for it is applied to them in God's Word; and if any man speak, let him speak as the oracles "of God," and not in the language of philosophy, which is merely the reflex of the inductions of fallible intellect, which, acting upon abstractions, is more likely than not to make great mistakes.

In Gen. i. 21, it says: "God created great whales, and every *living creature* that moveth." The words in the original are precisely the same as those applied to Adam (*nephesh chayiah*), and translated "living soul." In fact, the translators of the Scriptures have been sufficiently cognizant of the fact, and have inserted in the margin (see verse 30) a statement to that effect. "To every beast of the earth, to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat." In the margin the translators give "living soul" for "life": "every beast of the earth wherein there is a *living soul*." Well, that is honest to the original words, for the original words are the same in both cases; and, therefore, if we find God using precisely the same language with regard to beast as to man in this case, obviously it would be inconsistent to conclude that the language proves something with regard to man which is not true in regard to animals. The statement that Adam became a living soul simply means that he became a living creature. If anyone contends that it means he became an immortal soul, he lays himself open to the rejoinder that the beasts became immortals souls as well, for the statement is equally applied to them.

It is, doubtless, a displeasing idea, at first sight, that we should be brought down to this level; yet, in searching for truth, we are not to consider what is pleasing. We are to open our eyes to the evidence. And here I will introduce an explicit declaration of the Bible affirming the very conclusion which results from the argument I have been using. I refer to Eccl. iii. 18, 19, where Solomon says: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the

one dieth, so dieth the other; yea, they have all one breath; so that a man *hath no pre-eminence above a beast*; for all is vanity; all go unto one place." Now you will observe these are the words of the Scriptures: they are not my words. I introduce them here simply as illustrating the scripturalness of the conclusion that I am seeking to deduce from the Bible account of the creation of man.

Well, here is a creature of the ground, made in the image of God, placed in a garden, and given a commandment to obey—*forbidden to touch a certain tree in the midst of the garden*; that creature made of the earth and animated by the life of God, but having a higher relation by reason of his affinity to the divine nature as regards mental capacity. What follows? That, under seductions which we need not at present consider, Adam disobeys. Adam is then summoned into the divine presence to hear the consequences of his transgression defined to him: "*In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.*" This is what Paul styles death—a resolution of man into his original dust. But then people say, "But what becomes of the spirit in death?" I ask where was the spirit before life? Where was the spirit before Adam got it? Wherever it was thither it returns. "Then shall the dust return to the earth as it was, and *the spirit shall return to God who gave it*" (Eccl. xii. 7). Is that spirit Adam? No; for that spirit was in existence long before Adam was. Is the dust dissolved in death Adam? No; for the dust existed long before Adam. You must have both combined in order to have Adam; if you dissolve the partnership between the dust and spirit which constitutes a man, you destroy him; death occurs.

And here I should like to introduce the resurrection which was the doctrine taught by Christ and His Apostles. In the light of this view, how differently it stands from the position it occupies in popular theology! According to that theology, we do not need a resurrection. According to it, when we die we go to our reward; we go to join our friends in heaven; we go to enjoy the felicity of the heavenly state, and are lost in the joys of heaven. If it be so; if we mount on the wings of angels to sing the song of the redeemed; if we enjoy to the full the delights of the divine presence,

why should we come down from heaven to be re-united to a body which was a hindrance to our spiritual development? That has been a stumbling block to a great many people who have thought it the stirrings of infidelity in their hearts. It gives a great handle to unbelief. You will find that skeptical men make use of it; and no wonder they make use of it, for it is a very incongruous thing, and strongly and instantly appears to any reasonable mind when attention is directed to it. Why should glorified immortals come back to earth? If they are happy in heaven with Christ, without a body, why should they ever have a body? If they are happy in heaven as disembodied spirits, the resurrection is no reward to them. They are independent of the resurrection.

The case grows worse when you put in the fact that in connection with the resurrection there is a judgment. What can judgment have to do with saved immortals? What is the object of a judgment? Is it not to discern, to discriminate, to decide, to award? Doubtless. If so, wherein lies the fitness or the necessity for judging of people that are judged; a judging of those who are a long time before sent to heaven, in order to see whether they should go there; a judging of those who are consigned to hell, to see whether they ought to have gone there? This increases the confusion.

The confusion vanishes instantly when you realize the idea that death is death. The resurrection then takes its place of beauty, and splendor, and fitness. "Since by man came *death*, by man came also *the resurrection of the dead*" (1 Cor. xv. 21). From this antithesis it follows that the death Paul had before his mind is the going into the grave. By man came death,—the going into the grave; by man came the resurrection of the dead,—the coming out of the grave. In this connection we look at the statement that the wages of sin is death. We go back to Genesis and see that it is so; for when Adam and Eve go out of Eden, we read in the sentence nothing about a state of misery after death; but simply that they were to go back to the ground from whence they were taken.

When we come to Christ's individual teaching—the teaching that came from His own lips—we see entire accordance. "I am the resurrection and the life; he that believeth in me,

though he were dead, yet shall he live" (John xi. 25). None can attach what is called a spiritual sense to this statement, because the circumstances under which He made the statement show the meaning of it. You will recollect that it was spoken in connection with the death of Lazarus (the brother of Mary and Martha), who had died while Christ was absent from Bethany. And as Christ approached Bethany, Martha came to meet Him, and, plunged in deep grief, said unto Him, "Lord, if thou hadst been here, my brother had not died." Jesus said to Martha, by way of consolation, "Thy brother shall rise again." He did not say "Thy brother Lazarus is now gone home"; but "Thy brother shall rise again." Martha said, "I know that he will rise again in the resurrection at the last day." Jesus then uttered the words I have quoted, which, by their connection, refer to literal resurrection. To this literal resurrection you find Christ frequently referring as the time when men are* to be dealt with according to their deeds. In John v. 28, 29, He said that the day would come when the dead would hear the voice of the Son of Man, "and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation"; the reward in the case of the righteous being connected with the resurrection, and the punishment of the wicked being connected with the resurrection. In Luke xiv. 13, 14, we read this exhortation of Christ: "When thou makest a feast, call the poor, the maimed, the lame, the blind . . . *for thou shalt be recompensed AT THE RESURRECTION OF THE JUST.*" And in Matt. xvi. 27, Jesus says, "The Son of Man shall come in the glory of His Father with His angels: *and then He shall reward every man according to his works.*" THEN—*when He comes.* That agrees with what Paul says in 2 Tim. iv. 1: "The Lord Jesus Christ shall *judge the living and the dead at His appearing and His kingdom.*" The same thing we discover in another way in Rev. xi. 18. At verse xv. we read: "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." That time has not yet come; though there will be no time to speak upon this phase of the matter, but in

* Rewarded "according as their work shall be."

connection with what we read, at the 18th verse: "The nations were angry and thy wrath is come, and *the time of the dead*, THAT THEY SHOULD BE JUDGED, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth;" intimating that the dead are not judged before that time (although ordinary theology teaches us that they are judged at death), and intimating that the prophets and the saints, and them that fear the name of God, are not rewarded until then, although, as we well know, the systems that we have been brought up under distinctly teach that they are rewarded when they arrive at the death state.

The preaching of the Apostles, after Christ left them, is characterized by the same doctrine: they point forward to the resurrection; they hope for the resurrection; they preach the resurrection. Look, for instance, at Acts iv. 1: "The captain of the temple, and the Sadducees, came unto them [Peter and John, who were in the temple], being grieved that they taught the people, and *preached through Jesus* THE RESURRECTION OF THE DEAD." That was just the doctrine; that as by man had come death, by man would also come the resurrection of the dead. And it was Paul's individual hope, for, if you consider the argument he uses in the 15th chapter of the First of Corinthians, you will see, among many striking things that confirm the view I am presenting, the fact that he was looking to the resurrection for the results of his labor as an Apostle. In that chapter he first shows the importance of the resurrection doctrine by saying that, if they denied the resurrection of the dead, there was no justification for them, for if Christ was not raised, their faith was vain. Secondly, that if there was no resurrection (verse 18), "then they also which are fallen asleep in Christ are perished"; a conclusion which would not follow if ordinary ideas were true, for, according to ordinary ideas, those that are asleep in Christ have gone to Christ, are in heaven, are safe, are saved, and, therefore, are quite independent of the resurrection. Then Paul says (verse 32), "If after the manner of men I have fought with beasts at Ephesus, *what advantageth it me* IF THE DEAD RISE NOT?" Showing that Paul looked to the raising of the dead for the salvation that he was looking for in connection with Christ.

Now, suppose Paul had entertained ordinary ideas, how could he have used this argument? For, had he entertained ordinary ideas, he would have looked for a very great advantage when he died, irrespective of the raising of the dead; he would have expected to go to heaven, to depart to glory, to join the host of the redeemed. But Paul here distinctly shows that he did not look for anything before the resurrection; he says, in effect, "If you take away the resurrection from me, there is no advantage in my doing what I am doing; for I am looking to the resurrection for the great salvation." This is, indeed, almost what he says in Phil. iii. 11, where he thus defines the object of all his labors: "If by any means I might attain unto *the resurrection of the dead.*" "If by any means." Do you find Christians of our day defining their spiritual aspirations in that mode? Not at all; they do not look forward to the resurrection as a matter of desire; they look forward to death.

See how Paul confirms all this in what he writes on the subject of the dead, to a certain community that was gathered together by his instrumentality in Thessalonica. Certain of them had died, and the rest were mourning for them, and Paul writes to comfort them in their trouble. Now, look at the consolation he administered, and while you will find it in exact harmony with all his teachings, you will find it very dissimilar from the death consolation administered in our day from the pulpits. In 1 Thess. iv. 13, he says: "I would not have you be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope; for if we believe that Jesus died and rose again [now observe that; it is very important to observe that, that the keynote of the conclusion which he has to administer is the fact that Jesus died and rose again]—if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him [or by means of Him]. For this we say unto you [here is the reason] by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent [or go before] them that are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first [that is, before the living are attended to]. "Then [when the dead in Christ have risen] we, who are alive and remain, shall be

caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." What words? That the Lord would come; that the dead would lose nothing by dying, because the living would not be admitted to life eternal until those that were dead were first awakened from their sleep. Now, how is it that Paul, in administering this comfort concerning the dead, did not run in the groove of popular consolation? Why did not he tell the believers that they were to be comforted in reference to the dead by a contemplation of the fact that they were in heaven? That omission on Paul's part is explicable only on one principle, and that is the principle I have been exhibiting before you to-night; that Paul recognized the truth that man is by nature purely mortal, purely of the earth, earthy, and that eternal life—immortality—is a thing that is only brought within our reach in Christ, and to be conferred at the resurrection. As Paul says in Col. iii. 3, "Ye are dead," that is in themselves, "and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Then John says: "This is the record, that God hath given to us eternal life, and this life is *in His Son*" (1 John v. 11). This life is in His Son, not in us; we have no immortality in us; we are not immortal. Immortality has been revealed as a thing attainable by us through Christ; for observe the statement in 2 Tim. i. 10, that Christ "hath abolished death, and hath brought life and immortality to light *through the Gospel*." And look at what Paul says in Rom. ii. 7, that God will give eternal life "to them who by patient continuance in well-doing, *seek for glory, and honor, and immortality*." He there represents immortality as a thing to be sought for. It is a thing promised: "this is the promise that He hath promised us, eternal life" (1 John ii. 25).

When does that life commence? Christ Himself tells us when He says that any man that has lost his father, mother, brothers, houses or lands "for my sake, shall receive manifold more, even in this present time [which was fulfilled] AND IN THE WORLD TO COME *life everlasting*" (Luke xviii. 30). Life everlasting as an actual bestowment is a thing reserved for His coming, which enables us to understand that other statement in 1 Cor. xv. 53, where He says: "This

corruptible must put on incorruption, and this mortal must put on immortality." That is the Bible doctrine of immortality—that is the thing that this mortal is to put on. Now we know that by "this mortal" Paul means this mortal body. It is this mortal body that is to put on immortality. The body, indeed, is a great thing in the New Testament writings; for just consider what Paul says in another place in dissuading them against a certain course of immoral conduct, "Know ye not that *your* bodies are members of Christ?" (1 Cor. vi. 15.) Then again (1 Cor. xv. 44), "It is sown a natural body; it is raised a spiritual body"; still a body, but a *spiritual body, like unto the Lord's*; as we read in Phil. iii. 20, 21, "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned LIKE UNTO HIS GLORIOUS BODY." And again, in Rom. viii. 23: "We who have the first-fruits of the spirit groan within ourselves, *waiting for the adoption, to wit, the REDEMPTION OF OUR BODY.*" Christ has a body; surely none will deny that. He has the body that He was crucified with. When He came forth from the tomb, He showed the marks of the nails in His hands, and the mark of the spear in His side, that they may be quite sure that He was the same Jesus; and not only so, but He asked them to handle Him: "handle me and see, for a spirit [or phantom, or illusion, such as they thought He was, for they could not believe that He was the real Jesus] hath not *flesh and bones, as ye see me have.*" And it is said, "while they believed not for joy," being still incredulous, He said, "have ye here any meat? And they gave Him a piece of broiled fish, and of a honeycomb, and He did eat before them" (Luke xxiv. 39-43). Now Christ is the pattern after which Christ's people are to be regenerated physically, according to the testimonies I have submitted, confirmed by John's testimony in 1 John iii. 1, 2, where he says, "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 are we the sons of God, and *it doth not yet appear what we shall be*; but we know that, when He shall appear, WE SHALL BE LIKE HIM." "As we have borne the image of the earthy," says Paul, in 1 Cor. xv. 49, "*we shall also bear the image of the heavenly.*" that is the second Adam—Christ. We have borne the earthy nature of the

first Adam, but all who are accepted of God through the faith in Christ will be privileged to be molded or fashioned on the second Adam—the Lord from heaven; and He is a spiritual body. He ascended into heaven, and some people think that after that He ceased to be the Lord Jesus the Apostles had known, that His substance became ethereal, or immaterial, or invisible. This idea is inconsistent with the testimony of the angels, who said: “THIS SAME JESUS which is taken up from you into heaven, *shall so come in like manner*” (Acts i. 11); also with the testimony of Zachariah (xiii. 6) that “One shall say unto him, What are these wounds in thine hands? and he shall answer, those with which I was wounded in the house of my friends.” And the spirit of Christ in the same prophet (xii. 10) says: “They shall look upon me whom they have pierced.” When Jesus comes again, it will be the same Christ that went away; therefore a bodily Jesus, a spiritual body, but a real body; for the spiritual body of the Bible—the body connected with the Bible doctrine of eternal life—is a more real body than the body of our present experience, for, as we know by experience, the present body has to be taken great care of to be kept in being at all. The neglect of food for a week would reveal to us the feebleness which is characteristic of this body. Or if we were to neglect the atmospheric conditions of our existence we should soon die. There is great force in the saying that “All flesh is grass, and all goodness thereof is as the flowers of the field” (Isa. xl. 6). But with the spiritual body it is different. When this corruptible has put on incorruptibility, it will no longer be like as the grass; but, as Paul gives us to understand, it will be glorious, powerful, pure, enduring, beautiful. But all this is reserved for the coming of Christ, and will only be given to Christ’s own people; for, in regard to the others, we are told that they that sow to the flesh shall of the flesh reap *corruption*; whilst they that sow to the Spirit, in accepting the Spirit’s doctrines, and in obeying the Spirit’s precepts, shall of the Spirit reap *life everlasting*. But life everlasting is not to be reaped until the day of reaping. In due season ye shall reap if ye faint not, that is in the day of harvest, and the day of harvest is when Christ comes. “Behold I come quickly,” he says, “to give every man according as his work shall be” (Rev. xxii. 12).

The subject might be much extended. Indeed it is impossible in a single lecture to indicate anything like the length and breadth of it. What has been advanced will serve its purpose if it excites you to a study of the Bible. This is the only standard of wisdom in divine matters. Outside the Bible all is speculation, including the philosophy of the ancients. Our only safety lies in holding hard and fast by God's Word, trying all things by it; and if you test this doctrine of natural immortality by it, you will find yourself forced to a conclusion in opposition to accustomed thoughts. You will find that it is not a doctrine of the Spirit of God, but a doctrine of the natural mind, which has been generated by the speculations of natural men in past times. It is a doctrine that was taught by the pagan schools of Greece, and it is worthy of notice that its principal teacher, a pagan philosopher—Plato—is looked upon as an authority on the subject by the religious teachers in our day. Whereas, when Paul had to do with philosophers, his attitude was one of hostility to their teaching, for he said: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii. 8); and "I fear lest . . . your minds should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 3). The "simplicity" of the truth is one of its great objections with natural men, because it exalts God and debases man. It presents man as a poor mortal creature, under the operation of God's law, and shows that, if he is to be immortal, it must be by accepting the gift of eternal life at the hands of His Son, upon the simple conditions that He requires; and those simple conditions are humiliation, faith, and obedience; for except a man humble himself as a little child, he shall in no case enter THE KINGDOM OF GOD.

As for the wisdom of this world, Paul says it is foolishness with God; and he says, "If a man among you seemeth to be wise in this world, let him become a fool [that is, a fool in the estimation of people around] that he may be wise" (1 Cor. iii. 18).

And now I must conclude. If what I have said serve to stimulate your minds to the consideration of these matters, and to look into God's Word for yourselves, the meeting to-night will not have been in vain.

NOT LEFT ALONE.

At the close of an essay on immortality, read before a debating society, Dr. L. C. Thomas of Camden, Del., read the following beautiful lines by John L. Wince, which set forth indubitable truth, recognizable by those who have learnt to estimate aright the apostolic testimony that life and immortality have been brought to light by Christ :

We are not left alone to guess
Our pathway through this wilderness;
A light beneath and overhead,
Illumes the weary path we tread.
We ask no heathen Socrates,
About this self, that thinks and is;
A Darwin no sure answer brings,
To satisfy our questionings.

We know, in truth, from whence we came,
Our mortal being's end and aim:
We learned it from a Book we love,
Whose Author sits enthroned above.
A Book which unbelieving sage (?)
Styles "Legend of a childish age";
Imposture, which designing men
Composed in distant ages, when
The sun of science had not shed
Its light upon the human head.
But our sure confidence is stayed
On what the Hebrew prophets said.

We put the question—"What is life?
Is it a vain and hopeless strife?
Its destiny an endless sleep
In oblivion, dark and deep?"
From dust we came, to dust we turn;
But from the ashes of the urn
A glorious form shall yet arise,
To bloom again in Paradise.
As pledge of this, our Living Head
Arose triumphant from the dead.
The thrilling fact that He arose
Was testified by friends and foes.
Then why reject the blessed hope,
"Whose range of view has endless scope"?
That, in the ages yet to be,
The good shall taste, and hear, and see
The wondrous scenes of joy and bliss,
In a lovelier age than this.

To love indeed is happiness,
For love on earth has power to bless;
But only as it flows in deeds,
To meet the cry of human needs.
Be this the rule and this the test.
Then put the question—WHO LOVED BEST?
Both saint and infidel, I ween,
Would give reply—THE NAZARENE!
Against whose name no sin is set,
From Bethlehem to Olivet.
For here is love exemplified,
In life and in the death He died.

He satisfies our deepest quest,
Concerning the eternal rest;
And what the life beyond the tomb,
Beyond the silence and the gloom.
No solace in the skeptic's creed,
Can bind the wounded hearts that bleed;
Nor smooth the thorny way to death,
Down to the last expiring breath:
Nor comfort give to weeping friend,
Who shall above the dying bend;
Like word of Christ, so grand and sweet,
That death-dissevered friends shall meet,
Where painful partings come no more,
On Canaan's fair and deathless shore.

THE HOPE OF ETERNAL LIFE.

BY R. K. STRANG.

“In hope of eternal life, which God, that cannot lie, promised before the world began.”—Titus i. 2.

THIS suggestive text naturally divides itself into four different heads, under which I shall here treat it, viz.:

- I. The thing promised—eternal life.
- II. Eternal life a hope, or subject of promise.
- III. A very old promise.
- IV. God—the Promiser.

In dealing with any subject it is of the utmost impor-

tance to have a clear understanding of the terms which we employ, and therefore let us consider

I. THE THING PROMISED—ETERNAL LIFE.

(a) *Scriptural definition.* Asked for a definition of eternal life, apart from any theological trammels, anyone would naturally say that it is *living for ever*; but although the words may be simple and plain enough in their ordinary meaning, a certain theological training oftentimes seeks to turn away the simple idea and obscure it with something more complex. It becomes most important, therefore, to know whether the Scriptures themselves give any definition of eternal life, and fortunately we can point to a very clear and unmistakable one in Psalm xxi. 4. The subject is the Messiah, of whom the Psalmist says: "He asked life of thee, and thou gavest it Him, EVEN LENGTH OF DAYS FOR EVER AND EVER." I say that is an unmistakable definition, because surely it is not possible to misunderstand "length of days," or construe the phrase into meaning but one thing. And it is a definition of the life asked for, and given, which quite warrants us in applying it to our Lord's own words in John v. 26: "For as the Father hath life in Himself; so hath He *given* to the Son to have life in Himself." It was not spiritual life, or the power of holy living, which was asked for, but "length of days," and the Father, who only hath this immortality, bestowed it upon the Son. Hence the writer to the Hebrews speaks of Jesus as a priest "made . . . after the *power of an endless life*" (Heb. vii. 16). That also is an unmistakable definition of eternal life, which confirms the Psalmist's "length of days."

(b) *Other supposed definitions.* There are many, however, who think that there is a definition of eternal life given in John xvii. 3. And in order to give it a semblance of being a definition, the passage is generally misquoted, I do not say willfully, but probably unconsciously, for the imagination does play such tricks with us sometimes. Hence to many the words, "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent," sound quite correct. Nevertheless the passage does not read so, but thus: "This is life eternal, *that they might know* thee the only true God," etc. Here we have, not a

definition of eternal life, but a statement of its *object* or *purpose*. The conjunction "that" has the force of "in order that," as may be seen from its frequent use in the same chapter. See, for example, verses 11, 12, 13, and 19: "that they may be one, as we are;" "that the Scripture might be fulfilled;" "that they might have My joy fulfilled in themselves;" "that they also might be sanctified through the truth." These are all expressive of an object to be attained, and are parallel with verse 3: "This is life eternal, that [in order that] they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Does anyone venture to say that the object is inadequate for an eternal life? Surely not! What greater object could be set before us than to learn to know God—"the everlasting God, the Lord, the Creator of the ends of the earth," who "fainteth not, neither is weary," and "there is no searching of His understanding," and Jesus Christ, His Son, who is His express image, in whom "are hid all the treasures of wisdom and knowledge," and whose boundless love "passeth knowledge"? No, eternity is not too long for such an object as that.

There are some who think a definition of eternal life is given in Rom. viii. 6: "For to be carnally minded is death; but to be spiritually minded is life and peace." Neither is this a definition, but rather a statement of *results*. To be carnally minded will result in death, and to be spiritually minded will result in life and peace.* The Apostle expresses the identical thought in another way in verse 13: "For if ye live after the flesh [that is being carnally minded], ye shall die [that is the result]: but if ye through the Spirit do mortify the deeds of the body [being spiritually minded], ye shall live" [the result]. This mode of speech is not uncommon, and is paralleled by the Apostle Peter's words: "Account that the long-suffering of our Lord is salvation," which no one mistakes as a definition of God's long-suffering, but as leading to, or resulting in, salvation.

(c) *Scripture usage confirms the definition of "length of days."* (1) BY CONTRAST. For example, John iii.

* The French translation of this verse reads: "Car l'affection de la chair donne la mort; mais l'affection de l'esprit produit la vie et la paix," *i. e.*, "The desire of the flesh gives death; but the desire of the Spirit produces life and peace."

14-16: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here we have both analogy and antithesis to teach us. The analogy is in the wilderness scene, where the people were *dying* in hundreds from the bites of the fiery serpents, but a look at the brazen serpent held up by Moses caused them to *live*; so is the Son of Man lifted up, that dying men may look unto Him and live. The dying and living in the wilderness were very real and literal; why not also in the case of those who look to the Saviour? The antithesis of *death* and *life*, *perishing* and *life eternal*, demands it. The only difference between the perishing Israelites in the wilderness and perishing sinners now is that the former did not die, but continued to live, while that can only be said of saved sinners now by faith and in hope. And so the same antithesis, in Romans vi. 21-23, represents *death* and *life* as the respective *ends* of the unsaved and saved. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Another contrast is to be found in Gal. vi. 8: "He that soweth to his flesh shall of the flesh reap *corruption*; but he that soweth to the Spirit shall of the Spirit reap *life everlasting*." Like the other passages we have already looked at, this one teaches that, according as the present life is lived, it will lead to one of two ends. On the one side, the end is stated as *death*, *perishing*, *corruption*—terms which all point clearly one way; on the other hand, the end is *life eternal*.

(2) BY CONSEQUENCE. The Scripture definition of "length of days" is further confirmed by what the Apostle Paul says in 2 Cor. v. 4: "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, *that mortality might be swallowed up of life*." Ah! there is the gist of the whole matter. It is *mortality* that stands in the way of our obtaining *life*—eternal life. How is the obstacle to be removed? Not by being "unclothed" *—by which the Apostle plainly means the

* "Resurrection is the one great theme of this passage. . . . We have no right whatever to introduce the thought of *death* into

death state—but by being “clothed upon,” and that can only refer to the change of the living saints referred to in 1 Cor. xv. 51-54, when this “mortal must put on immortality.” Failing their survival to the day of Christ’s coming, the saints can only “rest in hope” of the day of resurrection, and not till then “shall be brought to pass the saying that is written, Death is swallowed up in victory.”

(d) *Man’s needs also confirm the definition of “length of days.”* From the earliest times onward the cry has ever been: “If a man die, shall he live again?” (Job xiv. 14). The Psalmist, contemplating human life and those who trust in their wealth, says: “None of them can by any means redeem his brother, nor give to God a ransom for him, that he should live for ever, and not see corruption” (Ps. xlix. 7, 9). Hence the cry of the rich young man who came to Jesus was but natural: “Good Master, what good thing shall I do *that I may have eternal life?*” (Matt. xix. 16). And that will be the earnest cry of all who realize their position as perishing sinners.

What is God’s answer to this cry? It is a very full and explicit one, especially in the New Testament. But even in the Old Testament, which is often wrongly spoken of as having little or no light on the question of a future life, the answer is explicit. In that very 49th Psalm, just quoted, the answer is given in verse 15: “But God will redeem my soul from the power of the grave; for He shall receive me.” Does not that tell of resurrection? In Psalm xxxiv. 12-14 we read: “What man is he that desireth life, and loveth many days, that he may see good?” Here, again, we see the kind of life that is sought after—“many days”; and the answer is: “Depart from evil, and do good; seek peace, and pursue it.” A certain class of writers too readily assume that this applies only to the present life, but that is a mistake; for the Psalmist well knew that length of days was not always the lot of the righteous in this present life, and therefore his confidence must have been placed in the life to come. This is made more manifest by two other Psalms, viz.: “With long life will I satisfy him,

this passage. There is no reference whatever to it, except in verse 3, as the one condition in which he would ‘not be found.’”—Dr. Bullinger, “Things to Come,” August, 1809.

and show him my salvation" (Ps. xci. 16); and, "There [upon the mountains of Zion] the Lord commanded the blessing, even life for evermore" (Ps. cxxxiii. 3).

These revelations of the Old Testament link on most beautifully with those of the New, and the royal command of Ps. cxxxiii. at once recalls to mind the declaration of the Lord Jesus: "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His *commandment is life everlasting*" (John xii. 49, 50). This, then, is the blessing which God has "commanded" His Son to bestow upon mortal men, to as many as will believe. Jesus' express declaration is: "I am come that they [His sheep] might have life, and that they might have it more abundantly;" "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 10, 28). We have already seen that "length of days" was what the Son asked for and received from His Father, and now, that which He has received is also that which He imparts—nay, is commanded to impart—unto His disciples. It is the object of His mission to the world, and when that was about to be fulfilled He prayed to His Father: "Glorify thy Son, that thy Son also may glorify thee; as thou hast given Him power over all flesh, *that He should give eternal life* to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 1-3).

II. ETERNAL LIFE A HOPE, OR SUBJECT OF PROMISE.

(a) *Hope implies non-possession.* Says the Apostle: "We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" It is an incontrovertible position that what a man actually possesses cannot be a matter of hope to him. This shuts us up to the conclusion that man is not now in actual possession of eternal life, even believers, because it is of such that the Apostle Paul writes to Titus: "In *hope* of eternal life"; and to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto *thou art also called*" (1 Tim. vi. 12).

This is in perfect agreement with the Lord's declaration that "eternal life" is to be bestowed "in the world to come" (Mark x. 30).

(b) *Eternal life a present possession.* On the other hand there are Scriptures which speak of eternal life as a present possession of the believer, e. g., "He that believeth on the Son *hath* everlasting life;" "He that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is passed* from death unto life;" "He that hath the Son hath life" (John iii. 36; v. 24; I John v. 12).

(c) *Apparent divergence explained.* It will be conceded by all who have learned to reverence these Scriptures as the Word of God that they cannot contradict themselves, and there must be some way of reconciling these apparent contradictions. There seems no way of getting over the fact that the Scriptures speak of eternal life as a hope, and that what is a subject of hope cannot be actually possessed. But it is not impossible to understand how eternal life may be spoken of as a possession, and yet not be actually possessed. This may be explained in two ways.

(1) BY OBSERVING A FREQUENT USE OF THE PRESENT TENSE. Dr. McKnight says: "The present tense is often put for the future, to show that the thing spoken of shall as certainly happen as if it were already present." Likewise T. S. Green, in his "Grammar of the New Testament," says the present tense is used to convey "a determined or *inevitable futurity.*" The following examples in illustration and proof must here suffice:

Matt. iii. 10, "Every tree which bringeth not forth good fruit *is* hewn down."

Matt. xxvi. 28, "This is My blood, . . . which *is* shed for many."

Matt. xxvii. 63, "after three days I will rise again" (Greek, "I *rise* again.").

Mark ix. 31, "The Son of man *is* delivered into the hands of men, and they shall kill Him."

Luke xx. 37, "Now that the dead *are* raised"—clearly meaning, *are to be raised.*

I Cor. xv. 12, "How say some among you that there *is* no resurrection of the dead?"

I Cor. xv. 26, "The last enemy *is* destroyed" (*καταργεῖ*-

ταυ. Dr. Young's literal translation is, "The last enemy is done away—death."

Many more examples might be given, but these are sufficient to show how future things are sometimes spoken of in the present tense, and that the force of the present tense in these circumstances is exceedingly strong, not in asserting that the thing spoken of is actually present, but in pointing to an "inevitable futurity"; it "shall as certainly happen as if it were already present." So that when we read the words of our Lord: "He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation; but *is passed* from death unto life"—we bless God for the strong assurance they give us that our eternal life is safe beyond any question, although not to be received until "the world to come." We remember the remarkable conjunction of the present and future in our Lord's words: "Whoso eateth My flesh, and drinketh My blood, *hath* eternal life; and *I will raise him up at the last day*" (John vi. 54).

(2) BY OBSERVING WHERE THIS ETERNAL LIFE IS DEPOSITED. Observe carefully the words of the Apostle John (1 John v. 11, 12): "This is the record, that God hath given to us eternal life *and this life is in His Son:*" therefore, "he that *hath the Son hath the life.*" Jesus Christ, the Lord of Life and Glory, is the safe depository—the bank—where our treasure is laid up against the day when we shall, so to speak, come of age and inherit, or possess, it in actual fact. Hence the Apostle Paul wrote to the Colossians: "For ye are dead, and your *life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory*" (chap. iii. 3, 4).

III. A VERY OLD PROMISE.

This eternal life was "promised before the world began," says our text. Which shows that the purpose of bestowing eternal life on man was in God's earliest counsels concerning him, but the record has nothing to show that it ever has been bestowed, and even now is only a promise to certain ones who believe on God's Son. I need not dwell on this point, but would like simply to draw attention to the

further elucidation of how a future thing may yet be spoken of as present which Paul's words to Timothy afford: "Who [God] hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which *was given us* in Christ Jesus *before the world began.*" That is a remarkable statement of the unfailing purpose of God, which gave us of His grace before we even had an existence! Observe, however, that it was given "*in Christ Jesus,*" just as our eternal life is hid *in Him* also now, awaiting the time of manifestation and bestowal.

IV. GOD—THE PROMISER.

It is a promise given by God "who cannot lie." That is one of the impossibilities with God. The fact that God has promised eternal life speaks of

(a) *The surety of the promise.* What a blessed thing it is to rest upon anything that is absolutely sure! Men make many promises in a careless, offhand fashion, which they have no serious thought of fulfilling, and even when seriously made, they very often find that they cannot fulfill them. Not so with God; His purposes are all serious—all yea and amen in Christ Jesus, and the Almighty has the power to do all things. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

(b) *God's message of love pleading for reconciliation.* The message of life is a message of peace to an alienated race. Adam transgressed, and thereby brought upon himself and upon all his posterity mortality and death. The Second Adam—the Lord from heaven—came to effect reconciliation, and to make an atonement for the sins of the people, that "as by the offense of one judgment came upon all men unto condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The free gift has truly come upon all, that is, it is freely offered to all who will accept, but *no unjustified sinner* can ever receive this gift of life; there is no such thing as an immortal sinner spoken of in all God's revelation. We must first be "reconciled to God through the death of His Son," then, "much more, *being reconciled,* we shall be saved by His life." This matter is very fully treated of in

that most profound of all Paul's profound arguments, as Dr. Alexander Whyte calls it, in the 5th chapter of the Epistle to the Romans. I like another remark of Dr. Whyte's, also regarding this chapter, in which he says that it is just these two men, Adam and Christ, with their sin and their justification, which so stumble our evolutionists. It is evident that the Fall was no myth, as so many are teaching to-day, or Paul would never have penned that glorious chapter, which he triumphantly concludes: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

"Praise to the Holiest in the height,
And in the depth be praise;
In all His works most wonderful,
Most sure in all His ways.
O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came."

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

CHRIST OUR LIFE.

LIFE is precious to all: even this present life, such as it is, with its joys and sorrows, its sunshine and rain, its lights and shadows, is still desirable to the vast majority of the human family, and there are few indeed of whom it may not be said, "All that a man hath will he give for his life." This postulate is as self-evident as that the sun shines, or that we do live at all; for we, in common with all the animal races, have an inherent abhorrence of death, and a desire by all means in our power to prolong our existence to the utmost.

There are, however, exceptions to this very general rule, such as in cases of extreme bodily pain, or mental anguish, or derangement, when they "long for death; and dig for it more than for hid treasures, and rejoice exceedingly when

they can find the grave" (Job iii. 21-22). There are those who in the frenzy of fight become reckless of life for military glory, or perchance revenge; and there are also those who, by reason of a much-perverted religious sentiment, profess to ignore or disparage life; but at all events, whether appreciated or despised, it does not continue, and cannot be prolonged in the ordinary course of nature beyond a very limited duration; hence we lose it, and with it all else.

This is an unpleasant consideration, of course, although it is one that forces itself occasionally upon every thoughtful mind; and one which ought to be considered calmly and dispassionately.

Many are the subtle sophistries that have been suggested in various ages in order to evade this inevitable conclusion, and to mask death with a benevolent visage as an angel of deliverance that comes to only change our mode of living; but the grim enemy cannot thus be robbed of his terrors, and the heart knows in spite of vehement enthusiasm, or long encrusted superstition, that the silver cord loosens, and the golden bow breaks, and man goeth to his long home—in short, that *we die*, and are "as water spilt upon the ground"; that "dust we are and unto dust we return," according to the holy Scriptures.

That the Spirit of Life from God that animates man and every living thing is eternal there cannot be a doubt, as also the material which composes his frame and flesh, and which merely resolves itself into original elements, or passes into other forms of life; but the person, the soul dies—for "The soul that sinneth it shall die." "It ceaseth for ever." "In that day his thoughts perish." "For there is no device, nor knowledge, nor wisdom in the grave whither thou goest." In this matter Solomon informs us that "man hath no pre-eminence above the beast, for as one dieth so dieth the other"; and more emphatic language can hardly be expressed bearing on this matter.

Now, dear reader, you must not blame us for emphasizing this point so strongly, for we are justified by the Scriptures in setting this down as a first principle upon which to reason, namely—the mortality of man. There is no Bible reader, when his attention is once called to the fact, but is struck with the frequent mention of the subjects, "Life" and "Death." In fact, they are the principal sub-

jects upon which it treats. It begins with them in Eden, in the trial scene of our first parents, where LIFE and DEATH were set before them. It continues at Sinai in the giving of the law, when life and death were set before Israel. At Calvary the question involved was the same, for Christ "came that they might have life, and have it more abundantly," but "they would not come to Him that they might have life." Even down to the final life from the dead by the resurrection, it is still the same grand old issue, the most important of all issues, the question of life and death.

To properly understand the Scriptures, therefore, it must be laid down as a premise that *man is mortal*. When a man does not understand that, it is as useless to attempt to instruct him further as it is to try to teach a child to read who does not know the alphabet. To a *mortal* man we may present the hope of immortality; to a dying race we can present a risen Saviour; over the closed grave we present Jesus and the resurrection; we can speak of life from the dead to those that believe that there is death—but to the imperishable and immortal, to "never-dying souls," we can present nothing. To those who view death as a change of life, the resurrection of the dead is a paradox, and a superfluous addition of corporeal trammeling that is entirely inconsistent with the magnificent conceptions they have of their immortal selves; and it is a subject indeed, that many will hardly brook to listen to patiently; and what wonder! for, as it is only the sick that need a physician, as certainly it is only the dead that need a resurrection, and a resurrected Christ by the power of God to deliver them from death.

In former ages the various religions of the heathen had no resurrection, and no Jesus, for they needed none. They founded their faith on what they called philosophy, but what I would call mere fancy. We have the modern Spiritualists, their imitators, who have as little need for the gentle Nazarene, whom they treat as a kind of moral reformer, a good sort of person, or, perhaps, with absolute contempt.

But those who put their trust in the revelation of God by the Holy Scriptures have a more sure word of prophecy upon which to rest. They are "begotten again unto a

lively hope by the resurrection of Christ from the dead" (1 Pet. i. 3). They trust that He that raised up Christ from the dead will also quicken their mortal bodies. This is why Paul preached Jesus and the resurrection to the learned, yet ignorant Athenians. This is why Jesus says, "I am the resurrection and the life." Christ is "our life," and our lives are hid with Him in God, and says the Apostle, "When Christ who is our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 3-4).

The love of God to a perishing race could not have been more manifest than it has been in the gift of His Son, in that He spared Him not, but freely gave Him up for us all, "that we might live through Him." Christ is the last and best of all the blessings of a generous Father and a loving God. He is the expression of all the fullness of the height, depth, length, and breadth of His love.

Reader, do you appreciate the gift of God? Do you understand that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"? (Rom. vi. 23.) Do you know that "he that hath the Son hath life, he that hath not the Son of God hath not life"? (1 John v. 12.) If you know these things you will readily perceive how vain is the hope of those who trust in some sort of vague immortality supposed to be inherent in their souls, but which really only exists in their imaginations.

How much better it is to trust in the promise of God, the God of life, and rest upon the assurance of hope He hath given us through Christ by the resurrection!

"Turn ye! turn ye! for why will ye die!" when the loving Father offers to you the free gift of *eternal life* through Jesus Christ our Lord? "Thanks be unto God for this unspeakable gift!"

CHRIST THE WAY, THE TRUTH, AND THE LIFE.

Thou art the Way—to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.

Thou art the Truth—thy Word alone
 True wisdom can impart;
 Thou only caust inform the mind,
 And purify the heart.

Thou art the Life—the rending tomb
 Proclaims thy conquering arm;
 And those who put their trust in thee,
 Nor death, nor hell shall harm.

Thou art the Way, the Truth, the Life;
 Grant us that Way to know,
 That Truth to keep, that Life to win
 Whose joys eternal flow.

A DISCOURSE ON ETERNAL LIFE.

BY DR. JOHN THOMAS.

“Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth to everlasting life, and few there be that find it.”—Matt. vii. 13, 13.

“He who believes on the Son has life eternal; he who rejects the Son shall not see life; but the vengeance of God awaits him.”—John iii. 36.

THE reading of this portion of the Divine Word must, I think, have impressed your minds with the conviction that the world is divided into two classes relatively to the Son of God, of which the one is made up of believers on the Son, and the other of rejecters of the Son. Now this is true, as it appears on the face of the record; but permit me to observe that the phrase, “*the world*,” must be taken in a limited sense. Jesus, in His discourse with Nicodemus, uses the expression frequently; and, in John iii. 17, says, “God has sent His Son into the world, not to condemn the world, but that the world may be saved by Him.” Now, if we were to insulate this verse from the surrounding context, we might conclude that the whole world, without a single exception, would obtain eternal life; but the context is against such a conclusion, and teaches us that Jesus meant whosoever of the world that believes on Him. When, then,

you say "the world is divided," etc., you, of course, would restrict the term to that world of men and women which was related to the Son; in other words, to those who had heard of the Son, and to whom the evidence of His divine character had been submitted. For, it must commend itself to your rationality that a man cannot sustain the character of a *rejecter* of the Son *who has never heard of such a personage*; neither can he be regarded as a believer, unless it can be shown that men can believe in things of which they have no knowledge. You perceive, then, that there may exist a class of people who are *neither believers nor rejecters*; now, concerning this third class of the human family, Paul inquires: "How shall they call on Him, in whom they have not believed? And how shall they believe in Him of whom they have not heard?" No, it is impossible; for, as the Apostle says, "faith [or belief] comes by hearing," and the hearing by the proclamation of the Word of God. Law must be delivered to men before they can obey or disobey. "If," said Jesus, "I had not come and spoken unto them [the Jews] they had not had sin [that is, they could not have committed the sin of rejecting me]; but now they have no excuse for their sin," because He had done among them such miracles as none other ever did. So that, if Jesus had appeared among the Jews, and claimed to be their King from heaven, and had done no miracles to sustain that high pretension, they would not have been obnoxious to a deprivation of eternal life for rejecting Him; their condemnation to eternal death must have been predicated on some other ground.

From these and other considerations, I affirm that the race of man is constituted of three classes in relation to the Pentecostal proclamation concerning the Son of God. First, of that class which believes on the Son; second, of that which rejects the Son; and third, of that which never heard of the Son of God. Now, concerning the first class, John says that its members "have life eternal"; concerning the second, "they shall not see life"; and concerning the third, the principle laid down by Jesus is that, God not having spoken to them, they will not be condemned for rejecting Him, as He had not put them to the proof; and Paul shows that they will not attain to eternal life; for he quotes the prophet Joel, who says that, "Whosoever

calls upon the name of the Lord shall be saved," and remarks, "How shall they call on Him on whom they have neither believed nor heard?" No; from death this third class cannot be delivered or saved, as no means of escape therefrom has been propounded to them.

I wish now to rivet your attention upon the things of eternal life; and, in doing so, I would set before you this

FIRST PROPOSITION.

Eternal life is a matter of promise.

By eternal is meant unending—by life is intended a full, perfect, and renewed manifestation of the intellectual, moral, and physical faculties or constituents of man; and by a matter of promise is signified a thing which is assured by a declaration previous to its possession; hence, my proposition, thus defined, will read as follows:

"The possession of intellectual, moral, and physical powers by man, in full, perfect, renewed, and unending manifestation, is the subject of an assurance made previous to its realization."

Having stated to you my proposition, and having defined it with as much precision and simplicity of language as possible, I shall now present to you the proofs upon which it rests. Permit me, then, to direct your attention to the following passages of the Oracles of God:

1.—2 Tim. i. 1.—Paul an Apostle of Jesus Christ, by the will of God, on account of *the promise* of life which is by Christ Jesus.

2.—Titus i. 2.—Paul, in *hope* of eternal life, which God, who cannot lie, *promised* before the times of the ages—who has now manifested His word [of promise], at the proper season, by the proclamation with which I am intrusted.

3.—Heb. vii. 6.—*Abraham* holding the promises.

4.—Gal. iii. 16.—To Abraham were the promises made, and to his seed, who is the Christ.

5.—1 John ii. 25.—This is the promise, which He has promised to us, even eternal life.

Now, from the first of our proofs, we perceive that it was on account of this very promise that Paul was constituted an Apostle of Jesus Christ. It teaches us that the life promised is by Jesus Christ; that is, that it was manifested

by Him. In a subsequent part of this chapter Paul terms the promise the purpose and favor of God, "given before the times of the ages"; and given, too, "through Jesus Christ," or the seed of Abraham (according to proof No. 4), "and now [in his day] made manifest by the appearing of our Saviour, Jesus Christ: who has indeed vanquished death, and brought life and incorruptibility to light by the Gospel, of which Paul was appointed a herald and an Apostle." Had not the promise of eternal life to "all the families of the earth" been made, there would have been no "Apostle and teacher of the Gentiles"; for it was on account of this promise of life that he was appointed "by the will of God." Furthermore, he says that "the light which is the light of man" is developed in the Gospel, which he [Paul] preached; consequently, *the Gospel is the true interpretation of the promise of life made before the ages of the law.*

My second proof sets forth the subject-matter of the promise as a thing of hope; his phrase is, in hope of "eternal life," and in Titus iii. 7, he speaks of "Heirs according to the hope of eternal life." Now, as to hope, he says, in Rom. viii. 24, "Hope that is attained is not [or ceases to be] hope; for who can hope for that which he enjoys? But if we hope for that which we do not enjoy, then, with patience, we wait for it." As if he had said, If a man have immortality within him, he has attained to it and is in the enjoyment of it; but if he is altogether mortal and corruptible, and he hope for it, then, with patience, he waits for it until it is conferred; for that which a man actually possesses cannot, in the nature of things, be to him a matter of hope. A man cannot, at one and the same time, be an immortal soul and "long for immortality"; the idea, though popular, is absurd.

But Paul says that eternal life becomes a matter of hope by virtue of a promise, which God made "before the times of the ages." But what period is thus indicated? It is agreed pretty generally that the times of the Mosaic Law are signified, inasmuch as the period of that dispensation or constitution of things, was distributed into ages of fifty years, termed jubilees. It was *before the setting up of the kingdom of Israel, then, that God made the promise of eternal life.* But it may be asked. How long before, and to whom, did He make the promise? These are important

queries, and ought to be answered with precision. Paul says that the (*diatheke*) will, or promise, was made 430 years before the Law of Moses was delivered, and that it was made to Abraham and his seed, who is the Christ; see proof 4. Of these, Abraham was the holder of the promise, and his seed, the Christ, the subject of the will; for Paul terms the promise—"the will concerning the Christ"—*Diatheke eis Christon* (Gal. iii. 15-17; Luke xxii. 20; Heb. x. 10). These phrases, then, "the will concerning the Christ" and "the promise of the eternal life," are one and the same; for the eternal life and the Christ are the same; for John, in guarding his brethren against idols, says, "We know that the Son of God has come, and has given us understanding, that we might know Him [the God] that is true; and we are in Him that is true, in His Son Jesus Christ: this is the true God [the Father] and the eternal life [His Son]" (1 John v. 20). Besides, Jesus styled Himself "the life" as well as the way, the truth, and the resurrection.

The promise of eternal life is recorded by Moses in Genesis, and is veiled in the following language, "All the land [of Palestine] which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 14-17). "Unto thy seed I have given this land from the river of Egypt unto the great river, the river Euphrates." This promise was sealed with the blood of an heifer, a she goat, and a ram, all of three years old: the duration of the ministry of the anointed Lamb before He was slain by the Jews. Thus was "the will ratified by God" (Gal. iii. 17), 430 years before the law.

The promise was reiterated to Isaac and Jacob (Gen. xxv. 2, 3, 4; xxviii. 3, 4, 13, 14), the son and grandson of Abraham. But, it may be said, the phrase eternal life is not expressed in the will; and Abraham, Isaac, and Jacob did not, nor have they ever, possessed the land. This is true, but though the phrase is not expressed the thing is implied; and it is quite true that all these, and more, died in faith, or *confidence of hope*, not having received the land with its rights, privileges, immunities, and appurtenances thereunto belonging (Heb. xi. 13, 39). But this incident forms the solution of the difficulty. Abraham died without possessing the land; and his seed, the Christ, came to His own land, but left it without acquiring possession thereof. Has God's

promise to these personages failed? No, says Paul, for God who promised it cannot lie (Titus i. 2). What, then, must happen in order that the will may be administered, or the promise of God fulfilled? The answer is, that the Christ must descend from heaven, and Abraham, Isaac, and Jacob must be raised from the dead to realize it (Matt. viii. 11; Mic. vii. 20).

The subject of this proposition takes a wider range than I can describe at present. I shall therefore proceed to affirm my

SECOND PROPOSITION.

The eternal life of man is deposited in Jesus Christ, the Prince of Life.

PROOFS.

1. As the Father has life in Himself, so has He given to the Son to have life in Himself.—John v. 26.

2. O Jews! ye will not come to me that ye may obtain life.—John v. 40.

3. Jesus answered, I am the Bread of Life; which descended from heaven; whoso eats of this bread that I will give, shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world.—John vi. 35-51.

4. I am the resurrection and the life.—John xi. 24-25.

5. Your life is hid with Christ in God. When Christ our life shall appear, then you shall also appear with Him in glory.—Col. iii. 3-4.

6. This is the testimony, that God has given to us eternal life; and this life is in His Son. He who has the Son has this life; and he who has not the Son of God has not this life.—1 John v. 11-12.

From these passages it is clear that, though a man may be an heir of eternal life, and in that sense have within him that which springs up to eternal life, yet *the life itself is not an inherent principle of his nature*, but one that may be acquired by virtue of an interest in the Son of God. He is the Bread of Life, and it is just as necessary to feed on that bread to live for ever, as it is to feed on the bread which perishes, to live the life of an animal man. Our first proof

agrees with the doctrine of the Word as revealed in John i. 1-5. The Word was God, and in it was life. This life-word afterwards became incarnated, and was manifested to Israel by the baptism of John, as the Son, and therefore the equal with God; for the grand difference between the Word by whom all things were created and the Word which sojourned among the Jews, consisted not in their being essentially dissimilar, for they were not—they were one (“I and my Father are one”)—but in the life-word Creator, assuming in relation to men the nature of a descendant of Abraham. This assumption, however, made no difference as to the inherent attribute of life; hence, said Jesus, “as the Father has life in Himself, so has He given to the Son to have life in Himself”—the Father the life-word incarnated.

The life-word incarnated, named Jesus by the life-word, was introduced among men as the fountain of life and light to the world. Hence, in conversing with the Jews, he says, in effect, “You search the Scriptures to discover the way by which eternal life may be procured; now these testify that I am He who confers it; and yet you will not come to me, the fountain of living waters, and drink that your thirst may be allayed; I am eternal life—in me the fullness, the favor, and the truth are incorporated; and yet, O Jews, you will not come to me that you may obtain the life you seek.” But if they had within them immortality, why need they go to Jesus to obtain it? It would have been unnecessary; but inasmuch as there was no immortality—not one spark of it within them, if they would live for ever in any sense, they were imperatively bound to go to Him “who only hath immortality” to bestow, and obtain it on any terms He might deign to prescribe.

Messiah is the resurrection and the life: and no man can enter the presence of the Father unless He introduce him; and because He is the resurrection and the life, Paul told the Christians of Colossæ that their life was *hid* with Christ in God. But if immortality is an inherent principle of human nature, how can it be said to be hid in Christ? It ought, then, to read, *our life is hid in ourselves!* But in relation to the true believers, Christ the life is termed “our life,” because all their hope for eternal life is embodied in Him. Hence He is called “Christ our hope.” If He is

not risen, their hope is vain, and when they die they perish as the brutes. But He has risen from the dead and sits at the right hand of God, waiting until the time appointed for His return hither arrive: and "when Christ our life shall appear, then you also [O true believers] shall appear with Him in glory, honor, and immortality," and not one instant before. "We know," says John, "that when He shall appear, we shall be like Him [glorious, honorable, and immortal]; we shall see Him as He is. And everyone who has this hope in Him purifies Himself even as He is pure" (1 Ep. iii. 2, 3). *The idea, then, of an immediate translation from earth to heaven at our animal decease is excluded;* for the true believer is not to appear in glory till the appearance of Messiah on earth to raise the dead.

My sixth proof instructs us that God has given to the faithful eternal life; but that, although it says elsewhere that "he that eats my flesh and drinks my blood, *has eternal life*," yet John teaches, in the proof before us, that *this life is in the Son of God*, and that it is He only who has the Son that has this life: for He emphatically declares that He who has not the Son *has not this life*. If, then, this be true, it necessarily follows that the disobedient, the rejecters, and all who have not the Son, in the true scriptural sense, are destitute of all right, title, and property, in the life which endures for ever.

THIRD PROPOSITION.

My third proposition, which seems, in the nature of things, to come next in order, is that

Eternal life is the free gift of God.

By the phrase, free gift of God, is meant anything bestowed by God as a matter of grace or pure unmerited favor. And here are the

PROOFS.

1. Jesus said, If you knew the gift of God, and who He is who says to you, Give me to drink; you would have asked Him, and He would have given to you living water.—John iv. 10.

2. The gracious gift of God is everlasting life by Jesus Christ our Lord.—Rom. vi. 23.

3. By grace are you saved through faith; and this thing not of yourselves; it is the gift of God.—Eph. ii. 8.

4. Constantly hope for the gift to be brought to you, at the revelation of Jesus Christ.—1 Pet. i. 13.

If, then, eternal life be the free gift of God bestowed through Jesus Christ, it must surely be obvious to the meanest capacity that *immortality is not inherent*, or hereditarily derived from the animal Adam; and, therefore, that immortality is a principle extraneous to the constitution of man, and consequently, if enjoyed by his race, must be derived as a gift—a free and gracious gift—from Him who alone has it to confer. This gracious gift is an eternal reward, as the rejection of those who seek for it in their own way, instead of in the way appointed by God, will, with its concomitants, be to them an eternal punishment. It is a reward which Jesus will bring with Him; as it is written, “Behold I come quickly; and my reward is with me,” which, according to Paul, is “glory, honor, immortality, and peace” to everyone who does well. Eternal life is styled a *free* gift; because God bestows it spontaneously, that is, of His own accord. No one prompted Him; it is a gift which flows from His own pure benevolence and love of the race which he planted on this terrestrial ball. He saw the wretchedness into which the world was plunged; being moved, therefore, with compassion, He devised a scheme in conformity with the excellency of His own nature, by which to deliver it from that extinction which He foresaw would ultimately supervene, if left to itself. It is written in the chapter we have read, “God so loved the world as to give His only begotten Son, that whosoever believes on Him may not perish, but obtain eternal life.” Let us, then, admire the goodness and philanthropy of God our Saviour for this unspeakable and inestimable gift, and lay hold on it likewise as the very anchor of Gospel hope.

FOURTH PROPOSITION.

Eternal life, though the free gift of God, through Jesus Christ to the world, is nevertheless conditional.

This is my fourth proposition and worthy of all attention.

By conditional, I mean that it is obtainable on certain stipulated terms.

PROOFS.

The proofs of this are innumerable; therefore, I shall content myself with a selection, as follows:

1. Good Teacher, what good must I do to obtain eternal life? Jesus answered, If you would enter into that life, keep the commandments.—Matt. xix. 16.

2. He who shall believe [the Gospel] and be immersed, shall be saved.—Mark xvi. 16.

3. Unless a man be born out of water and Spirit, he cannot enter into the kingdom of God.—John iii. 5.

4. Whosoever believes on the Son of Man shall not perish, but obtain eternal life.—John iii. 16.

5. Whosoever shall drink of the waters which I [Jesus] shall give him shall never thirst more; but the water which I shall give him shall be in him a fountain springing up to everlasting life.—John iv. 14.

6. He who hears my doctrine, and believes on Him who sent me, has eternal life, and shall not suffer condemnation, having passed from death unto life.—John v. 24.

7. This is the will of Him that sent me, that whosoever recognizes the Son and believes on Him, should obtain eternal life, and that I should raise him again at the last day.—John vi. 40.

8. Unless you eat the flesh of the Son of Man and drink His blood, you have not life in you. He that eats my flesh and drinks my blood has eternal life; and I will raise him again at the last day.—John vi. 53.

9. My sheep obey my voice. I give *them* eternal life; and they shall never perish, neither shall anyone wrest them out of my hand.—John x. 27, 28.

10. Jesus said, I am the resurrection and the life. He who believes on me, though he were dead, shall live; and everyone who lives and believes into me, shall not die in the age.—John xi. 25, 26.

11. He who despises me and rejects my instructions has that which condemns him. The doctrine which I have taught will condemn him at the last day. The Father who sent me has commanded me what I should enjoin, and what

I should teach. And I know that this commandment is eternal life.—John xii. 48-50.

12. O Father! thou hast given the Son authority over all men, that He may bestow eternal life *on all those whom thou hast given Him*. Now this is the life eternal, to know thee the only true God, and Jesus Christ [the anointed] whom thou hast sent.—John xvii. 1-3.

13. It was necessary that the message of God be first delivered to you [Jews]; but since you thrust it away from you, and judge yourselves *unworthy of eternal life*, behold, we turn to the Gentiles. And the Gentiles, hearing this, rejoiced, and glorified the Word of the Lord; and *as many as had been appointed* to eternal life, believed [the Word concerning it].—Acts xiii. 46, 48.

14. God first favorably regarded the Gentiles, to take from among them a people for His name.—Acts xv. 14.

15. The Gospel is the power of God for salvation to everyone who believes [it]; as it is written the just *shall live* by faith.—Rom. i. 16

16. God will render to everyone according to his works: eternal life, indeed [He will render] to them who, by perseverance in well doing, seek glory, honor, and immortality.—Rom. ii. 7.

17. If you live according to the flesh you shall die; but *if*, through the Spirit, *you put to death the deeds of the body*, you shall live.—Rom. viii. 13.

18. This saying is true, that *if we die with Christ*, we shall also live with Him.—2 Tim. ii. 11.

19. The Son learned obedience by the things which he suffered, and being made perfect [by a resurrection from the dead], became the author of eternal salvation *to all who obey Him*.—Heb. v. 9.

20. You must persevere in doing the will of God, that you may obtain the promised reward.—Heb. x. 36.

21. He who does the will of God continues for the age.—1 John ii. 17.

22. No manslayer, or hater of his brother, has eternal life abiding in him.—1 John iii. 15.

23. To him who conquers, I will give to eat of the Tree of Life, which is in the midst of the Paradise of God.—Rev. ii. 7.

Now, I do not hesitate to say that these passages prove that

eternal life is conditional, or obtainable by those who conform to certain fixed and unalterable stipulations. The expressions "if," "he who," "unless," "whoever," "as many as," "to take from among," "to everyone who," "them who," "to them who," "that you may," and so forth, are all terms of condition. The reply of Jesus to the young man gives us the gist of the whole matter—"If you would enter into that life, keep the commandments." Now this teaches us the truth positively; and if we can ascertain distinctly the affirmative, we need be at no loss to determine what is the mind of God in relation to those who do not the things He requires.

If eternal life be conditional, none can possibly attain to it who either cannot or will not observe the terms upon which it is freely and graciously offered.

All mankind are born of corruptible parents into a *state of sin*. By this natural birth they become members of this sinful and evil state, and heirs of all its disabilities. By virtue of this birth they are "*constituted sinners*," though they could not help, and had no hand in the matter. Now, one would think, there could exist no rational man who could affirm that if such an one were to die a "*constituted sinner*," without the offer of a means whereby he might change his state, he would be turned over to the pains and penalties of hell for ever. Yet such there are! But the truth is that "*constituted sinners*," in such a state of helplessness, are regarded in Scripture as living under "*times of ignorance*." Hence Paul said to the "*constituted sinners*" of Athens, "the time of this ignorance God hath winked at," or overlooked; and to those of Lycaonia, "God, in former generations, permitted all the nations to walk in their own ways."

Now, since the days of Noah, God has not delivered His laws to the world at large, but to sections of it in particular. Hence, He gave the law to Israel, a small and feeble people at the time; fifteen hundred years afterward, He proclaimed His law to the nations of the Roman Empire; and yet it remains for Him to deliver an *authoritative* proclamation to the nations of Chin-India, Central Asia, Hindostan, and so forth.

These are the proclamations which convert Times of Ignorance into Times of Knowledge. It is knowledge which

makes a "constituted sinner" responsible for his sins; and if responsible, therefore obnoxious to the vengeance of God, if he die unpardoned. When men are made acquainted with God's law, they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice, whether they will become "constituted righteous" persons, or "*enlightened transgressors*"; for the knowledge of God's law renders it absolutely impossible for them any longer to remain merely "constituted sinners." It was "through the disobedience of one man [Adam] the many [his descendants, babes and adults] were *constituted sinners*"; and so it was "by the obedience of the one [Christ] the many [or true believers] are *constituted righteous*."

In this life, then, there are two states in relation to God and the children of Adam—the one *a state of sin*, and the other *a state of favor*; the former is occupied by "constituted sinners" of all ages, from the babe to the old man, of every shade and variety—and by illuminated transgressors, whose sin is not only constitutional, but voluntary; and the latter state is composed of persons who *were* not only constituted sinners and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are constituted righteous. In regard to the righteous, they are delivered from the fear of death, because, having obeyed the truth, they have passed from death to life; but this is not the case of the constituted sinners and intelligent transgressors. These are both under the sentence of death eternal, with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniacal institutions of idolatry, Moham-medanism, etc., "ending in death" which is uninterrupted by a resurrection; whereas, the actual transgressors who know the law, though subject to all this, are raised to judgment and the terrors of a second death, the eternal consummation of their woes.

It would occupy too much space at present to go into the doctrine of the several proofs in detail. In general, they all concur in teaching that God has set eternal life and eternal death before men and women living under Times of Knowledge; and that their destiny in relation thereto depends upon their own volition; that is, they will become heirs of eternal life, if they will obey Him who is the life;

or they will continue heirs of eternal death, with the super-addition of suffering, previous to that catastrophe, if they reject his claims to their obedience.

In our second proof the Prince of Life says, "He that believes the Gospel and is baptized shall be *saved*." Saved, salvation, and such like terms are often used in Scripture; and it will not be uninteresting to consider briefly in what sense these are employed. Paul says that, before Christ came, "Jews and Gentiles were all under sin," and in another place he says that "the wages of sin is *death*"; consequently, they were all under sentence of death. Now this sentence was an inexorable one and could not be set aside, so long as the cause of it, which was sin, remained in force. Being all under sin, they were, therefore, all *under condemnation*. Sin and death were the things of which they were all the subject; sin was the labor of their lives, and death the well-earned wages thereof. Jews and Gentiles were all fellow-laborers in evil, and therefore fellow-sufferers in all the calamities of life, and co-heirs of a common fate.

Now, salvation in relation to these, it is clear, must have pertained to a deliverance from sin, and *consequently* from death; for to deliver a man from the cause of his sufferings is to remove those sufferings likewise; hence, to "take away the sin of the world" is to cancel its liability to the punishment due to sin, which is eternal death. When, therefore, it says, "To Him bear all the prophets witness, that everyone who believes into Him, shall receive forgiveness of sins by his name," the sentence falls to be completed—and, as a consequence, he shall be saved from death eternal, the wages and punishment of sin. The salvation, then, promised in the Gospel, is a deliverance from sin and death. When, therefore, it says, "He who shall believe the Gospel and be baptized shall be saved," a proclamation is made that all believers of the Gospel who obey it shall be delivered from sin and eternal death.

And here it is manifest that the proclamation promises deliverance to obedient believers only. It is "he who shall believe," etc.; nor does it stop here, for it declares that he who shall not believe the Gospel shall suffer condemnation, that is, the sentence of eternal death under which he lies shall be carried into effect. Again, "Unless a man be born

of water and Spirit, he cannot enter the kingdom of God"—in other words, he cannot enter Paradise. This condition is fixed and unalterable; this rule is the unrepealed statute of heaven, announced by the Great King who shall reign in that kingdom, and proclaimed to the nations in the language of my second proof. The heirs of Paradise, constituted such under the new institution, can only become heirs by submitting to this the spiritualization of the kingdom of God. The being begotten and born of the water by the Word is the passing from the sentence of death to the sentence of life. He who has thus passed from death to life becomes, by the transition, a sheep of the flock of the Great Shepherd; one of the people of God; a well-doer; a subject of the Author of eternal salvation; a doer of the will of God, etc.; and, therefore, entitled to all the blessings predicated of such characters.

The condition, then, to which men are required to conform if they would live for ever, is, in general terms, to *keep the commandments*. This, I say, is general, and applies equally to the past, the present, and the future. But this condition is resolvable into something more particular. Hence, the sentence falls to be completed, *keep the commandments of the Divine Constitution under which you live*. Noah, Abraham, Isaac, and Jacob had to keep the ordinances of the Patriarchal Constitution of Things; Moses, Aaron, and the Israelites, of the Sinaitic Law; the Jews and Gentiles of the Roman World after Pentecost, 33 and 41 A. D., the commandments of the New Institution; and the universal concourse of mankind will, from the coming of Christ to His kingdom, have to keep that law of love which is to proceed forth from Zion to every nation, tongue, kindred, tribe, and people of the inhabited earth; which is then to be "full of the *knowledge* of the glory of Jehovah as the waters that cover the depths of the sea."—Hab. ii. 14.

But we have more especially to do with the particular commandments of the times which are. We are to keep the commandments, if we would enter into that life which is eternal; and the *first* condition is that we believe the Gospel, amend our lives, and be baptized, or buried in water into the death of Christ, that we may rise from it, not only begotten, but born of God. The *second* is contained in my sixteenth and twentieth proofs, and is that every son of

God *persevere in doing His will*, which doing is the true import of the phrase "well-doing." By thus persevering till death they become conquerors; and though they fall for a time, they will rise again to eat of the Tree of Life, which is in the midst of the Paradise of God, according to proof 23.

These are the conditions, the fixed and unalterable stipulations, as immutable as the Immutable Himself, to which we all must conform, if we would enter into life by a resurrection from the dead. None have any part or lot in this salvation but the true believers; all others are excluded, physically, circumstantially, or by their own volition. The world of terrestrial animated nature is but the crude materials out of which the arch-builder of all eternal mansions is erecting a superb and undecaying edifice. His materials are *animal*, and of these He is rearing a *spiritual*, or immortal, and glorious architectural order. He incorporates the choice, the living stones into His building; but the worthless and the rubbish He casts away and destroys by burning. To become stones which will never wear away we must be incorporated into the rock, and be subjected to the preparation of Him whose workmanship is perfect and complete.

In conclusion, the following are the corollaries which present themselves from the whole.

1. Eternal life being a matter of promise, it is bestowed only on those who can prove that the promise was made to them; in other words, a man, to become immortal, must establish his identity as one of the heirs of the will concerning the Christ.

2. Jesus must come again; and Abraham, Isaac, and Jacob, and others, must rise from the dead in order to realize the things promised to them in the will.

3. Immortality is not an hereditary constituent of human nature, but a free and gracious gift of God superadded thereto; and laid up with Jesus Christ, as treasure in heaven, to be bestowed at His appearing.

4. Eternal life is conferred on those only who conform to certain fixed conditions, namely, obedience to the Gospel preached by the Apostles, and a continuance in well-doing.

5. Salvation, as a whole, is deliverance from sin and eternal death.

In conclusion, then, let us remember that our lot is cast, and, by virtue of the appointment of Him who marks out the boundaries of the nations, we are placed under times of knowledge, and, therefore, can have no excuse for disobedience. By His word handed down to us, with abundant evidence of its superior origin, He calls upon us to forsake the error of our ways, and to walk in that way, to seek that truth, and to pursue after that life, from "Him who is the true way of life." "Behold," says He, "I come quickly, and my reward is with me; I will recompense to every man according as his work shall be." "Happy are they who keep His commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city." "I am the root and the offspring of David, the bright and the morning star. And the Spirit and the bride say Come; and let him that hears, say Come, and let him that is thirsty, come; *whosoever will*, let him take the water of life freely." Here is a free and noble invitation from the Prince of Life. Who would not come and eat and drink, and live for ever?

"THE KINGDOM OF GOD."

That the Kingdom of God will be established upon the Earth, (*a*) and be age-lasting in its duration; (*b*) that the once crucified Jesus of Nazareth, the Lord of life, now exalted at the Father's right hand, is the Anointed King; (*c*) that the glorified Saints, washed from their sins in the blood of the Lamb, will be its princes and subordinate sovereigns; (*d*) that the Jews who own their supremacy will be the immediate subjects to be gathered out of every nation for this purpose; (*e*) that the government will be absolute and divine, and not left to the will of any people; (*f*) that Jerusalem will be its capital, and the Holy Land its immediate locality; (*g*) that the Devil and Satan, or the Constitution of Sin, embodied in the government of the world, ecclesiastical and civil, will be destroyed; (*h*) and that all the nations of the earth will serve and obey Him who is their appointed Governor, and participate in that glorious righteousness, peace, and prosperity which shall characterize His reign; (*i*) are truths which illuminate every page of the Bible, and constitute the promises made to Adam,

(*j*) Abraham, (*k*) David, (*l*) and all the ancients, (*m*) and the Gospel proclaimed by Jesus, (*n*) Peter, (*o*) Paul, (*p*) Stephen, (*q*) and Philip, (*r*) the Gospel to be believed for Righteousness and Salvation.

To participate in the honor and glory of this kingdom it is necessary to be adopted into the family of Abraham, by believing the things which concern the kingdom of God and the name of Jesus the Christ, and immersion into the name of the Father, the Son, and the Holy Spirit (*s*).

The obvious and grammatical sense of the Holy Scriptures demonstrates the above truths. Read, mark, learn, and inwardly digest them. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City" (*t*).

ETERNAL LIFE.*

SOLOMON T. BLESSING.

The gift of God is eternal life.—Rom. vi. 23.

LIFE and DEATH are opposite terms. Death is the absence of life. In our ordinary, everyday intercourse with men and things, we are brought in contact with both life and death, and we unerringly distinguish between them. We do not take one for the other. We do not look for vitality or activity in that which we know to be dead.

Natural life is manifested through an organism, either animal or vegetable. When this manifestation ceases, when the life principle becomes extinct, the organization decays and soon becomes a thing of naught.

So far as our experience goes, as pertaining to things of the earth, all life is fleeting: it abides only for a time. Life ceases, death ensues, and the power of action is no longer resident.

Eternal life must necessarily be a never ceasing vitality and activity manifested through an organism which is incorruptible and indestructible. As we have no experimental knowledge of any such organism, we are left abso-

* A private letter to a zealous Church member.

lutely without hope of a continuous or future life, so far as our natural, inherent powers go; and if we have a hope it must be based on a power outside of ourselves.

The Bible purports to be a revelation from God to man, and within itself contains abundant evidence that its claims are true. Then, God having revealed himself to us through His word, it becomes us to search that Word diligently that we may learn what God teaches concerning the subject under investigation.

Incorruptibility, immortality, and eternal life are synonymous terms. The Scriptures declare that God only has immortality underived and self-existent, and all other beings possessing, or who shall possess endless existence, receive that power from Him. He is the creator and sustainer of all things. "In Him we live, and move, and have our being" (Acts xvii. 28).

"By one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned" (Rom. v. 12). "The wages of sin is death" (Rom. vi. 23). To be fleshly minded results in death (Rom. viii. 6). The carnal or fleshly mind is not subject to the law of God, neither indeed can it be. Eve in her fleshly state of mind was overcome by the false reasoning of the serpent, and, in her carnal desire to become wise, disobeyed the command of God and brought on herself and all her descendants the threatened result of disobedience, namely, *death*. All disobedience is sin, and sin alienates from the life (which is the gift of God).

But God has made provisions by which sin may be forgiven, blotted out, and finally destroyed; and the forgiven sinner purified and be made a partaker of the divine nature, when death will have no more dominion over him.

The Scriptures declare: "God so loved the world [of mankind] that He gave His only begotten Son, that whosoever believeth on Him should not *perish*, but have everlasting life" (John iii. 16). "God sent not His Son into the world to condemn the world," but to save the world. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John x. 10). Again: "He that believeth into the Son hath everlasting life" (John iii. 36). "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John vi. 53).

Jesus said, "I am the resurrection and the life" (John xi. 25). "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name" (John xx. 30, 31). These and many more scriptures which speak of *the life* evidently refer to the *eternal life*; because Jesus was speaking to living persons, and therefore did not refer to the present life, which He and they knew would soon terminate. In John x. 28 Jesus says, concerning his "sheep," "I give unto them eternal life, and *they* shall never perish, neither shall any pluck out of my hands," which is equivalent to saying that to those who are *not* His "sheep" He will *not* give eternal life, and such shall perish.

As we have seen, the Scriptures use such terms to describe the destiny of the classes, "the saved" and "the lost," that, taken in their ordinary meaning, cannot be mistaken; and anyone not spoiled by the vain traditions of men would have no difficulty in arriving at the truth by reading the Bible for himself. But man, having invented an immortal soul, and placed it within himself while he lives, make the said immortal soul the real thinking, responsible, and controlling power over the actions of the body. When the body dies the immortal soul is released from its "tenement of clay," soaring away to continue its life in a state unfettered by "this mortal clog." And as, according to the apostasy, the real man, the "immortal soul," cannot die, theology must invent *theological* meaning for the Scripture use of the words that describe the destiny of man, such as "life," "death," "perish," etc. In theology death is made not to mean cessation of life, but a *separation* from God and good—a banishment to a place of unceasing torment. To *perish* is to fail to attain to the good. *Life* is made to mean, not specially to live, for the dead are alive in that sense, but is made to mean blissful existence. In short, death means misery, life means happiness. But neither Scripture nor common sense will warrant any such construction being placed on these words. On the contrary, the Bible definition of death is very plain and unmistakable. In Ps. cxlvi. 2, 3, 4 we read: "While I live I will praise the Lord; I will sing praises unto my God while

I have any being. Put not your trust in princes, in the son of man in whom is no help. His breath goeth forth [*i. e.*, breathes out—expires]; he returneth to his earth; in that very day his thoughts perish.” Which, to say the least, proves the immortal soul has no thought when the body is dead. Again we turn to the Scriptures, and read: “The living know that they shall die, but the dead know not anything, neither have they any more reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun” (Eccl. ix. 6). Here the dead are said to be without knowledge, without memory, without envy, without hatred: all perished. Isaiah testifies to the same: “Therefore hast thou visited and destroyed them, and made all their memory to perish” (Isa. xxvi. 14). In Ps. vi. 5 David said: “In death there is no remembrance of thee; in the grave [sheol] who shall give thee thanks?” Job says concerning the dead fathers: “His sons come to honor, and he knoweth it not; they are brought low, and he perceiveth it not of them” (Job xiv. 21). What form of words could be used to express more forcibly the doctrine of the utter unconsciousness of those who have died—of the dead ones—whether we consider the “body” or the supposed “immortal soul,” the real, responsible, thinking man? If, then, the dead ones are in a state of utter unconsciousness,—without knowledge, without thoughts, without device,—it becomes a necessity that they be made alive again in order that the righteous, to whom promises were made, may receive the things promised, chief among which is *everlasting life*. This is a *fundamental* Scripture doctrine, namely, *resurrection* for dead ones to an unending life—not all of the dead, but those who have died in Christ. All who sleep in Christ will be made to live again. Jesus said to Martha: “I am the resurrection and the life; he that believeth in me, though he were dead [when Christ comes to raise the dead], yet shall he live; and whosoever liveth and believeth in me [when I shall come to render rewards], shall never die” (John xi. 25, 26). Paul, in writing to the brethren at Corinth, declares the necessity of the resurrection. He says (apparently in answer to some who contended that there was no need of a resurrection, seeing that the immortal,

never-dying soul of the dead ones had already gone to heaven to be with Christ): If the dead rise not, then they which had fallen asleep in Christ had *perished*; yea, more than this, even Christ Himself remained dead unless He arose from the dead; and all preaching is vain, because, without a resurrection, death ends all. But He stamps such doctrine as false, and breaks forth in the glad declaration: "But *now is Christ risen from the dead* and become the first-fruits of them that slept!"

By man, even Adam, through his disobedience, came death on all that are in him; so also by man, even Christ Jesus, through obedience, came the assurance of resurrection for all that are in him. All in Adam die, *all in Christ* will be made alive at His coming (1 Cor. xv. 22, 23).

The preaching of the resurrection through Jesus was a new doctrine to the Gentiles, because of their belief of the Platonic doctrine of the immortality of the soul (Acts xvii. 18, 32); but not so to those who had been taught of God. Jesus said that God declared the resurrection to Moses when He said: "I am the God of Abraham, the God of Isaac, and the God of Jacob" (Luke xx. 37, Ex. iii. 6). Job's hope was based on his faith in the resurrection (Job xiv. 12-15). David would be satisfied when he awoke with the likeness of God; that is, when he became partaker of the divine nature. Isaiah declares: "Thy dead shall live, my dead body, they shall arise" (Isa. xxvi. 19). "My dead body, *they* shall arise," shows a plurality, and evidently refers to the sleeping saints of all ages, whom Paul styles the body of Christ. Paul, enumerating a list of Old Testament worthies, says they refused to accept deliverance from death or persecution by renouncing the faith, because by standing steadfast they would obtain a better resurrection (Heb. xi. 35).

I have said: "Not all of the dead will be resurrected." This is certainly true if we mean by "raised" the attainment of eternal life. All that come out of their graves will not attain to the complete resurrection; that is, to immortality. Jesus states this very plainly in John v. 28, 29: "The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation," or condemnation, as

some scholars render it; and we know that condemnation results in death (Rev. xx. 12-15).

But do the Scriptures teach that *all* the sons of Adam's race will be raised and brought to judgment? The verses already quoted (John v. 28, 29), and perhaps some other passages, seem so to teach without a careful study of them. Jesus said, all that are in the graves shall hear His voice,* and shall come forth; but he immediately restricts the *all* to two classes, those having done good, and those having done evil. There is unquestionably another class which has done neither good nor evil, especially in relation to the Gospel. Take the multiplied millions who have died in infancy, before they knew, or could know or distinguish between right and wrong. Certainly *they* never did either good or evil. Again, take the older ones who *never heard*, or even heard of, the Gospel; they could not do good or evil in *relation to the Gospel*; and, therefore, could not be justly judged by the Gospel. They also are counted by multiplied millions. In fact these two classes of irresponsible ones have constituted, and do constitute, the vast majority of mankind.

Let us examine some of the Scripture uses of the word *all*, and see if it is not restricted to the particular ones, or class spoken of: Mark i. 5: "And there went out unto him *all* of the land of Judea, and they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins." Here all the (people) of the land of Judea, and of Jerusalem are said to have been baptized of John; and yet the Scriptures tell us that: "The Pharisees and lawyers rejected the counsel of God against themselves, being *not baptized* of John" (Luke vii. 30); hence the *all* in Mark i. 5 did not include the Pharisees and lawyers, although they were inhabitants of Judea and Jerusalem. Also the *all* in Mark v. 32 and 37 is evidently limited in its application, being used in the sense of many. So the *all* in John v. 28 is evidently limited to such as *hear* the voice. In 2 Cor. v. 10, Paul says: "We must all appear before the judgment seat of Christ; that everyone may receive the things in body, according to that he hath done, whether good or bad." Here the *all* is limited to the *we*—those embraced in the *we*.

* "Everyone who is of the truth heareth my voice."

To ascertain who the "we" are, turn to the beginning of the letter, and read: "Unto the church of God which is at Corinth, with all the *saints* which are in Achaia." This all is limited to the called-out ones, the saints.

Again, the "all" in John v. 28 cannot mean the whole human race, for other Scriptures teach, in so many words, that certain ones "are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited them, and destroyed them, and made all their memory to perish" (Isa. xxvi. 14). And, in Jeremiah li. 57, we read concerning Babylon: "And I will make drunk her princes, and her wise men, and her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and *not awake*, saith the King, whose name is the Lord of hosts." Certainly these words declare in plain terms that there is no resurrection for those spoken of.

In Ps. xlix. 14, 19, 20 it is written: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; he shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." And in Prov. xxi. 16, "The man that wandereth out of the way of understanding shall *remain* in the congregation of the dead."

Seeing, then, that the Scriptures speak so clearly and positively that these certain ones are *not* brought up in resurrection, we must necessarily make those passages which seem to teach otherwise harmonize with the clear and positive teaching.

All these Scriptures further confirm the doctrine that man is wholly unconscious in the death state, and that without a *resurrection* there can be no future or eternal life for him.

The Scriptures clearly teach that salvation—*eternal life*—comes only through Jesus the Christ, who is constituted the *Life-giver*. "The gift of God is *eternal life through Jesus Christ our Lord*" (Rom. vi. 23). "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). "For there is one God, and one Mediator between God and man, the man Christ Jesus" (1 Tim. ii. 5). "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 life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 2, 3). "Jesus said unto them, Verily, verily I say unto you, except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me" (John vi. 53, 57). The Spirit, in the 53 of Isaiah, beautifully portrays how Jesus would acquire this power.

While eternal life is the *free gift* of God, it is offered on condition of faith in God's promises and obedience to His requirements. Jesus' commission to His Apostles was: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 15, 16). "Repent, and be converted, that your sins may be blotted out. Repent and be baptized in the name of Jesus Christ for the remission of sins." "As many of you as have been baptized into Christ, have put on Christ. And if you be Christ's, then are ye Abraham's seed, and heirs according to the promise. Heirs of God, and joint heirs with Christ" (Gal. iii. 27, 29; Rom. viii. 17).

Of the things we have been considering, we may summarize:

Man in his natural state is mortal, and subject to death.

In the death state there is neither thoughts, knowledge, or device; but utter unconsciousness.

A future and eternal life is offered by God, through Jesus the Christ, as a free gift on condition of faith in the promises of God and obedience to His requirements.

Immortality is bestowed after the resurrection of the dead ones, and the judgment of the household, on those only who have been approved at the judgment seat of Christ.

If, then, we desire to participate in the glorious promises when they are fulfilled in the Kingdom of God as revealed in the Scriptures, it behooves us to search that Word diligently, and gladly accept its teachings, and willingly and lovingly render obedience to its requirements, and ever after strive to walk uprightly in the fear of God; looking for the glorious appearing of Jesus Christ our Saviour, who will render to everyone according as their work shall be.

May we be of those to whom it shall be said, Well done: enter thou into the joy of thy Lord.

“ And as many as were ordained to eternal life believed ”
(Acts xiii. 48).

“ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and 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. 9, 10).

PART III.

THE TRUE SOURCE OF LIFE.

BY GEO. STORRS.

Texts.—For as the Father hath life in Himself, so hath He given to the Son to have life in Himself. He that hath the Son, hath life; and he that hath not the Son of God, hath no life. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.—John v. 26; 1 John v. 12; and 1 Cor. xv. 45-50.

THE following points present themselves from these portions of Scripture, viz.: 1. Unoriginated, independent, and endless life resides in God the Father alone. 2. By the gift of the Father, endless life resides in Christ. 3. Adam had not in himself, nor have any of his posterity by generation, or birth, endless life. 4. Endless life, for man, is in Christ alone. 5. This life can only be perfected by a resurrection or translation.

1. Unoriginated, Independent, Endless Life resides in God the Father Alone.—Such life must be located somewhere. In the nature of the case we can go no higher to find its source. God appeals to this attribute on solemn occasions, or to confirm His Word. “Truly as I live, all the earth shall be filled with the glory of the Lord” (Num. xiv. 21). “Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked,” etc. Here, then, we have the highest source of life appealed to; and of necessity it must be unoriginated and independent.

2. By the Gift of the Father, Endless Life Resides in Christ.—This the first text affirms, “As the Father hath life in Himself, so hath He given to the Son to have life in Himself.” “It pleased the Father that in Him should all fullness dwell” (Col. i. 19). This fullness of life was not complete till His resurrection; then “Death hath no more dominion over Him” (Rom. vi. 9). “Whom God hath raised up [from the dead], having loosed the pains of death, because it was not possible that he should be holden of it” (Acts ii. 24). The anointed Jesus was begotten, or generated, of Mary by the Holy Spirit of God; and by the same Spirit was He “the first born from the dead” (Col. i. 18, and 1 Pet. iii. 18); and now “ever liveth,” and hath “the power of an endless life” (Heb. vii. 16).

3. Adam Had Not in Himself, nor Have Any of His Posterity, by Generation, Endless Life.—The threatening of death is proof of this point. To threaten a being with death who had endless life—or, which is the same thing, had immortality—would show a lack of wisdom which we dare not attribute to the Lord our God.

Exclusion from the tree of life, “lest man should take and eat thereof and live forever,” is proof positive that he had not endless life in himself. On this point we have the plain and positive testimony of Paul that our proposition is true. We will now examine that testimony as presented in 1 Cor. xv. 45-50. In the 44th verse he says, “There is a natural”—*psuchikon*,—an animal “body,” or person; so the term “body” often signifies; and in that sense this Apostle uses it in other places. Chap. v. 3, He says: “I verily, as absent in body,” etc., that is, personally absent. Again, Heb. x. 10, He says: “We are sanctified through the offering of the body of Jesus Christ once for all.” Surely our Saviour offered something more than merely a body; for he “poured out his soul to death”—He “gave Himself for our sins” (Gal. i. 4). To return: The Apostle affirms there is an animal person, and there is a spiritual body, or person. And that He is speaking of the entire person, and not of the body merely, is evident from the following part of his argument; for He adds, “And so it is written, the first man Adam was made a living soul.” Here is the proof that there is a natural body, or animal person. He appeals “to the law and the testimony,” and that records that the first man

was made an animal man—a living person; not an immortal soul—He says no such thing—that would have destroyed His argument, which is to prove the first man, or Adam, was liable to corruption. The phrase, “living soul,” which Paul quotes direct from Genesis ii. 7, never can prove that man had an immortal soul, any more than the same language can prove that all the fowls, fishes, cattle, and creeping things have such souls; for the same is said of them (Gen. i. 20 and 30) as is said of man (chap. ii. 7). The original in each of the three cases is *nephesh hayah*,—living soul,—which expression puts the fishes, fowls, cattle, and creeping things and man all on a level as to any natural immortality—one was just as much so as the other, and no more, in himself. The Apostle’s appeal, therefore, to this account of man’s creation, shows that he regarded man, of himself, by creation, as a mere animal man; and this he positively asserts in what follows; for he proceeds to say, “That was not first which is spiritual, but that which is natural,” or animal. Here the Apostle does clearly affirm that the first man Adam was not spiritual, but that he was an animal. Surely here is no indication of an immortal soul or a spiritual nature, as some maintain, but the reverse. Here we are perfectly aware immortal soulists will be filled with horror, and cry out: “What! man a mere animal?” Yes, gentlemen, you who would be “gods,” hear it; you are by virtue of your descent from Adam but mere animals; though the “father of lies” has tried ever since he tempted Mother Eve to make men think they are gods—or are immortal. “Ye shall not surely die” has ever been his motto; but Paul declares they are natural persons—animal men; and he affirms that to be the testimony of God by Moses, But let us hear him further. “The first man is of the earth, earthy.” Surely this is a fatal blow to those proud hearts who talk of their “spiritual and immortal nature.” Hold! says Paul, “the first man is of the earth, earthy,” and “as is the earthy [natural, or animal], such are they also that are earthy;” or such as have their descent from Adam. As a stream naturally can rise no higher than the fountain, so all born of Adam, the first man, are of earthy origin, or are only animals, tending back to the earth again like all other animals. A mortifying reflection, truly; and proud man, fancying himself a god, and claiming that he has a

soul that is a "simple essence, un compounded, immaterial, indestructible, and immortal," will of course make war on the Apostle just so soon as he sees clearly the drift of his argument. It is truly humiliating, after one has taken the seat of God, and claimed affinity to Him in immortality, to be made to know that all this self-exaltation is from the father of lies; and that man is by creation, or generation, only an animal, and destitute of a spiritual nature—that at best he is only the highest order of animals, with a capacity for the development of moral qualities and the reception of a spiritual nature through another medium, which we shall soon consider. The animal man, though his intellect may be developed so as to soar among the stars and tell their magnitude and revolutions, and to search out the secret things hidden in the depths of the earth, yet is, after all, but an animal, and will "perish for ever like his own dung" (see Job xx. 7), unless he comes to another source than himself for immortality; for, adds the Apostle, "flesh and blood [*i. e.*, man by natural descent] cannot inherit the kingdom of God;" and for this plain reason—that kingdom is everlasting, and man by creation or generation has no principle of perpetual existence in him, and hence must gain it from some other source or cease to be in the universe of God, like any other mere animal.

To this may be added the fact that man's dominion was over the animals; which imports that at his creation he was himself an animal, only of the highest order; otherwise there seems an inappropriateness in the language of Scripture and in the design expressed in creation. "God said, Let us make man . . . and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26). Compare this with Ps. viii. 4-8: "What is man, that thou art mindful of him? and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." All goes to show that man was in his proper sphere as ruler

over other animals; and that was his standing till such times as further developments could be made of him, or some other qualities should be added by trial, or otherwise, which should fit him for a higher sphere than that of a mere animal.

Further, that man was a mere animal, though of the highest order, and capable of developments which the subjected animals were not, is evident from his trial. That was the trial of an animal—it related to food—to eating. He was placed in Eden, and bid regale himself, or gratify his nature, by eating freely of all the fruits of the garden save one. Of that one he was not to eat; that prohibition related to him as an animal, and was evidently designed to bring out in man, or produce in him, a quality which he had not by creation, because such a quality cannot be created—it is not an entity, nor anything that can be created; it is an attribute, and must be induced by some cause whereby there is trial. Man, at his creation, was capable of no higher trial than that of an animal; so the test was, to eat, or not to eat—that was the test, and such as was suited to man as one put in dominion over other animals. By this test, if obedient, he might advance in the scale of being, and approach to the development of a spiritual nature, which previously he had not. In the trial he failed, and fell under complete subjection to the animal nature with which he was created; and God provided another medium to bring out a spiritual nature, or spiritual man; that is, He provided a “second Adam,” whose origin was not of the dust of the ground, but heavenly; though united to and become one with “flesh and blood”; for “the Word [*Logos*] was made flesh and dwelt among us;” or, because those to be delivered “are partakers of flesh and blood, He also Himself likewise took part of the same”; thus taking hold on our animal nature, that we by taking hold on his spiritual nature, by faith, might have developed in us a spiritual nature and thus attain unto holiness, immortality, endless life. This leads us to say:

4. Endless Life, for Man, is in Christ Alone.—Thus John speaks in our text (1 John v. 12), “He that hath the Son hath life; he that hath not the Son of God hath not life.” In the previous verse he affirms “this is the record [that we are called to “believe,” viz.], that God hath given unto

us eternal life, and this life is in His Son"; and He declares that the rejection of this record is to make "God a liar." Yet, alas! how many professed Christians, even—ignorantly, we hope—do deny, in fact, the truth of this record, and claim that they have endless life, or, which is the same, immortality without regard to Christ.

Let us now examine the Apostle's argument as to how the spiritual man is produced. He informs us it is by the second Adam. "The last Adam," says he, "was made a quickening spirit"—or life-giving spirit. "That was not first which is spiritual, but that which is natural," or animal; "and afterward that which is spiritual;" . . . "the second man is the Lord from heaven," or of heavenly origin. As the first was from the earth, earthy—a mere animal, and not spiritual, so the second is from heaven, begotten by the Spirit of God; so that in Him dwelt divine or spiritual life, the principle and source of immortality and endless life. Now we begin to see the need we have of Christ, and the value of Him to a perishing world. Whatever intellectual or, so-called, "moral" qualities may be manifested by any descendant of Adam the first, there is no approach to a spiritual nature, nor to immortality and endless life, till a union is formed with the second Adam, who is of heavenly origin. Out of Christ there is nothing but corruption and death—extinction of all sense and consciousness, or to perish like the beasts; but in Christ is life and immortality. Refuse and reject Him, you perish, utterly, totally, and for ever. Come to Him—be united to Him as the branch to the vine; live upon Him by faith, and you are a "new creature"—a "spiritual nature" is developed—the man is born of the Spirit; and now has spiritual senses, which he had not before. He now sees spiritual objects, knows and loves God, which he did not before, however much his intellect might have been convinced there is a God. "The natural"—*psuchikos*—the animal "man receiveth not the things of the Spirit of God; for they are foolishness unto Him; neither can He know them, because they are spiritually discerned;" and that discernment he has not, and cannot have till he has a spiritual nature imparted, which can only be done by a union with Christ, the second Adam, and head of the spiritual creation. Hence, the first thing required by the Gospel is faith in Christ, in order to the new

birth and the development of spiritual senses. The highest attainments in what are denominated moral qualities cannot produce this development; nor bring a soul of man out of his mere animal condition, or save him from perishing, unless he is united to the fountain of endless life that God has opened in His Son. A union with Christ or endless death must be the portion of all that proceed from Adam, who was of the earth, earthy. United to Christ, and abiding in Him, as the branch abides in the vine, we shall not only have a spiritual nature—or be “partakers of the divine nature”—but our “vile body” will ultimately be “changed”; for, “as we have borne the image of the earthy, we shall also bear the image of the heavenly,” saith Paul. “We?”—Who? All men? No. Who then does Paul mean by “we.” He tells us (verse 50), “brethren,” and (verse 58), “my beloved brethren.” This leads us to say:

5. This Endless Life can only be Perfected by a Resurrection or Translation.—The Apostle had clearly stated this fact in the previous part of this chapter, when he said, “If the dead rise not, then is not Christ raised”; and, of course, there is no fountain of endless life; and, “then they also which are fallen asleep in Christ are perished.” All future life turns on the reality of the resurrection. Without that all are lost—all are perished who have died; and “we who have hope in Christ are of all men most miserable,” because now we suffer, and deny ourselves such pleasures as mere animal men delight in; and doing all this in hope of a future and endless life, we are losers if there is no resurrection of the dead. Yes, saith the Apostle, “if the dead rise not, let us eat and drink [enjoy ourselves as animals], for to-morrow we die,” and that ends all our hope. But he affirms the dead will rise, and the living in Christ be changed. “Behold, I show you a mystery [a secret]. We shall not all sleep [or die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” “We?” Who? All men? No. The Apostle has clearly distinguished between those of whom he speaks and other men, verse 19: “If in this life only we have hope in Christ we are of all men most miserable.” Thus we see the Apostle means by

“we” a specific class of men, viz.: those “in Christ”—or those who by “faith” are united to Christ. Such, if dead, will be raised incorruptible; or, if living, will be changed to incorruption; “for,” he adds, “this corruptible must put on incorruption, and this mortal must put on immortality.” This is the only way immortality is to be received, or that endless life can be perfected; and “so,” the Apostle continues, “when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory.” Then is the work perfected, and eternal life is entered upon; for they cannot “die any more,” but are glorified in their head—“Christ, who is our life.”

Inferences: 1. Out of Christ men will utterly perish, like the beasts. Having no higher nature than that derived from the first Adam, they are of the earth, earthy—not heavenly; not spiritual; not immortal; no endless life.

2. Those who do have victory over death—who are delivered from its sting and from its victory—attain this triumph “through our Lord Jesus Christ”; and give “thanks to God, which giveth us the victory.”

3. We who have believed in Christ, and have hope toward God for such a deliverance and salvation, have abundant cause to be steadfast and immovable, always abounding in the work of the Lord, forasmuch as we know our labor is not in vain in the Lord. “The end is life eternal” to all such as “have their fruit unto holiness.” Let us endure as seeing Him who is invisible, for “we shall reap in due time, if we faint not.”

ACROSTIC.

Hark!—what friendly voice is that I hear?
Enduring accents! 'Tis the theme of Love!
What kind appeals; what admonitions, too!
How well designed to search and prove the heart.
Our fair exterior will naught avail;
Love makes the heart its residence and moves
Our deepest sympathies for others' woes—
Visits the widow and the fatherless—
Extends to the afflicted kind relief.
The poor, the outcast, the despised, oppressed,
Hardly can fail in such to meet a friend.

Governed by principles which love inspires,
 Our joy will be in making others blest.
 Do selfish ends our private actions sway,
 Look deep within! If we love God, we love
 Our brother too—renouncing self; if not—
 Vain are our gifts, our knowledge, faith or hope!
 Emptied of self—with love imbued—how sweet
 To do and say as Jesus did and taught;
 His sojourn here hath mark'd the path in which
 He fain would have us go—tracing His steps;
 In all our words and actions prove our love
 Sincere, made pure and like our glorious Head.
 Behold, His day makes haste! 'Tis at the door!
 Rejoice and be exceeding glad. He comes—
 Our elder brother, friend! and comes to reign.
 Taught by the signs He kindly gave, we know
 His day already hath begun to dawn;
 Expecting soon to hail the Prince of Peace,
 Rejoice in hope of everlasting life.
 And shall we shrink from duty? Shun the cross?
 Love will be active—bent on doing good!
 Such is the godlike character of Love.
 Oh! that the spark might soon become a flame!

“ETERNAL LIFE”—HOW CAN WE GET IT AND RETAIN IT?

“Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have LIFE through His NAME.”—John xx. 31.

Math 12:48 JAMES PARIS. *Mark 3:33*

THE question put in this form suggests the proposition that eternal life may be had now, but not necessarily retained.

1. There seems to be a good deal of misconception in the popular mind with regard to this question; and a very general belief among professing Christians of the various sects around us that life—eternal life—once had is always had; and in another form, “Once saved, always saved.” If this belief is questioned we are immediately and triumphantly referred to such texts as 1 John v. 11, 13: “He that hath the Son hath the life.” “And the witness is this,

that God gave us eternal life, and this life is in His Son.” “These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.” Those who rely on these and similar texts doubtless support their belief on what may be called the grammatical argument; and on the inference that what they think they have being eternal life, and, therefore, as they suppose, a never-ending life, it can never cease to be in their possession. “He that hath the Son hath the life.” “And the witness is this that God gave us eternal life.” It is, they may be supposed to say, an actual present and permanent possession. “God gave us eternal life.” It is given; and the thing given being eternal life—a never-ending life—it cannot cease to be theirs; and what God has actually given is, in this case, given for ever.

2. Now a little common sense and a little observation is sufficient to show that such argument is by no means conclusive. It is not readily conceivable how a person actually possessing eternal life—in the sense they attach to the phrase—can ever die; and yet it is a matter of common observation that *all* die—the unmistakably good as well as the bad; for, it is appointed unto men—that is, to all men—“once to die” (Heb. ix. 27); whereas, if their belief is a correct one, the present possessors of eternal life could not die even once—for in dying a man ceases to possess anything; and if he is ever again to possess life in active manifestation in any sense, it has yet to be given to him.

Now while this popular belief, the result of misconception, is certainly not true—that is, in the form they give to it and with the force they attach to it—it is nevertheless quite true that when men and women come into saving relation with Christ in the appointed way, they *have* life—the “eternal life” of the Scriptures—and, as we have it in John v. 24, and I John iii. 14, “Are passed out of death unto life.” This may seem paradoxical, but we shall endeavor to show, later on, how the statement is to be reconciled with our conception of the truth. In the meantime, we would say, with regard to the popular view, that the fallacy lies in not understanding that the life a man may come to have in Christ—the life that God may have given him—is still *probational* and subject to well-defined condi-

tions and contingencies; and, moreover, that eternal life—or that aspect or phase of it given now—is not necessarily immortality, though a necessary prelude to it. It lies, further, in a misconception of the meaning of the phrase itself—“eternal life.”

3. The word “eternal” is, along with “everlasting,” the English equivalent indiscriminately given by the translators of the Authorized Version of our Bible for the Greek word *aionios*—a word which has by no means the force and value of our English word “eternal,” as defined in any standard dictionary of our language. In Nuttall’s Dictionary, for instance, it is defined as “without beginning or end of existence; perpetual; ceaseless; unchangeable.” As a noun it has other meanings, but these expressions define it as an adjective. If the Greek word *aionios* meant all this, it would be difficult to find fault with those who, having, as they believe, come into relation with Christ, have by that fact eternal life, and suppose themselves to have it for ever; for it would indeed be, in that case, for ever; perpetual, ceaseless, and unchangeable.

The word *aionios*, in this connection, is an adjective; and in grammar, an adjective is a word which qualifies a noun. The word “life” is a noun, and when coupled with *aionios* is qualified by it so as to convey a modified idea of life—considered by itself, in its abstract or essential sense: the amount of qualification has to be determined by the meaning of the adjective *aionios*. I am not, unfortunately, a Greek scholar—having only a very slight elementary knowledge of it—but if I were, I should still, I fear, be unable to give any absolute and unmistakable definition of its meaning, as it does not appear that Greek scholars are themselves unanimous in their definitions of it as applied to the Scriptures; nor does it appear to be possible to give expression to it by any one English word. It can only be approximately rendered in English, in a more or less roundabout way, by a combination of words or phrases, and is, indeed, one of those Greek words which, like *baptism*, would, I think, have been better if transferred entire in the Anglicised form *aionian*. Had this been done it would have suggested inquiry on the part of genuine Bible students as to its meaning; and when confronted with such expressions as “aionian life,” “aionian salvation,” “aionian Gospel,”

etc., they would naturally be disposed to inquire what these *aionian* things signified. But the words "eternal" and "everlasting" in the Authorized Version, and "eternal" in the Revised Version, are immediately associated with the commonly accepted meaning of the words, namely, "for ever," "ceaseless," "unending," "perpetual," etc., and so a false hope and misleading doctrine is accepted and perpetuated without inquiry.

4. This is very unfortunate; for if, as I have said, the eternal life which is given by Christ to those who have become related to Him, is still subject to probation, it would obviously be needful and important to know and fully understand the conditions which are to govern that probation, and what we must do and be, in order to render it ultimately effective to absolute salvation.

5. The word *aionios* is the adjective form of the Greek noun *aion*, which scholars seem to agree signifies "an age; a life-time; an era; a dispensation," etc., but without any specific idea of time or duration as such; although, naturally, there cannot be life, an era, a dispensation without time co-existing so long as the life, the era, etc., continues. In history we may speak about a certain era, epoch, or dispensation of things, political or otherwise, but while its duration may not be specified, we *know* it is limited to the period or era during which it continued—whether long or short.

6. For instance, it may be recorded, by and by, as a matter of history, that the reign of Queen Victoria was the age of invention and the march of science; and in making this statement or reading it we should not—of necessity—concern ourselves as to the number of years during which her reign continued. It is the *age* or *era* to which the invention and science are related that is presented in the statement; and it is associated with the era of the reign of Queen Victoria to distinguish it from any other age or era in history—although necessarily the Queen will have, in point of fact, actually reigned a given number of years—that is, time or duration will have co-existed with the things referred to, and the things themselves were of, and belonged to, the age or dispensation of her reign. If these things had been spoken of in a previous age when they were not yet accomplished, it could have been said of them that they

related to, or pertained to, the age to come—the Victorian age.

7. Now the word *aionian* is of this nature, and, when associated with *life*, as in the scriptural phrase “aionian life,” it signifies a life related to, pertaining to, leading up to, and consummating in, the life of a particular age or dispensation, but without regard to the length of time during which it is to continue—whether in measured years or cycles of time as we know them, or, more comprehensively and less conceivably, as in the words “eternal” and “everlasting.” The age to which it pertains and is related to is the “world,” or “age,” or “dispensation” to come—as in Mark x. 30, “And in the world to come eternal life.” Whatever this life may be, it is, at present, only in some way *related* to the “age to come,” and to that age as distinguished from any other age before or after. Although, however, so far as the root idea of the word *aionios* is concerned, it does not include a specific and concrete idea of time or duration—though, of course, there is continuity; yet, in the case of this particular *aion* to come,—to which we look with earnest desire and hope, and see more or less clearly with the eye of faith,—we *know*, in point of fact, apart from the word itself, how long it is to continue, for it is revealed to be for one thousand years.

8. It is not easy, as I take it, to exaggerate the importance of a right understanding of what Christ and the Apostles intended to convey by their use of the words rendered “eternal life.” Words are the medium of thoughts and ideas; and whether written or spoken, are the only medium by which—as we are at present organized—we can give expression to our thoughts so as to reach the mind and comprehension of others. We cannot even think for ourselves without formulating the thought in words; and in proportion as our knowledge and memory of them, combined with ability to select those most suitable are great or small, so have we a greater or smaller capacity for thought, and power to give expression to it for the benefit, or, it may also be, to the detriment of others. If the words used are incompetent to give suitable expression to the thoughts and ideas intended to be conveyed they are, perhaps, worse than useless, for they may carry confusion, and mislead instead of direct.

To those who, as we do, believe the Bible to be the inspired Word of God, it is impossible to suppose that His chosen agents, who were divinely qualified for the very purpose, and “spake from God, being moved by the Holy Spirit,” should be at a loss to give effective and accurate expression to the thoughts God intended to convey. In the case of Christ, with some exceptions, and of the Apostles, with the partial exception of John in the Apocalypse, it is not a question of prophecy, the nature of which, like, for instance, that of Daniel, demanded mysterious symbolic references to a series of political and ecclesiastical events connected with the course of this world, with equally mysterious chronological symbolism, which, from their very nature were not likely to be, and indeed could *not* have been understood by the prophets instrumental in giving expression to them. They were, in fact, as we are told, expressly debarred in the providence of God from understanding them; and, moreover, the nature of the prophecies was such as to *require* that they should not be understood then, nor for many centuries after. Dan. xii. 8, 9, Revised Version, tells us: “And I heard, but I understood not; then said I, O my Lord, what shall be the issue [margin, latter end] of these things? And He said, Go thy way, Daniel, for the words are shut up [hidden] and sealed until the time of the end.” In prophecy of this kind the inspiration must, apparently, have been so absolute as to involve the selection by God Himself of the very *words* to be used, and the order in *which* they were to be used; leaving no room for any discriminatory selection, if I may use the phrase, by Daniel himself. But, as I have said, with Christ and the Apostles—with the exceptions referred to—it was not a question of prophecy, but of specific teaching, exhorting, encouraging in the Way of Life—to *show* the way and make known the glorious verities and realities of the “life to come” and the things connected with it; all which things and truths were undoubtedly well known and fully understood by the Apostles who wrote them for our instruction. The inspiration in this case need not have been, necessarily, so absolute in regard to the words chosen, as in the case of the Old Testament prophecies. The *ideas*, in any case, were inspired; and, the things revealed, being understood, formed the very grounds of their own faith and hope. Though the very

words *may* possibly have been presented to the mind of the writers, yet it is also possible, if not indeed probable, that for the most part it was the thoughts or ideas that were chiefly the subject of actual inspiration; and the selection of the words to clothe the ideas was left, more or less, to individual discretion and judgment; and so, while fulfilling perfectly the purpose of God, their own individuality had room to exhibit itself in the way we find to be the case. Now, if it be true, as I believe it to be, that the Apostles knew and understood the things they wrote about,—the *ideas* concerning which were inspired,—it may be regarded as certain that they chose their words with very special and critical regard to fitness for the purpose in view—the revelation of God's will, promises, and purposes—and would avoid the use of vague and ambiguous words inadequate to clearly express the thoughts inspirationally present in their mind, and which could not properly define what they themselves understood and believed in regard to the things revealed. When, therefore, they had occasion to speak of *aionian* life—rendered eternal life—they must have had a clearly defined understanding of the idea they meant to convey by the phrase; and also, when they heard it from others, their own mental conception of its meaning must have been equally clear. That being the case, there must be an exclusive and definable sense in which English readers are invited, in the Scriptures, to contemplate and qualify themselves for “eternal life.”

9. What is that sense? To my mind it is this: the “eternal life” of the Scriptures has two aspects or stages. The first is that incipient stage of it which has, and must have, its root and beginning in our present life-time, and which is the result and natural sequence—under the operation of God's spiritual laws—of our own personal co-operation in and by conforming to the terms and conditions laid down in the Gospel plan of salvation; not that we can give ourselves this life, for, after all is done, it is a matter of grace—but God has promised that eternal life shall be given to those who thus conform to His will; and whatever God wills, or says, or promises, has the force of law. This incipient stage is therefore that aspect of it which, as “*aionian* life,” is said to be related to, pertaining to, leading up to, and consummating in the life of the age or “world

to come.” This life of the “age to come” is the second, and perfect, and abiding stage. It is this perfect and enduring aspect of it which is the real and genuine “eternal life” held out to us as a thing to strive earnestly to attain to, and which we are invited to lay hold of. The second stage cannot be reached except through the first. The first cannot be initiated in us if we *will not* or *cannot* conform to the conditions, and co-operate in the appointed way. It must be sought for and desired, earnestly and patiently, and persistently striven for on the lines laid down by God Himself—not on lines marked out by ourselves, however harmonious they may seem to be with pious feeling and consciousness of zeal for God.

10. Having thus far dealt with the *aionian* aspect of “eternal life,” we may proceed to inquire how we may get it and retain it. In doing so, we are met at the outset with the problem of life itself.

What is life? Many and long continued have been the attempts to solve the problem of life, and trace it to its abiding place within us—especially so during the wonderful era recently celebrated by a vast imperial demonstration. With philosophers and scientists it has been a specially fascinating subject of research and inquiry, and under circumstances so favorable that, if a solution were possible, they could hardly have missed it. During the period just referred to, chemistry—which formerly was little more than a crude and empirical art—has become a most exact science, competent to tell us almost all that can be known of everything in earth, in sea, or in sky. Give the chemist but a sample of matter, organic or inorganic, whether solid, liquid, or gaseous, and he will tell you what it is, whether it is a simple or a compound; and if a compound, what its component parts are, and how proportioned. He will tell you the weight and size of its atoms, and the peculiar geometrical forms in which they arrange themselves when normal, and how they behave themselves under the influence and presence of electricity or magnetism—of heat or of cold. By the merest touch of a lever or button, he will produce heat so intense as to be capable of almost immediately melting the most refractory substances the earth can give us. He can reduce solid matter into gaseous forms, or gases into liquid and solid forms, and show the peculiar

and unexpected change of properties assumed by the same matter in these different forms—that while, in one form, they may be handled and even eaten safely and beneficially or harmlessly, in another form they may not be handled, and are destructive. He can analyze and synthesize—take down or build up. He has named and tabulated every known substance; and his chemical formulas have been reduced to simple arithmetic. The chemist can give us chemical substances so sensitive to light that, by their aid in conjunction with delicately arranged photographic apparatus, a rifle bullet, moving with almost lightning speed, can be made to photograph itself in the infinitely small space of time during which it progresses in its flight through one single inch; and at the same time recording the compression of the air in front, and the corresponding vortex behind it, similar to what we see to be the case with a vessel moving rapidly in the water.

Again, mechanical invention in science has during the same period developed in the most wonderful manner, and—confining ourselves to that department of it which more particularly bears on our present subject—what are known as scientific and philosophical instrument makers have given us instruments, mechanisms, tools, and appliances of surpassing beauty of design, and delicacy and accuracy of construction, adapted and adjusted for every purpose in the whole range of the arts, sciences, and professions, and for all sorts of special and experimental research. They have given us instruments by which what may be termed microscopic weights can be ascertained to the extent, even, of being able to weigh a man's signature—that is, the difference between a blank piece of paper and the same piece with his name written upon it; apparatus by which time can be measured accurately to the seven-thousandth part of a second; and the length of time be determined during which a ball falls only one inch on its way to the ground. There seems to be no limit to their inventive and constructive skill. With the microscope they have enabled us to see and to observe the motions of living creatures so inconceivably small that a million or more of them can find room to disport themselves in a drop of water, and, apparently, not be in each other's way. What the microscope has done for sight, a recent improvement on an invention has done for

sound. In combination with an electric battery and a phonograph, it is said that the beating of the pulse and other infinitely small sounds and motions of the body, even to the friction of the muscles, can be made audible and counted, and the whole faithfully noted and recorded for future reference.

In the domain of medical, surgical, and physiological science again, we have the same wonderful advance in the path of practical and theoretical knowledge. Leaving the medical aspect out of our review, as not so specially related to the problem of life we are desirous of solving, physiologists, biologists, etc., have, during the last fifty or sixty years, advanced in the knowledge of the human body and effective remedial skill in operating upon it for the alleviation and cure of those diseases and accidents which fall within their beneficent province, so that the mind is fairly staggered at their boldness, and overwhelmed with admiration at the large percentage of their success. Every bone, muscle, and nerve in the anatomy of the body, with all its vital parts, and the functions and attributes pertaining to them, are accurately known, named, tabulated, and understood; so that they can differentiate between them in their normal and in their diseased states. The brain, which we instinctively associate with the seat of life, is now so far understood that they are able to locate particular parts of it as the seat of this or that emotion, or as having control of this or that movement or function; and can even remove parts of it without necessarily destroying life. This and many other astonishing operations on the living body can now—since the discovery and scientific application of anæsthetic and antiseptic agents—be, not only for the most part safely accomplished, but, practically, without pain or even consciousness during the operation.

With the discovery of the “Roentgen rays” they can now look entirely through a man when fully dressed, and throw the radiograph on a screen so that the man himself can see with his own eyes any part of his anatomy. By this almost miraculous discovery, the size and movement of the very heart can be observed and every abnormality discerned. The nature and location of bone fractures, or the presence of foreign substances, can be at once detected, and suitable remedial processes applied; thus avoiding long and

painful, and often futile, searches, and to that extent minimizing suffering and inconvenience. With the microscope just referred to, in conjunction with suitable apparatus, the course of the blood in the veins can be traced, and the white and red corpuscles—on the number and proportion of which its vitality and life-sustaining properties depend—can be noted and their deficiency or superabundance made manifest.

11. With all the advantages, then, of so vast a knowledge of chemistry and science in all departments—of which what I have said is but the merest hint—and with immense institutions supplied with every possible provision for sanitation and disinfection—for sterilizing the atmosphere and regulating its temperature to any degree of heat or cold; and with laboratories replete with every convenience of surgical implements, appliances, and apparatus which necessity and experience have suggested and ingenuity devised during this active and progressive age, our biologists and surgeons have been attempting to solve this question of life.

Have they discovered it? Have they been able to penetrate the secret chamber? Alas—no! They have, indeed, at times seemed almost within reach of it—they have seemed to be near it, but—never there. The result of their long and ardent search is the discovery and isolation of an infinitely small living cell, called a protoplasm, and which is supposed to be the basis of physical life. It is a jelly-like substance, similar to the white of an egg, and—as far as observation can be made—absolutely structureless—that is, without organs or parts. Strange to say, similar research has shown that, apparently, there is no difference in form or substance between the protoplasm of man and that of the animal and vegetable creation in general; the foundation stone, as it were, of all organic life seems to have been copied from the same model. Though seemingly structureless, it can, nevertheless, be seen to contract and expand, and to split itself up into two, and these again to repeat the process indefinitely. But—what is *behind* it, which *causes and directs* these movements and activities, and makes the same foundation substance to differentiate into man, or beast, or plant, has eluded their grasp, and has baffled all their skill to discover. The mystery remains, and we are forced to

confess that what it has ever been it still is—unfathomable, unsearchable, inscrutable.

But let us be thankful that, if we cannot know what the thing or principle is which we call life, we *can* and *do* know something of its manifestations. We have come to recognize that, in fact, we cannot know anything of it except as it is manifested in organic life objectively presented to us in man, or beast, or plant. We know, too, some of the conditions which precede and afterward govern, control, and modify the organized man or woman in and by whom the life is manifested; and, knowing them, we have opportunities of co-operating and co-ordinating with mind and will, so as to bring about the best and highest mode of its manifestation, either for this life or the "life to come."

12. In following up the inquiry, how are we to get eternal life? it may, perhaps, be well to ask how we have come to be what we are *now*—how have we come to have *this* life? Paul, in Acts xvii. 28, says: "For in Him we live, and move, and have our being." Now, this being a scriptural statement, and therefore an inspired one, there must be a sense in which it is true, and at the same time be in harmony with rational and instructed judgment, founded on the observation and experience of known facts. The statement, as it stands, is to be accepted with a reservation, like some other Bible statements—that is, a reservation not of disbelief, but of consideration for other things, involved but not verbally included, in the statement. It, however, seems to be accepted by many orthodox Christians who are, nevertheless, unable to define to their own mind how it can possibly be true. If it *were* true, in the absolute sense, the mind would have to contemplate the strange anomaly of intelligent yet wicked beings, endowed with free will, exercised in direct opposition to the mind and will of God, and altogether abhorrent to Him; and who yet form, as it were, component parts of the high and holy being we call God. If it is *not* true in this absolute sense, in what sense, then, is it true? Well, to my mind, it is true that "in Him we live and move and have our being" in the sense of *by* or *through* Him, who, having in the beginning conceived the purpose to make man—that purpose in due time became a concrete fact in the persons of Adam and Eve, the federal heads of our race. This first pair he

endowed with power to reproduce after their kind. The endowment of power to give effect to God's will and purpose in this matter was embodied in man's organization, and assumed the force and power of a law in his body. We are, therefore, here now as the result of the uniform operation of this law established in our first parents, and by the continued exercise of His guiding and sustaining Providence in permitting and upholding the conditions from day to day by which the laws governing the case have scope for operation. Secondly, "we live and move and have our being in Him," and thus come to be what we are, because God is the center and source of all life; and whatever it is, this "life" or "spirit" proceeds from Him, filling all space—in a way, probably, analogous to light and heat proceeding from the sun. This life outflowing from the Person of God may therefore be said to be God Himself; and, as we live primarily by breathing, it is conceivable that in the very air we breathe we also inhale, in some subtle and unsearchable form, what, in the truest sense of the term, is the "breath of life." Again, we know that after the introduction of man by the word and creative power of God, all life has had antecedent life before it. We are, ourselves, the latest links in a vast double chain connecting us with Adam by other links; the links immediately before us being our actual parents, and all the other links our progenitors or ancestors. Marriage was first instituted in Eden, and under circumstances precluding any idea of selection. God both instituted marriage and, in this case, gave each one to be the other's partner. From this fact, perhaps, it is that we have the legend, "Marriages are made in heaven"; though, from my own observation, I am glad to say it is not a scriptural statement. It is, however, a prime factor of the antecedent conditions which have had to do with our being, individually, who and what we are. Our own consciousness of identity is predicated on the facts of our parents being the individuals they were, for without them, as particular individuals, we could not have been—for the child of any other parents is another identity, not me. We are here, therefore, among other reasons, through the proximate instrumentality of our parents; and, discarding the idea that, in any general sense, God interferes with man's free will to choose for himself, we are left to conclude that our indi-

vidual being is the result of the operation of general laws established by God, but in no sense as a specific and pre-meditated act of creation. It is, therefore, by the "will of the flesh"—not by the *will*, but by the consent of God. The *race* exists by the Will of God, but the *individual* by the will of man.

13. We see, moreover, that man comes into being and progresses toward the perfection of his earthly nature by stages, each stage forming a stepping-stone to the one next above it—the one growing out of the other. And it is important to note that one of these stages bears the same—or at least an analogous—relation to this earth-life as the "*aionian* life" we have been discussing bears to that of the age or world to come. In the evolution of our present life there was a time when we were in the condition referred to in Ps. cxxxix.—mere vitalized substance and, as it were, without form and void. The vital and upbuilding processes continuing, the substance gradually assumes form and perfection of parts, until, at a critical point in its development, it is quickened into actual life—but a life still in bondage, and without separate individuality. At this stage it has a life "pertaining to the age to come"—the earth-life. While it is of prime importance to get *to* this age-pertaining stage—having the promise of this earth-life to come—it is a physiological fact that the fulfillment of the promise—the actual attainment of the life itself—is a matter of conditions and contingencies. The child at this quickened stage has to co-operate with the mother, and be able to adjust itself to its environment, so that it may receive suitable nourishment, and, having received it, to assimilate it, and thus develop the proper physical attributes of the organism in which the life of the age or stage next above it—its earth-life—is to be manifested. And, though the power to do this is entirely a functional matter, not dependent on the exercise of choice or will—since the child can have none—still, the life will be abortive if, for any reason, the child cannot satisfactorily fulfill its own functions and conform to the conditions physiologically imperative. These functional activities, set in motion at the period of quickening and continued to the end, the actual birth, or putting on of earth-life, becomes an accomplished fact, and a new individual, with an *ego* of his own is added

to the race. Thus man, a creature elaborated by divine chemistry from inorganic dust, has put on organic life—a life subject to mortality and corruption. The next stage is the development of the organic into the spiritual—“this corruptible to put on incorruption,” this “mortal to put on immortality.” It is on this spiritual plane of life that man will fulfill God’s purpose in creating him, as recorded in Isa. xliii. 7: “Everyone that is called by my name and whom I have created for my glory”—not necessarily *all* men, you see, but “Everyone that is called by my name.” That man may ultimately fulfill this purpose of God a process of evolution was necessary, and this process has been going on steadily from the beginning till now, resulting in the “taking out of a people for His name,” in whom, in the age to come, He will be manifested in power and glory.

Every stage has, normally, the potentiality for the things pertaining to that above it. This potential force or bias will infallibly exhibit and assert itself as soon as the necessary conditions are developed. The stage in which we now find ourselves is one in which, in some of us, these symptomatic motions toward the spiritual plane have become manifest more or less distinctly; in others, the conditions have not yet matured; and in some there is reason to think they never *will* or *can*; for, it may be, the spiritual germ has never existed in them. For just as a man may be born physically blind, so he may be born spiritually blind or defective, and incapable of advance beyond the earthly stage—to which Peter, in his second Epistle, speaking of certain false teachers, seems to agree, for he says, ii. 12: “But these as creatures without reason, born mere animals to be taken and destroyed, shall in their destroying surely be destroyed.”

14. How, then, are we to get this spiritual life? If we are susceptible of spiritual influences, and have that kind or degree of affinity for God which makes us, as it were, reach out toward Him, we shall, by and by—when the inward conditions have suitably developed—find ourselves looking Godwards, desirous of knowing Him. At this point, it may be said, the Spirit of God is brooding over us—it is the period of begetting, the first starting point of the “new man in Christ Jesus,” corresponding to the stage of mere vitalized substance in man’s physical beginning; but, with this

essential difference, that, in the physical beginning, there is no question of co-operation or conflict of will, while in the beginning of the spiritual man there is. But the vivifying process thus set up requires suitable nourishment, and a suitable environment for its maintenance and progress toward completion. Both the nourishment and the environment are spiritual, as opposed to material, but are none the less real and actual things. In course of time, the spiritual food being duly supplied, and ourselves rightly adjusted to the new environment, we reach that critical, quickening stage, when the new man in Christ Jesus has *begun to be*. It is the first stage of "*aionian* life"—that stage of it which is subject to probation. He is introduced into it by believing "the things concerning the kingdom of God and the name of Jesus Christ," and being baptized into the name. He is now a branch in the Vine, and must continue in it, if he is ever to reach the next and final stage constituting the actual birth of the spiritual body—a body adapted for being clothed upon with immortality. John, in chapter xv., makes this very plain: Jesus says (verse 2), "Every branch in me that beareth not fruit He [the Father] taketh it away." The man who has come to have "eternal life" by faith in, and union with, His name, is here compared to a branch, which is broken off if it beareth not fruit. 4th verse: "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch and is withered; and they gather them, and cast them into the fire and they are burned." The responsibility of abiding in Jesus—the Vine—here rests with the man himself, and is dependent upon his own willingness to do so, notwithstanding that by the fact of his *being* a branch in the vine he has then "eternal life."

Having now been buried with Christ in baptism, we are, or should be, dead to the world—that is, to the things of the world. The things which formerly appealed to us and excited our desires, and on which our hopes and ambitions were set, must no longer be allowed to appeal successfully to us. We must deny ourselves. It is henceforth a conflict between the spirit and the flesh. Yet it is not death in the absolute sense, but a dying—a daily dying to the motions of the will of the flesh, in as far as they are op-

posed to the spiritual mind. We have been called, but we must "be diligent to make our calling and election sure." We must henceforth "run with patience the race set before us," and "work out our salvation with fear and trembling." Paul compares it to running a race and striving in the games—which, if a man does, he must do it lawfully—according to the rules. He says, those who thus run and strive are "temperate in all things," and, speaking of himself as an example, he says (1 Cor. ix. 26, 27): "I therefore so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage; lest by any means after that I have preached to others I myself should be rejected"—from which it is clear that he himself contemplated the *possibility* of failing to attain to the life to come—and, if it was possible in the case of Paul, it is possible with others. To retain, therefore, the conditional eternal life which we get now, so that it may be ours for ever, we must do, and be, all that is involved in the "overcoming" referred to by John in the Apocalypse, Rev. ii. 26, 27: "He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron." Also iii. 5: "He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels." From which it is clear that a name may be written in the "Book of Life" and yet become disqualified to *remain* in it. May it be our glorious and happy privilege to be among those whose names shall thus be retained in the "Book of Life."

THE PURPOSE OF GOD AS REVEALED IN THE
PROMISES MADE UNTO THE FATHERS.

BY THOMAS WILLIAMS.

“And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead.”—Acts xxvi. 3-8.

“For the hope of Israel I am bound with this chain.”—Acts xxviii. 20.

THE subject of our lecture is one of vital importance to all who are in the least concerned about a future life. There are many in these times who rock themselves to sleep with the idea that it makes no difference what we believe doctrinally; if we only do what we deem right in the way of living an honest life and being good citizens, the matter of our belief will effect but little—if anything—one way or another. This is a very mischievous theory, because it is a plausible one—one that can be used as a cloak for the most pernicious, heretical dogmas which are found in the creeds of the churches of the nineteenth century.

It simply amounts to this: that it makes no difference whether a person believe the truth, or believe a lie; whether we believe God, or disbelieve Him; whether we regard His revelation to man as a revelation of truth or a declaration of falsehoods. To assume that salvation may be obtained by one's own works, or goodness, is to predicate the obtaining of salvation upon self-righteousness—upon works without faith—thereby giving glory to the flesh instead of to God. If salvation is dependent upon works—goodness, self-righteousness, regardless of belief, faith, and doctrine—then it might pertinently be asked, Where was the necessity of God sending His Son into the world to suffer and die for man's redemption? If belief is a matter of indifference, and the gaining a future life depended simply upon man's sincerity and morality, these might have played their part and secured the great redemption, without the Son of God passing through the ordeal of suffering, of dying upon

the cross, and therefore the great work which our Saviour performed was a work of supererogation.

The fact is, as abundantly revealed in the Scriptures of truth, that God requires men to believe Him, as the first step toward reconciliation; He will not bestow His blessings upon men who will not believe His Word. "He that believeth [the Gospel]," says the Saviour, "and is baptized, shall be saved, and he that believeth not shall be condemned." The Gospel, then, is that which is to be believed; but what is the Gospel? we think we hear someone asking. This is a question which can only be answered by the Scriptures. Inquiry from the theological teachers of so-called orthodoxy will be met with answers according to the schools to which such teachers belong; and, judging from the many denominations constituting the religious world, it would appear that, instead of using the word Gospel in the singular number, the use of it in the plural would be more fitting. Paul, however, declares there is but one Gospel. In his letter to the Galatians (chap. iii. 6-9), he says: "I marvel that ye are so soon removed from Him that called you unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

As we said before, so say I now again, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Not only does this language show that there is but one true, saving Gospel, but it also pronounces a curse upon the one that would dare preach any other. In view of this, how important it is then, my friends, that we ascertain what the Apostles preached as the Gospel. Let us try, then, and follow the teachings of God's "holy men of old, who spake as they were moved by the holy spirit." Paul says in his letter, from which we have been quoting (chap. iii. 8), that God preached "the Gospel to Abraham, saying, in thee shall all nations be blessed," and, in so doing, there was a promise made to Abraham of an inheritance (v. 18). The question will naturally arise, where is the inheritance God promised? A question which we shall find answered in the book of Genesis—the "Scriptures" to which the Apostle refers. In chapter xii. 1, etc.,

it says, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." In pursuance of this command we find (verse 5) that "Abram took Sarai his wife, and Lot his brother's son, and all their substance . . . and went forth to go into the land of Canaan; and into the land of Canaan they came." Here we have Abram in the land of Canaan; and now that he has moved from his native country, into the land that God had commanded him to move into, we find, in chapter xiii. 14, the Gospel (good news) made known unto him. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land 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: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." In this testimony we have God promising to give to Abram the land which he—Abram—saw, and through which he walked "in the length of it and in the breadth of it." There need be no misunderstanding of language so plain as this is. Let me repeat: it is the land that is promised to Abram; it is not heaven. God does not tell Abram to look up to heaven, and promise him an eternal abode there, though this would certainly have been the place to have made such a promise, if the Gospel is that we shall inherit heaven; for do not forget that Paul, in speaking of this very promise, calls it the Gospel. The theory of heaven-going has become so stereotyped in the minds of the people that the plain statements of Holy Writ are overlooked. Heaven is nowhere promised to man. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Ps. cxv. 16). "God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited"—yes,

inhabited in a state of blessedness, when all nations shall be blessed in Abraham and in his seed, as declared in the promises to which we have called your attention. I imagine, however, I can hear someone saying: Yes, but God fulfilled that promise when He gave the land of Canaan to Abraham's seed—the children of Israel. But notice carefully; the promise is: To thee [Abram], and to thy seed, will I give it. "Even if it were true that the Israelites under the law obtained the inheritance according to this promise, which we most emphatically deny, that would not have been a fulfillment of the promise, for Abraham was dead—had "died, not having received the promise" (Heb. xi. 13)—long before his descendants went into Canaan under Moses and Joshua. There is no evading the fact that the promise of the "inheritance" was to Abram and his seed, and that the promise was of sufficient importance to be made the subject of an oath. We find, in Gen. xxii. 15-18, that "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 the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Thy seed shall possess the gate of his enemies." The pronoun "his" here must refer to one particular person; and do you ask, Who is it? I answer, Christ; as we shall presently see. I will ask you to just keep your minds upon that point for a moment or two till we revert to the question again: Did Abraham receive the promised inheritance? for, if he did not, then we have a promise made by the Deity, and predicated upon His oath, placed on record unfulfilled.

That Abraham did not inherit the land promised or any part of it—according to the promise—is evident from the fact that he had to purchase a burying place for Sarai his wife, of the children of Heth (Gen. xxiii. 3); and is said to have "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. xi. 8-9). Moreover, they are said to have died in the faith, not having re-

ceived the promise, but having seen them afar off (Heb. xi. 8-9). If, however, this plain testimony is not sufficient to prove that the promise made the fathers, or to Abraham, was not fulfilled, then we call your attention to what inspiration says through Stephen in Acts vii. 2-5. Stephen says—hearken: “The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of the country, and from thy kindred, and come into the land which I will show thee. Then came he out of the land of the Chaldæans and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell [the land of Canaan].” Stephen is here rehearsing the account of Abraham’s immigration from his native country to Canaan, as given by Moses in what we have already quoted; and now the point we want settled is, Did Abraham get possession of the land? I will emphatically say, No. Who, then, is right? Let inspiration answer: “And He gave him none inheritance in it; no, not so much as to set his foot on.” But did He promise it to him? “Yet He promised that He would give it to him for a possession, and his seed after him, when as yet he had no child.” Now, how does the question stand? First, we find the land is promised, and, second, that it was not given. You now, who would say that the promise was fulfilled, must surrender, or place yourselves in diametrical opposition to God’s Word. The infidel steps in here, and—as you will find in a book called “One Hundred and Forty-four Contradictions of the Bible”—points you to the book of Genesis, where the promise is made to Abraham; then he calls your attention to Stephen’s statement, that God gave Abraham “not so much as to set his foot on”; and then triumphantly declares that God has promised upon oath, and has not performed; and you, if you hold the popular theory, add, too: No, nor never will perform. To put the matter still more pointed, I will ask you, Do you believe that God promised the land of Canaan to Abraham? Of course you will say, Yes. Then I will ask you, Do you believe that God gave him none “inheritance in it,” and, therefore, did not fulfill His promise; and you are bound to answer: He did not fulfill the promise. Then I ask you, Do you believe that God will fulfill the promise, and so give

the land to Abraham; and you—until you abandon orthodoxy so-called—will answer, No. Then God has promised what He has not, nor never will, perform; and so your theory leaves you helpless at the feet of infidelity; and in your hands the Bible—God's holy book—becomes a target for the poisoned arrows of its fiendish enemies. Now, I do not believe you mean to do this; but you have had your minds crammed so full of tradition that, unwittingly, you make God's Word of none effect.

Let the infidel turn his attention to the Christadelphian, and try the power of his weapons, and he will find that his "sword shall enter into their own heart and their bows shall be broken." Put the questions in the same form to the one who believes the Gospel, Do you believe that God promised the land of Canaan to Abraham? Yes. Do you believe that He gave him "not so much as to set his foot on?" Yes. Then He has not fulfilled His promise? No. Nor never will? Ah, stop now, sir. Most assuredly He will. "Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old," was the exclamation of Micah long after the fathers were dead (chap. vii. 20), and the performance of "the truth" will be the establishing of Jehovah's kingdom in the earth, that will cause the "blessing of all nations in Abraham and his seed"—his seed.

I asked you to keep your minds on the fact that the "seed" is spoken of in the singular number, in the promise: "Thy seed shall possess the gate of his enemies." Now let us return and see if we can determine what particular person is represented by the pronoun "his." The words, "To thee and thy seed will I give this land for an everlasting inheritance," are supposed to have referred to the children of Abraham going in to the land under the law, but we shall find that the words did not have such application; and by the same testimony we shall also see that the "seed" referred to was not the children of Israel. Paul, in Gal. iii. 16, says, "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many [not to the many that went in under the law]; but as of one, and to thy seed which is Christ." You will probably ask, then, How about the going in under the law? did it interfere with the promise in any sense? And the Apostle

answers: "And this I say, that the covenant that was confirmed before of God in Christ [the seed], the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." "Wherefore then serveth the law?" What service was the law. "It was added [added to what? To the promise] that was confirmed, four hundred and thirty years before, of God in Christ; because of transgressions, till the seed should come to whom the promise was made." Who was he? "He saith not and to seeds as of many, but as of one, And to thy seed, which is Christ."

Here is proof to a demonstration that the inheritance of the land—the earth which God has created to be inhabited—is to be given to Christ, in whom "all families of the earth shall be blessed." God, in preaching this glorious Gospel to Abraham, made it the subject-matter of a covenant, typically confirmed in the offering up of Isaac, but really confirmed in the offering of God's only begotten Son, "Jesus Christ," who "was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Acts xv. 8).

While it is true that the land of Canaan was the land proper, which was promised to Abraham and his seed, the Christ, and will no doubt be the base of operation, when Christ reigns as king of the whole earth; "the law going forth of Zion and the Word of the Lord from Jerusalem;" the blessings to flow to "all the nations of the earth," must necessarily reach far beyond the boundaries of the land between "the river of Egypt and the great river, the river Euphrates"; therefore Paul says: "For the promise that he [Abraham] should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith" (Rom. iv. 13). Hence Abraham and his seed—the Christ—are "heirs of the world." Now to be an heir of an estate implies future possession; therefore, in the—we think now near—future Abraham and Christ will be put in possession of the whole earth, and the words of the Saviour will find their fulfillment: "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God"

(Luke xiii. 29); "in which kingdom Abraham, Isaac, and Jacob will be seen" (verse 28).

The Gospel, then, brings good news to mankind, not of translation to heaven, or "beyond the bounds of time and space," but of the future inheritance of the earth in a state of blessedness, peace, and prosperity. An inheritance that, instead of being beyond the bounds of time, will be for time without end, and instead of being beyond the bounds of space, will be in space co-extensive with the earth. "The kingdom and dominions, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 17). It will probably be asked, How can we inherit the earth, for time without end, seeing we are mortal creatures, dying and passing away? The answer to this inquiry properly belongs to another subject which, however, is involved in the one we are discoursing upon; but for the present we will say that before the inheritance of the earth in glory everlasting can take place, Christ, the "seed to whom the promise was made" must return from heaven, raise the dead, among whom are Abraham, Isaac, and Jacob, and make them, along with the living, who will have believed the Gospel, and obeyed it, the subjects of a change from mortality to immortality, or, as Paul says, "change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. iii. 21). Hence eternal life, immortality of nature, and consequent freedom from sickness, sorrow, pain, and death with an unending abode upon the earth, it also freed from the results of sin, tyranny, and anarchy, crime and poverty, forever removed are the good news contained in the Gospel to Abraham, and preached by the prophets, Christ, and the Apostles. What could be more suitable to our wants than this? Why is it that Christendom has strayed from this, and turned a deaf ear to such glorious truths, and in place thereof is to be found listening to the uncertain sounds which are only heard in the imaginative brains of those who have forsaken God's righteousness, and have gone about to establish a righteousness(?) of their own.

From what has been said it will be noticed that all these

good things, from Abraham's time at least, have been promised to "Abraham and his seed," and the query will naturally arise: If they are only to be given to Abraham's seed, then we Gentiles are without hope? Yes; Gentiles, as Gentiles, are without hope. Nothing is more clearly revealed in the Scriptures than this. The Apostle, in Eph. ii. 11-12, says: "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." This is the condition of all Gentiles. When God called Abraham out from his idolatrous neighbors, and preached the Gospel to him, the whole world was in a state of idolatry—all were Gentiles, and their descendants have never changed their relationship to God.

It has been God's good pleasure to commit His oracles to Abraham's seed according to the flesh; to give them the law, designed to lead them to Christ who is the seed in and through whom alone the blessings of the Gospel can be obtained. The possession of the inheritance is only for such as are heirs of it; Gentiles, as Gentiles, were never promised the good things,—never made heirs,—therefore, can never come into possession. Our text that we started out with, however, says, that "the Scripture, foreseeing that God would justify the heathen [or Gentiles] through faith, preached before the Gospel unto Abraham." Here we see a predetermination of God to justify the Gentiles, but you will please notice that this justification is through faith—faith in what? "Without faith it is impossible to please God." A faith to please God must surely be faith in what He has promised. It certainly will not please Him to have faith in what He has not promised. The faith that the Scriptures speak of, that will please God, is "the faith which cometh by hearing, and the hearing by the Word of God" (Rom. x. 17).

Abraham believed God and it was counted to him for righteousness, and if we in these times of the Gentiles will believe God in what He preached to Abraham, and obey Him as Abraham did, it will be counted to us for righteousness too, but it must be a belief in what He promises, not

in what we might think, or in what we might hear from our neighbors, religious or otherwise. No doubt Abraham's neighbors were religious, in their way; but it was not God's way, and therefore God told him to leave them, and so we must come out from them, even though they be our "kindred," or "father's house," and the land into which Abraham actually went, we must go there now, by faith,—the same faith which Abraham had,—and after this present sojourning is over, if the Lord has not appeared, die in that faith as Abraham did, and then, as the children of Abraham, who is the father of the faithful, we shall be blessed with him when the time arrives to take actual possession of the inheritance promised.

But still it will be asked, How are we to become the seed or children of Abraham, and cease to be Gentiles without hope and without God in the world? God has not left us in the dark upon this important question. He did not forget to do what He foresaw and promised He would. "When the fullness of time was come, God sent forth His Son, made of a woman." This Son did not take on the nature of angels, but He took on, or was made in, the nature of Abraham, and was "the seed of David," and, consequently, of Abraham, "according to the flesh." Christ, "the seed," is the central figure in the promises, and is the "way" through which we can alone come into the possession of the promise. This was made a matter of special revelation, it would seem, to the Apostle Paul. He says in his letter to the Ephesians (chap. iii. 1), "For this cause"—that is, as shown in verse 19 of the previous chapter, that they, though they had been strangers, etc., were "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God"—"for this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye heard of the dispensation of God which is given me to you-ward; how that by revelation He made known unto me the mystery: which in other ages was not made known unto the sons of men, as it is now revealed unto His Apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel." In Christ, then, we Gentiles may be made partakers of the promises contained in the Gospel. But inasmuch as we are "by nature children of wrath"

(chap. ii. 3), "without Christ, and without hope, and without God in the world," and in which hopeless condition we are said to be "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (verse 12), what shall we do to get into Christ, to become of the "same body" and thus "partakers of the promise"? Turn to Paul's letter to the Galatians, 3d chapter,—the chapter we started from, and from which we have so frequently quoted,—and, in verses 27-29, you will find a direct answer to the query: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here we see, then, that by faith and baptism we can become one with Christ; and as He is the real seed to whom the promise was made, by being baptized into Him, we become His; consequently we become heirs of the same promises, or, as the Apostle says in another place, "heirs of God, and joint heirs with Jesus Christ." Now, let me again impress upon your mind the fact, though I might appear to be repetitious, that the promises are the subject-matter of the Apostle's preaching and writing. We have shown from Holy Writ what the promises are, and we have no right to expect God to give us anything but what He has promised.

Our opinions, one way or the other, will not alter the matter. If we persuade ourselves that He will give us what we expect without the assurance from His Word that we have reason to expect it, we shall deceive ourselves, for, as we have abundantly shown, we must believe Him—believe that He will do what He has promised. The most implicit faith that God will give us what He has never promised is not faith in Him, or in His promises. To have faith in what we think will be given to the righteous is to set up our own thoughts against God's and virtually to declare that we either do not believe Him, or that we are not satisfied with His promises, and therefore to put more confidence in our thoughts and opinions than in God's promises. The way "that seemeth right unto man the end thereof are the ways of death." Now we have seen that God has promised

the righteous an everlasting inheritance in the earth, and if we believe this promise and obey God, we shall be made partakers of it, but if we persist in believing that we shall have an inheritance in heaven, we are believing another gospel, and cannot expect—have no right to expect—anything but a curse as the Apostle declares (Gal. i. 8). There seems to be a chronic mental disease in these times among the majority of people. It has a visionary effect upon the mind, causing it to soar “beyond the bounds of time and space” rather than anchor itself to the real things that God has promised as the good time and space, when and where He will cause His glory and power to be known. The tradition of heaven-going has so enslaved the minds of most people that it is next to impossible to implant the germ of Bible truth. This beautiful planet is regarded as useless for anything except to be the scene of sin and misery, poverty and oppression; to furnish a few for the populating of another planet, in a state of happiness, and countless millions for fuel for an unending fire of torture. It seems from the popular theories that, after the earth has served its purpose thus far, it is to explode, and pass into a state of nonentity, thus leaving it as a dark spot—a smutch upon the records of the divine chronicle. Can we reasonably persuade ourselves that God has created this terrestrial orb for no other purpose than to be desecrated and polluted by sin, for six thousand years more or less, and then pass into oblivion? No, no! God’s work is not in vain; He will not allow His plans to be frustrated by any power in heaven, earth, or hell. “For thus saith the Lord that created the heavens: God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord and there is none else” (Isa. xlv. 18). “The heavens, even the heavens are the Lord’s, but the earth hath He given to the children of men” (Ps. cxv. 18). In the 37th Psalm we find it frequently declared that the meek shall inherit the earth and dwell therein for ever; and that the wicked shall be rooted out of it. Our Saviour also consoles His despised followers with the words, “Blessed are the meek, for they shall inherit the earth” (Matt. v. 5). These are words, however, that are utterly without meaning with so-called Christian people at the present time. However eager they might be to inherit

the earth during this life, which is far from being the result of meekness, they don't want it in the future. They in effect say to the Saviour: "We cannot, by meekness, inherit the earth now, and in the future don't expect it, nor don't want it; and so for you to try to console us with the words, 'Blessed are the meek, for they shall inherit the earth,' is useless. If you would tell us that we shall inherit heaven, that would be a consolation to us, for it is in heaven that we expect to be blessed." This but expresses the real attitude of modern Christendom towards the words of Jesus, and toward the whole teaching of the Scriptures. "The righteous shall be recompensed in the earth, much more the wicked and the sinner" (Prov. xi. 31), is the language of God-inspired men, and to try to persuade ourselves otherwise is folly in the extreme. But you will say, Does not Jesus say, "In my Father's house are many mansions; I go to prepare a place for you, that where I am there ye may be also?" No, He does not say so. The verse is generally quoted, or rather misquoted, in that way; but a proper quotation will present the matter in a very different light. The text, properly quoted, is as follows: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John xiv. 2-3). These words are thought by many to teach that Jesus promised His disciples that they should go to heaven. I have no doubt there are many who think so; but a careful reading will show that such an idea is entirely foreign to the text. Jesus does not say that His followers should go up to heaven with Him, but he consoles them with the idea that, although He was about to leave them and go into heaven, He would come again—come to them, not that they should go to Him. Yes, but you will say He says, "In my Father's house are many mansions." Well, may I ask you what the Father's house is and where it is? Oh, you will answer, It is heaven. Then I would ask, Did heaven need preparing? Was heaven in an unprepared condition before the Saviour ascended there? If so, then all that—according to orthodox teaching—had gone to heaven, from the time of Adam to the ascension of Christ, had gone there before it was pre-

pared, and had any of the disciples died before the ascension of Christ they would have gone there and found no place prepared for them. No, no; the "Father's House" is not heaven. There is such a thing as a Royal House, such as the House of Brunswick, etc.; and in the Bible we read of the House of Jacob as descriptive of Jacob's descendants; hence, the angel, in speaking of Jesus, says: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end" (Luke i. 32-33).

If you will turn with me to the 2d chapter of Isaiah, verses 1-4, you will find what house is now in process of preparation, and where it will be when it is "prepared"—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 [notice the marginal rendering is, 'shall be prepared'] 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 plowshares, and their spears into pruning-hooks: nation shall not lift up their swords against nation, neither shall they learn war any more." The "Father's House," or kingdom,—the kingdom of Israel which was called the kingdom of "the Lord in the hands of David,"—will be the Royal House, the kingdom of God "under the whole heavens, that shall be given to the saints of the Most High" (Dan. vii. 19). In this house, the material for building of which is now being prepared, there will be many mansions or habitations, and when the Lord Jesus Christ shall appear the second time, when He shall "come again," He will invite His disciples to fill the place prepared for them as "kings and priests" of the "Royal Household, to reign on the earth" (Rev. v. 10).

When He as the "nobleman" shall return and call His servants together, He will say to those on His right hand:

“Come, ye blessed of my Father, inherit the kingdom prepared for you [in God’s purpose] since the foundation of the world.” Do you desire to be among those who will hear these gladdening words from the lips of Him who spake as never man spake? If you do, you must comply with His conditions, viz.: “Believe the Gospel, be baptized into the only name given among men whereby ye must be saved” [the name of Jesus Christ], and then walk worthy of that high calling wherewith you are called, and, “If you do these things you shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

“In the beginning God created the heavens and the earth.” Under the canopy of the heavens, upon this beautiful planet—the earth—were placed the parents of the human family with “everything very good”; but a transgression of heaven’s law resulted in the spread of sickness, sorrow, pain, and death, co-extensive with Adam’s sin-stricken race, and, in bringing a curse upon his beautiful habitation, under which the world has groaned for now nearly six thousand years; but, thanks be to Jehovah’s Name, the time is not far distant when the second Adam, who as the victor has been crowned with glory and honor, shall plant His feet upon God’s footstool, make the nations his inheritance and take the uttermost parts of the earth for His possession. Then shall “the field be joyful and all that there is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh, to judge the earth. He shall judge the world with righteousness, and the people with His truth.”

Come, Lord Jesus; come quickly. Amen.

THE GIFT OF GOD.

BY I. RODE.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for Him hath God the Father sealed."—John vi. 27.

"The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

As we pass along "the highways and hedges" of life, amidst the sunshine and storms, hope and fear alternating, turning us hither and thither, we go on and on continually, gathering by the wayside at least one shining treasure, viz., experience. The mine yielding this treasure is never exhausted, nor can the miner, be he ever so weary, cease from work, or fail in his effort; every action in life yields somewhat to his stock of knowledge.

Standing at life's western horizon, at the age of three-score and ten, the extremity of life, man's collection, examined and summed up, forms what? Character. Majestic, perhaps, and noble; aiming for that which is grand and lofty, never stooping to that which is low or debased.

Then our weary pilgrim sits down, head resting on his staff, and asks: What shall I do with my treasure? Use it longer I cannot; nor is it possible for me to place it in the hand of someone else. Must it now, like a mere apparition, elude my grasp and vanish? Shall I thus be forced to confess my life spent in vain; myself merely a useless plaything of nature's changeable whims? Then is gathered the most brilliant sparkling of all gems, the "pleróma," or fullness of all desire and effort—hope for a life hereafter. Yes! hope, or agnostic despair; according as the pilgrim has succeeded in gathering his treasure from the light of divine revelation, or from the darkness of his own mind.

The human mind, unaided by direct revelation from a higher source, must here confine itself to mere hope. Speculate and philosophize as we may, the problem remains forever enigmatical; man, in his vain effort to solve the insoluble, reasons, ponders, and speculates; forming conclusions here, only to overthrow them there; ever reverting

to his former starting point of uncertainty and doubt. It is here that God's revealed Word, the Bible, with light and knowledge absolute, steps in, and gives to man assurance complete and satisfactory. Some men,—yes, many men, even in Christianized America and Europe,—aver they dare not trust to Bible authority. How can they know, they ask, where the Bible came from? They claim it may be mere imposition, palmed off on humanity, as, “thus saith the Lord.” Such doubters will, in this short essay, get no reply. Men whose eyes are too dim to recognize Bible authority as traveling absolutely parallel with past and present political events, are to be pitied; let them, with simply the Bible in hand, open their eyes and look around.

Ask those who recognize the Bible as divine revelation: Does the Bible warrant our belief in a life hereafter? Their answer is always affirmative, yet the different Bible students, or, rather, Bible readers,—for Bible reading and Bible study are by no means synonymous,—differ widely as to the nature of that life, or the time and mode of its inception.

There is in all lands, Christian or heathen, one great principle, if we so dare call it, one well-nigh universally cherished dogma, underlying the different church creeds, namely, the pagan-evolved doctrine of an “immortal soul.” When terming this doctrine universal, do not understand us to say that all Bible readers hold it; there are some, a small minority, who do not hold or believe it. “What everybody says must be so,” is an old maxim; and perhaps the reason why most men so persistently cling to the doctrine of an “immortal soul” in sinful flesh, or, rather, take such doctrine for granted, is because they neglect their privilege and opportunity to investigate and consult the Bible. But we should not take anything for granted, nor can we afford to deceive ourselves on so important a point. What everybody says may, after all, not be so. There was a time when everybody said the earth was flat—all, save a small minority, which latter proved the earth a globe, and this was only a few centuries ago. Does the Bible teach that men possess “immortal souls”? By no means. Never once does the phrase “immortal soul” appear in the Bible, nor anything akin to it. “Never-dying soul,” “incorruptible soul,” or

“ immaterial soul ” are phrases often encountered in sacred songs and creed books of Christendom, but never once in the Bible. This at once strikes the student as peculiar. Another singular thing about this doctrine is that it is about the only dogma held by Christians and heathen in common, a circumstance in itself very suspicious. Christian people unanimously anathematize all heathen worship, and justly so; embracing, as those superstitions do, absurd child's play in various forms. Must it, then, be supposed that those unenlightened heathen—and this doctrine is held by all heathen—are theologically sound on that particular point, when knowing them entirely wrong on everything else? May it not rather be pertinent to ask: Is the doctrine of the “ immortality of the soul ” a Bible-demonstrated truth? or is it merely a commonly accepted opinion of heathen origin, brought into the church and received there without properly scrutinizing its origin? Let us see: “ And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul* [not an ‘ immortal soul ’] ” (Gen. ii. 7).

Believers in the “ immortality of the soul ” say that the real man is the *soul*, and the body merely an outer casing, enabling man to commune with the outer world; that when Christ spoke about “ Paradise ” to the dying thief, He spoke to his soul; which, as they claim, went to heaven that day with the Saviour's soul, while their bodies remained below. But this absolutely contradicts Holy Writ, which says that God made *man*, not merely a casing for the man, from the dust of the ground.

Man became a living soul when receiving the breath of life. “ Immortal soul ” believers claim that God put a living soul into man. Nothing could be further from the fact recorded. God breathed into his nostrils the breath of life, and man “ became,” not *received*, a living soul. What, then, according to the text, is a living soul? Answer: The physical organization having the breath of life, or life principle within it. Hence, when the breath of life leaves the organization, as it does at the hour of death, the living soul no longer lives.

But does not the word soul in itself contain the idea of “ immortality ”? Most men are so in the habit of associating the two words that “ soul ” to their ears always means

“immortality.” Genesis i. 30 speaks of “beasts, fowl, and reptiles, wherein there is life.” But this word “life” is in the margin rendered “living soul,” as also in the Scandinavian Bibles, a rendering perfectly proper; it being the same word as translated “living soul” in Genesis ii. 7. Hence, if “living soul” signified “immortality,” it would make “beasts, fowl, and reptiles” immortal!

In Numbers xxxi. 28, it says: “Levy a tribute unto the Lord: . . . one *soul* of five hundred, both of the persons [prisoners of war], and of the beeves, and of the asses, and of the sheep.” No one will claim those asses, beeves, or sheep were immortal. Sufficient proof therefore that “soul” or “living soul” does not mean “immortal soul.”

Abraham journeying toward Egypt, fearing his life because of Sarah’s beauty, implored her: “Say, thou art my sister; that . . . my *soul* may live because of thee” (Gen. xii. 13). Abraham certainly could not fear the killing of his soul, had it been immortal. “Soul” in these texts signifies “living being,” whether man or animal, and never such a phantom as believers in the “immortality of the soul” imagine exists within them.

Adam was placed in the garden of Eden, to dress and to keep it; on condition that he abstained from the tree of knowledge of good and evil. “In the day thou eatest thereof thou shalt surely die” (Gen. ii. 17). Not a word is here said about torment in hell, or anywhere else. Some say “hell fire” means literal fire; others, that it means torment from an upbraiding conscience. In either case it would be torment, *never-ending* torment, were men immortal. But the law given man in the beginning contains nothing of the kind; death is the penalty prescribed; and every candid reasoner will admit that a sentence pronounced at a judgment seat must in no way exceed the penalty provided by law.

Let us for a moment ponder this great fact. God gave a law containing a penalty—death—for its violation. “Immortality” means “deathlessness”; hence, law’s penalty—death—can never be inflicted on immortal men; and we shall, if accepting immortal soulism, be compelled to charge God with inability to inflict His own prescribed penalty. Man was created mortal, that is, in danger of dissolution, loss of identity, and return to the elements from whence

he came; but the tree of life was there to keep him from such fate.

“Thou shall not eat,” saith the Lord. But Adam did eat of the forbidden tree; and what then? He was driven from the garden, excluded from the tree of life, to till the ground from whence he was taken—and whither he returned after 930 years (Gen. v. 5). But why was he thus expelled? Let the Scripture answer: “Lest he put forth his hand, and take also of the tree of life, and eat and live for ever” (Gen. iii. 22).

Why must he not live for ever? Had not God, his Maker, designed him for eternal life? Yes; eternal life by partaking of the tree of life. “*If*”—if what? If he abstained from the tree of knowledge of good and evil. But of it he had eaten, or, in other words, he had violated God’s commandment; broken God’s law. Man became a sinner; and God does not design perpetuation of sin. For that reason he was driven away from that tree, which, though he was a sinner, would give him everlasting life, make him an ever-living sinner.

Dear reader, let us think this over. If the doctrine of the “immortality of the soul” is true, that the real man is immortal, merely living in a mortal tenement, then what was gained by driving man from the garden? Man would still live for ever somewhere in God’s universe, an immortal sinner, as is also claimed by the pagan world that wicked men do continue to live eternally—but this is squarely opposed to Scripture, which says, the “wicked shall perish,” “be as though they had not been” (Ps. xxxvii. 20; Obad. 16).

Our first parents could not in their primitive condition discern good from evil; hence, did not blush, though they “were naked” (Gen. ii. 25). Are we, then, to suppose an all-wise, omnipotent Creator made men immortal, but absolutely void of common sense?

The fact is, man was not and is not now immortal, neither in whole nor in part. Nor did God create man holy, as claimed by some. Holiness implies character; ability to choose good and reject evil, which Adam had not—not being able to even discern one from the other. Character leading on to holiness is developed by contact with law, and in no other way in all God’s economy. “I had not

known sin, but by law; nay, I had not known lust, except the law had said, 'Thou shalt not covet' " (Rom. vii. 7).

It is God's law that informs us what is right and what is wrong, gives us discernment between good and evil, enables us to develop characters striving after holiness; and therefore, as Paul says: " Becomes our schoolmaster, bringing us to Christ " (Gal. iii. 24). It was said in the beginning of this paper that God's word assures us a *life* hereafter; and, let us add, that *life* will never end. How, then, can mortal man live for ever? Indeed, dear reader, he cannot. For that reason Christ came into being, that through Him we may get incorruptible constitutions, unattainable from Adam. For how could he (Adam) give his offspring anything he did not possess? " The first man Adam was made a living soul,"—that is, a " living being," nothing more; simply living by eating, drinking, and breathing like other living souls, whether beast, bird, or reptile, a quality we all inherit from him,—" but the last Adam [Christ] was made a quickening spirit " (1 Cor. xv. 45).

Mortal life we got from Adam. Immortality can be had in Christ, and nowhere else.

" As the living Father hath sent me, and I live by the Father; so He that eateth me, even He shall live by me."—John vi. 57.

" Your fathers ate manna in the wilderness, and are dead; this is the bread that cometh down from heaven, that men may eat thereof and not die."—John vi. 49, 50.

In this, dear reader, we can see the true " tree of life," the only source of immortality in all God's economy; and of which the shadowy affair in the garden of Eden was a mere type. Not, as some claim, intended to give Adam eternal life, but a lesson designed to teach man that something intervened between him and immortality. That man's present constitution must be changed, or death, dissolution, and non-existence must be the inevitable result.

When may we expect this new incorruptible constitution? At the resurrection: " If the Spirit of Him that raised up Jesus from the dead dwell in you, then He that raised up Christ from the dead shall quicken also your mortal bodies by His Spirit that dwelleth in you."—Rom. viii. 11. " Behold, I show you a great mystery; we shall not all sleep " (1 Cor. xv. 51). No! surely not. There will be

people on earth when Christ returns to judge the living and the resurrected dead. Such among the living as belong to Him will not be laid to rest in earth's cold bosom.

"But we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. xv. 51-53.

What nonsense this would be if this mortal already had immortality dwelling within it! We certainly cannot give a man that which he already possesses.

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life within you" (John vi. 53). These are the words of our blessed Lord, like unto whom no man ever spoke. Yet, false words, if all men have, as popularly claimed, something within that cannot die,—indeed, a life within,—though they never heard of Christ. And why should we be resurrected if not really dead? If David's soul went up to heaven at death, and there enjoys life in God's presence, then why should he want his body raised? But it is plainly declared that: "David has not ascended into heaven" (Acts ii. 34). Nor has Abraham ascended into heaven, because "God has appointed some better thing for us, that they [Abraham and all the holy men of old], without us, should not be made perfect" (Heb. xi. 40).

In connection with this read: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (I Thess. iv. 13). If men had "immortal souls" then all would have hope, nor could dead men be said to sleep.

"For if we believe that Jesus died and rose again; even so them also that sleep in Jesus, God will bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught together with them in the clouds, to meet the Lord in the air: and so shall we al-

ways be with the Lord. Therefore comfort one another with these words.”—1 Thess. iv. 13-18.

Had Paul supposed the souls of these dead Thessalonians in heaven, then surely here would have been the place to say so. Not a word is there said about it here, or anywhere else in God's Word. Texts seeming to convey such a notion are simply misconstrued. A change from mortality to immortality, in consequence of a resurrection, is the hope ever set before us; and a better one could not be wished.

I do not like that long sleep in the dust, says one. Very likely you do not. We would all rather escape it. Some will escape. We may be among the number. Who knows? But whether we escape or not, hear His blessed promise: “All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out, . . . but I will raise him up at the last day” (John vi. 37-40).

Christ did not admire the cross, would rather have avoided it, could He have done so and still saved the world; but He could not avoid it. Die He must, die on the accursed tree (Gal. iii. 13), nor did He murmur. Hear His prayer of resignation: “Not my will, but thine, be done” (Matt. xxvi. 39). Cannot we, then, quietly submit to peaceful slumber in the dust? Be the time long or short, we will not realize its passing. Nor need we be in a hurry when waking up. There will be time enough to do whatever the Lord shall demand of us. Eternity never ends, and how joyful to contemplate the words of David: “I shall be satisfied when I awake with thy likeness” (Ps. xvii. 15). Then, and not till then, shall man have been created fully, in the true likeness of God. Someone says, the Bible is not plain on this question—there are so many conflicting statements that I am completely at sea!

Dear reader, have you been a diligent student of God's Word, or merely a careless reader; thinking it made no difference whether you understood its deep things or not? If you have been careless, then don't imagine that God will excuse you for not knowing what, in this age of light and knowledge, you might know by more diligent searching. And let it, in passing, be remarked, that conflicts in God's Word, on this or any other question, are not such in reality, but merely appear so because of men's preconceived opinions. There is, however, one proof, or rather chain of

proofs, plain and positive, incapable of misconstruction, and around which all others concentrate; namely, our great Redeemer's death, and all types point thereto. We see Adam in the garden, contrite and trembling because conscious of wrong: "In the day thou eatest thereof thou shalt surely die." Eat he did. Die he must, and he died. But how? Further on the Scripture says that coats of skin were prepared for the nude pair (Gen. iii. 21). Where did those skins come from? We can perceive one source and one only. Animals must have been slain. Here, in our earliest history of man, our Heavenly Father's remedy for sin, *i. e.*, means of saving fallen man from eternal destruction, begins to shine forth, dimly indeed, but visible nevertheless. Blood flowed because of sin. An animal died in Adam's stead, or, in other words, Adam died by proxy. Noah offered burnt offerings to God of animals and fowl, and received assurance that the earth would not again be cursed because of man (Gen. viii. 20). Isaac, when apparently destined to die, escaped, and a ram was slain in his stead (Gen. xxii. 13). This offering of animal blood, *i. e.*, slaying of animals instead of guilty man, was the chief part of Israel's worship, during the continuance of their God-given law, and, as Paul says: "Without the shedding of blood there was no remission of sin" (Heb. ix. 22).

All this outpouring of blood was, however, merely typical, pointing to the blood of our Lord Christ Jesus, which alone could atone for sin, because Christ was one of the fallen race. But why blood?

"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for the many."—Matt. xx. 28.

Merely drawing blood from a person does not satisfy law if life is forfeited. And all the animals that died in patriarchal or Mosaic times were merely types, pointing to Christ who served and gave His life a ransom for sinners, an equivalent price—life for life.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

Dear reader, do we desire that gift? We are not likely to seek for it if we think we have it already.

The Scripture says:

"God will give eternal life to those who by patient con-

tinuance in well-doing seek for glory and honor and immortality" (Rom. ii. 8). Why should a man seek for immortality, if he has it already?

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—Ps. xxxvii. 10.

"Man that is in honor, and understandeth not, is like the beasts that perish."—Ps. xlix. 20.

"They shall sleep a perpetual sleep, and not awake, saith the Lord."—Jer. li. 39.

"They shall be devoured as stubble fully dry."—Nahum i. 10.

"Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall become stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord."—Mal. iv. 1-3.

"Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire."—Matt. iii. 10; also, verse 12.

"Fear not them that kill the body, and are not able to kill the soul: but rather fear Him who is able to destroy body and soul in hell [Gehenna]."—Matt. x. 28.

If we must fear that God will destroy the soul, then surely it cannot be "immortal," as the prophet plainly declares:

"The soul that sinneth, it shall die."—Ezek. xviii. 4.

"Beware, lest that come upon you, which is written: Behold, you despisers, and wonder and perish."—Acts xiii. 40, 41.

"Being born again, not of corruptible, but of incorruptible seed, by the Word of God, which liveth and abideth for ever. For all flesh is as grass," etc. (1 Pet. i. 23, 24). Peter here draws a contrast between the earthborn Adam, that is, man, and the new man, born again, by the Word of God. The former corruptible, perishing like the flowery verdure in the meadow; but the latter abiding for ever, because regenerated by incorruptible seed.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John ii. 17.

Let, then, no one imagine that he is "immortal" and shall live forever, whether he does the will of God or not.

ETERNAL LIFE IN CHRIST ALONE.

BY W. N. PILE.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

"In due season we shall reap, if we faint not."—Gal. vi. 7-9.

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life."—1 John v. 11, 12.

OF all the words in our language, there is none that means so much to us as the word "life." It stands for all we see, and hear, and feel, and know; for all we enjoy, and all we suffer, and yet the word itself does not mean any of these. Feeling, knowing, enjoying, and suffering are not life, but some of the phenomena consequent upon it. Life is something back of all these experiences. It is a state that makes them possible. Webster's definition of life is "That state of animals or plants, or of organized beings, in which its functions and motions are performed—animated existence."

Perhaps the last two words are the simplest and best definition of the term, "animated existence." But my text is not contemplating this natural life, but an eternal life. John is writing to living men, and yet he says, "He that hath not the Son, hath not life," and it must, therefore, be another life, of which Jesus Christ is the life, and the Gospel the news.

Now what is this life; this record that God hath given of his Son? "He hath given *eternal* life, and this life is in his Son." But what is eternal life? It is no more difficult to define eternal life than life. The nature is not changed by the adjective. It might be a life of an hour, or three-score years and ten. It is life, simply life; but the life that the Gospel offers is everlasting, eternal, never-ending life.

It will not do to deviate from its natural meaning, and make it mean happy life. There is nothing in the word itself to indicate whether the life is to be happy or miserable. We believe that, although the terms do not indicate the quality of the life, God hath abundantly taught elsewhere in His Word that whatever becomes eternal must of necessity be happy. Again, eternal life is not a prolongation of this life, by which I mean that death is not translation. The life to come is separate and distinct from this. Paul says, "Godliness is profitable to all things; having a promise of the life that now is and that which is to come." This passage indicates that there is an interval between the two lives. In Job xiv. 14, we read: "If a man die, shall he live again?" Not, shall he continue to live? but "shall he live *again*?" Shall there be another time when he shall come into life? Our Lord says in John xi. 25, "He that believeth in me, though he were dead, yet shall he live." The two lives belong to two different ages, the age of the present and the age to come. In Luke xviii. 29, I read: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world [age] to come life everlasting." Then the life eternal cannot set in until the age to come arrives.

THE DEATH STATE.

The present life runs its course quickly, and terminates in what we call death, and it becomes us to consider this term. Webster has given a common-sense definition, the opposite of life. "That state of an animal or plant in which it has lost its functions, and ceased its operation;" and hence, if life stands for conscious sensation, all experiences of the present, death must stand for the end of all these, because it destroys the organisms that produce them; and, examining the Scripture, we find this confirmed. In Eccl. ix. 5, we read: "The dead know not anything"; and in the 10th verse, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest;" and in Ps. cxlvi. 4, "His breath goeth forth, he returneth

to his earth, in that very day his thoughts perish;" and yet with all this before us, a false philosophy has converted death into an angel of mercy, and translates life to mean a state of bliss; but the Scriptures declare death to be the last enemy, and our own natures rise up and say, Amen! Our efforts to exclude him from our houses, the tears and habiliments of mourning, all speak against death as a friend; and it frequently is that the heart is a more safe guide than the head. "That which is born of the flesh is flesh," and it follows that we cannot evolve eternal life from this present condition, no matter how favorable it may be. In 1 Cor. xv., the Apostle tells us "that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." I make these remarks because a leading teacher in this city is trying to engraft on the Christian system the theory of evolution, although he fails to state at what stage of man's existence immortality sets in. That which has never been involved can never be evolved. That which is not in a thing cannot be gotten out. "Can a clean thing come from an unclean?" Can you evolve immortality from that which is essentially mortal? No! Hence, if God did not place the germ of immortality in man, it never can be evolved.

SOURCE OF ETERNAL LIFE.

Secondly: the source. "This is the record that God hath given, eternal life." God is the source of life. It did not originate in matter. Such a thing as spontaneous generation is not true. Twenty-five years ago this idea was quite popular, but I am happy to say it has been given up, and there is scarcely a scientist to-day who indorses spontaneous generation. Experiment has proven its falsity. If there has no life come from antecedent life, no life can be manifested. "He giveth to all life, breath, and all things." "In him we live, move, and have being." We exist because others before us existed; and we may go back along the links of the chain and come at last to creation: and in Gen. ii. 7, we read, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." I do not believe in the ascent or descent of man from some lower species. A stream can-

not rise higher than its fountain. I believe that man came from the hand of his Creator as a man, and better than we find him to-day. The life has its source in God, and not in ourselves. But there are contrasts—God is the author of the life to come as well as this life. It was by the fiat of the Almighty that man came from the dust, and the same is true of us. The law of generation produced us. We live our life and esteem its blessings, but thanks be to God, if we do not esteem it as a blessing, it will not long continue. Eternal life has not been bestowed voluntarily. We are born in the first Adam, and in our nature, dying we die in him, but we sustain no relation to the Lord Jesus Christ by nature. If we ever sustain a saving relation to Jesus Christ, it will be by our own voluntary will and act, by means in our own control. For the two lives there are, therefore, two models. The record of the Father is that he will give eternal life through his only begotten Son Jesus Christ. While God is the author of eternal life, he has appointed his Son to be its immediate source. By obedience he became the author of eternal life to them who obey him. He is called the Life, as also the Truth and the Way; also the Regeneration, and Redeemer.

But how did the Lord Jesus become such? Adam was not created the author of the race; but power was given him. Jesus says, "If I honor myself, my honor is nothing; it is my Father that honoreth me." "So also Christ glorified not himself to be an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee." He was not made of the dust of the ground, but was born of a woman, and made under the law, that he might be subject to all the conditions and trials of the race and might become a voluntary Redeemer to man. Hence we read, "Though he were a Son, yet learned he obedience by the things that he suffered, and being made perfect, he became the author of eternal salvation unto all that obey him." How can he be touched with the feeling of my infirmities, unless he has experienced like infirmities? How can he know my temptation, unless he has passed along the highway of life, and been tempted as I have been? I believe in the real temptations and victory of Jesus Christ. He is the Captain of our salvation, and if captain, he goes before us in the same way in which we are to follow him.

The Lord Jesus Christ did not come into this world with the principle of eternal life operating in him. That which is eternal cannot change, and if he was born with eternal life, we had no sacrifice. But the Apostle tells us: "For the joy that was set before him he endured the cross, despising the shame;" and he himself says, "Enter into the joy of the Lord," and what was that joy?

I quote these passages to show that the same aspirations that are ours were his, and he obtained the high condition through perfect obedience to the Father. Let me read: "The king shall joy in thy strength, O Lord; and in thy salvation, how greatly shall he rejoice. Thou hast given him his heart's desire, and hast not withholden the request of his lips. For thou preventest him with the blessing of goodness, thou settest a crown of gold on his head." Royalty is the gift of the Father, and so is his life. Read the next verse: "He asked life of thee, and thou gavest it to him, even length of days for ever and ever."

This is a prophecy of Christ, as we all know, and it declares that the Son obtained eternal life as a gift from the Father, and it was not inherent in him by virtue of his birth; and yet the next Psalm is a prophecy of Christ, and opens with the wonderful exclamation, "My God! my God! why hast thou forsaken me?" It would seem as though God placed these two Psalms together to teach us that Christ was not to receive the glory until he had passed the gates of the grave. Death is the gate of the grave.

"I have set the Lord always before me, because he is always at the right hand and shall not be moved. My flesh also shall rest in hope." This indicates the character of the eternal life that the Lord Jesus was to receive. It was to be physical life. If God never means to disturb this body which we place in the grave, we never could predicate hope of it.

If Jesus Christ was never to rise from the dead, it never could be said by prediction, "My flesh shall rest in hope"; but he was God's holy one of whom it had been declared that "his flesh should not see corruption." How plain! How clear! We are told in the New Testament that he was raised from the dead and saw not corruption; and at the mouth of the sepulcher the angel said, "He is not here; he is risen; come see the place where the Lord lay." In John

v. 26, Jesus said, "As the Father hath life in himself, so hath he given to the Son to have life in himself." In this passage we learn of the underived immortality of God and the derived immortality of the Son. God always was, and always will be. Jesus Christ is, and always will be, but was not always. He is declared in the Holy Scriptures to be the "beginning of the creation of God," and in this passage we recognize the fact that eternal life is the gift of God to him.

WHEN AND HOW RECEIVED.

"This life is in His Son." Now, when did that life come to Jesus? You know the theory held by some that the resurrection is the liberation of the spirit at death; but the only resurrection predicated of Jesus Christ is the one that occurred three days and three nights from his death. There is an interval in the holy Scriptures, and we must not confound them. If that theory be true, he rose not from Joseph's tomb, but from the Cross; but the New Testament declares he was in the sepulcher in the garden three days and three nights after the cross; and if three days and nights could elapse between Jesus Christ's death and resurrection, six thousand years could elapse in the case of Abel. It was at the resurrection that Jesus Christ obtained his life eternal. He had the promise before that, but actually received it at the resurrection. Hear Paul in the 5th of Hebrews, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." When was this prayer offered? In the days of his flesh; and it was to Him that was able to save him from death. The prayer was heard, which is equivalent to saying it was answered. I emphasize this because I want you to see how and why salvation comes. If we refer to our past sins, we are saved from them now, but if we refer to the consequences of sin, we are not saved from them. Jesus Christ was made alive by the spirit, and "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised

up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. vii. 11). I quote this passage to show that you and I must walk the path that Jesus walked. We cannot go to eternal life in any other way. In Rom. vi. 9, we read, "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him." How clear! Not until this event came could it be said death had no more dominion over him. On this side of the resurrection he says. "I am he that liveth." We take those words in their full, literal sense, and so the others—"And was dead; and I behold I am alive forevermore." He has not only escaped from death, but has "the keys of hades and of death," so that he is the author of eternal salvation, and the way to eternal life.

I wish now to read a few Scriptures, which, though familiar, are none the less potent:

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

"This is the will of him that sent me, that everyone that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day."

What do these passages teach? That our eternal life, though we have it in prospect, is not in actual possession, and will not be until the "last day."

Now a verse or two in regard to the victory, the resurrection. With Adam Clarke I cannot help but wonder that this doctrine of the resurrection has fallen into disuse. He tells us it was a staple of the apostolic teaching. "Being grieved that he preached through Jesus the resurrection of the dead [Jesus and the resurrection], and not only they, but we ourselves that have the first fruits of the spirit groan within ourselves; waiting for the adoption, to wit, the redemption of our body."

"Behold I show you a mystery, we shall not all sleep, but shall all be changed." Why did Paul say this? Because he had said before that "flesh and blood cannot enter the kingdom of God, neither can corruption inherit incorruption." A change is therefore necessary, and so the record is, "We shall be changed in a moment." It is not passing over the mystic river one by one, that we read of in mythology. We shall be changed, "For this corruptible must put on incorruption, and this mortal must put on immor-

tality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."

CONDITIONS OF IMMORTALITY.

Thirdly: What are the conditions on which this life is bestowed? They are named in the phrase, "In his son." How shall it come to us, if it is in his Son? "He that hath the Son hath life." The expression is possessive. He is ours, and having him we have what is in the Son. There is beauty in the expression, "My beloved is mine, and I am my beloved's." Christ owns us, and we own him. Think of this! He owns us with all our infirmities, and we own him with all his righteousness, blessedness, and life. Over one hundred times in the New Testament occurs that expression, "In Christ." What does it mean? It means a vital relation to Christ, for he that is in Christ is a new creation, not an evolution. He is a new creation, and hence assured of new life. "In Christ shall all be made alive." "Christ in you the hope of glory." We use these phrases: "Christ in us, and we in him;" "And if Christ be in you the body is dead because of sin, and the spirit is life because of righteousness." He is the divine force and spirit that possesses our hearts by virtue of faith that is in us, and the assurance of spiritual being, and hence he is eternal life." Christ represents himself as the "Bread of life." Oh, I would to God that we could see the force of those words! My friends, if eternal life is to come, and Jesus Christ is the Bread of life; how can men ever come into possession of that life, except they become partakers of that Bread that came down from heaven? I might say of bread that the life is in it, and so it is the staff of life; but before that life can become ours there is an act necessary—it must be eaten, digested, and assimilated to become part of our being. Jesus Christ presents himself to us as the Bread of Eternal Life, and he says, "He that eateth me, even he shall live by me." If there is eternal life I want to know how it can come into me, and I know it is by eating him. That beautiful thought is presented every time we gather around the Lord's Table to eat and drink, saying that Jesus Christ died

to furnish the feast, and we have come into such relations to him that he will not come into glory and leave us behind.

We have seen, therefore, that eternal life is bodily life, hence the word "hath" is not used in the actual sense, but the prophetic sense, the same sense in which we say, "we have the Son." He is not here personally to-night, but by his blessed Spirit. He is not with us literally, but his Spirit is as the divine Viceroy. That was before the crucifixion and resurrection, but because of having overcome the world he could speak of those things that were to be as though they had occurred, and so, in speaking of those to whom shall be given everlasting life, he speaks of things that are not as though they were.

I wish to refer now to two or three passages which represent us as heirs of eternal life. We cannot be heirs and possessors at the same time. In John ii. 25, we read: "This is the promise that he hath promised us, even eternal life;" and again, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). Again, in Titus, "Being justified by grace we shall be made heirs according to the hope of eternal life;" and what a man seeth or possesseth why doth he yet hope for? When we come to possess our hope will end in fruition, as faith will end in sight and prayers in praise.

UNBELIEVER'S PORTION.

Lastly: The exclusion of unbelievers from that life. The text is emphatic: "He that hath not the Son hath not life." In John iii. 36, "He that believeth on the Son of God hath everlasting life; and he that hath not the Son of God hath not life." Oh, my friends! I scarcely need to spend time on this. Wherever you read of eternal provision in the Scriptures you read of a limited application. Wherever you read of eternal provision in Jesus Christ you will read of a limited application of that provision, and why? Because all men have not faith. Christ says of his flesh, "I will give it for the life of the world," but in the same chapter he qualifies the expression by saying, "Except," and the very word, "except," contradicts the theory of universal salvation. "Except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you." If you are resting on an

atonement that reaches every son and daughter of Adam you are making a sad mistake. Then a word to my unconverted hearers. I wish you to consider the question. You are without Christ the Life-giver. No matter what else you may have,—education, refinement, high morality,—none of these can give life. You may resemble the Christian in all these, but he has the one thing needful which you have not—that is, Life in Jesus Christ. You cannot evolve it, because it never was evolved. “Except a man be born again he cannot see the Kingdom of God.” He must be first begotten by the Almighty Father, quickened, and born through a resurrection through Jesus Christ, before he can have this eternal life. Eternal life is an offering, but in the language of the Apostle Paul, you must “lay hold of it.” God offers to the race through Jesus Christ that bread of life that came down from heaven, and the question that follows is: Will we eat it? Thanks be unto God, I have eaten of that heavenly manna, and while I know myself to be simply an heir in possession of the hope of eternal life, I feel an abiding confidence that, if I abide in him, nothing can separate me from the love of God that is in Christ Jesus our Lord, and that he will raise me up at the last day to share with him in his eternal kingdom and glory. May God grant that this shall be the happy lot of all.

THE COST OF TRUTH.

HORATIUS BONAR.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless winds across our way.

Great truths are greatly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems.

But in the day of conflict, fear, and grief,
 When the strong hand of God, put forth in might,
 Plows up the subsoil of the stagnant heart,
 And brings the imprisoned truth seed to the light.

Wrung from the troubled spirit in hard hours
 Of weakness, solitude, perchance of pain,
 Truth springs, like harvest, from the well-plowed fields,
 And the soul feels it has not wept in vain.

THE KINGDOM OF MESSIAH.

BY J. A. SEISS, D. D.

“Behold a king shall reign in righteousness, and princes rule in judgment.

“And I saw in the night visions and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.”—Isa. xxxii; Dan. vii.

“Now God commandeth all men everywhere to repent. Because He hath appointed a day in the which He will rule the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead.”—(Paul) Acts xvii.

THE greatest desideratum of our race is good government; government freed from the frailties and unrighteousness which have ever adhered to that department of human interest. All nature seems to have heard the promise concerning the seed of the woman and his restorative empire, and has stood in anxious expectancy ever since. All the world, in all its departments, has been longing and prophesying for ages, for a divine Deliverer, and the age of gold which his administrations are to bring with them. And yet He has not come. Everything in church and state, public and private, is more or less disjointed, weak, sickly, and failing of what we most desire. Remedies only multiply wants and defects. “That which is crooked cannot be made straight; and that which is wanting cannot be numbered.” The best-planned institutions and the wisest laws are constantly disappointing us. He does not yet reign as it is

necessary for us that He should reign. "*We see not yet all things put under Him.*" Matters now are only in a stage preparatory to something still beyond us. The throne of David is yet less than a cipher. The promised Son has not yet lifted it out of its degradation. Mount Zion is still trodden by the vile foot of the destroyer. Israel, that is to be redeemed and become the standard-bearer of ransomed nations, is still scattered over all the earth. The enemies of God still vaunt themselves over the good. Ignorance, fanaticism, and infidelity still stalk abroad. Great Babylon still stands, drunk as she is with the blood of the saints. Evil men and seducers are still waxing worse and worse. Despotism and tyranny still hold the places which justice and charity alone should fill. War and bloodshed still devastate and deluge this poor fallen world. Rapine and plunder still press their foul trade o'er land and sea. Ambition, intrigue, *finesse*, and deceit still hold disgraceful sway in the best parliaments and legislatures on earth. Scoffers abound everywhere, walking after their own lusts, and saying, Where is the promise of His coming? The wails of suffering and wretchedness still float on every breeze; and the cries of wronged millions still go up in the ear of Jehovah.

Oh, tell me not that this is the glorious reign of the Messiah! Tell me not that these are the scenes to which the saints of old looked with so much joy! I will not so disgrace the Saviour or His word, as to allow for a moment that this dispensation is the sublime Messianic kingdom. No, no, no! Christ does not yet reign in the kingdom which He has promised and for which He has taught us to pray. Isaiah and Gabriel have said that He should occupy the throne of His father David, and reign over the house of Jacob, and establish His government in eternal peace and righteousness; but David's scepter He has never held, over Jacob's house He has never ruled, and the whole world is yet full of iniquity and woe. The Psalmist has taught us that "all nations shall serve Him, the Gentiles be His inheritance, and the uttermost parts of the earth His possession"; but there is not a Christian nation in all this wide world and not a people who acknowledge that Christ is Lord. Of the ten hundred millions of souls that now constitute the family of man, not two-fifths are even professedly Christian! Take from

the most Christian community—take from among the highly favored inhabitants of our own city—all who are not of the household of faith, and what a scanty population would remain! Take the most enlightened and cultivated of the nations: take England—take Saxony—take our own country—take the model nation of Christendom, containing the most churches and the greatest number of devout people: examine the structure of its government, test the operations of its laws, sift the character of its inhabitants, weigh in the balances of Scripture truth and divine requirements, aggregate its good and its evil, strike the balance between righteousness and iniquity, and then tell me whether there is a nation on all the globe that does not gravitate toward eternal destruction rather than toward a heavenly state! The Church itself, inclosing within its pale all the purest and holiest specimens of humanity, after the toils and prayers of eighteen centuries, is still a feeble craft, working against wind and tide! Where, then, is that universal righteousness, peace, and glory which gave inspiration to the songs of the prophets and hope to the dying saints of old? The reign of Messiah is to be a reign of glory, power, and triumph, where vice and iniquity shall come to an end,—where the branch from the root of Jesse is to strike all enemies dead and the Sun of righteousness disperse all darkness for ever—where all nations shall serve, worship, and obey the King of Israel, and the earth shout the alleluia of her ultimate redemption; and it is worse than useless to try to persuade ourselves that such a condition of things belongs to this dispensation.

Nor is there anything by way of inference from the past, or from indications of the present, or even in the sublime promises of the Word of God, by which to assure ourselves that such a condition of things ever will be realized until the personal return of the blessed Christ for whom we wait. It is only *when He shall come* that He will sit upon the throne of His glory. Antichrist shall not die till then. The world will not be fully redeemed till then. The glorious kingdom will not come till then. That is the grand climacteric of our faith; that is the sublime ultimatum of all our hopes.

Long, long has this great consummation been delayed—so long that many begin to doubt that it ever shall come. But the word of Jehovah is out; He cannot recall it; He

must fulfill it. Soon it will be here. Soon shall Messiah come in his glory, and set this imprisoned and down-trodden world at liberty. Soon shall the Son of Mary stand upon the Mount of Olives and plant His throne upon the hill of Zion. Soon shall the glorified saints supplant besotted politicians, and the swelling tide of righteousness and peace overflow the earth. Soon shall the new-born nations send up their delegations to Jerusalem to worship the King in his beauty, and go forth with joy in the blessedness of obedience to him.

Men may scoff, and say that we are degrading the blessed Saviour to a level with earthly monarchs, and surrounding Him with the miserable trappings of their foul courts. They may ridicule us, and say that we are dragging down the throne of Heaven's King to place it amid graves, almshouses, hospitals, penitentiaries, labor-prisons, sickly cities, and worn-out States. But they forget the promise that Christ shall "MAKE ALL THINGS NEW," and banish for ever all the evidences and emblems of depravity and sin. They forget that death is to be swallowed up of life, and the whole sentence of the world's curse for ever rescinded. They forget that all tears are to be dried, and that there is to be no more death, nor sorrow, nor crying, nor tears, nor any more pain, nor any more sin, within all the domain of Messiah's dominion. Oh, that men did but look at these things as God has presented them, and lay hold of the promises which He has given to encourage us. O that they would bow with meek submission to the yoke that Jesus has provided, and thus acquire an interest in the glories promised! Then would they go forth to duty with greater earnestness and intenser joy. Then would they pray, with fondest hope, "*Thy Kingdom come!*" and ever and anon respond, "AMEN, EVEN SO COME, LORD JESUS!"

Reader, if you desire a share in this glorious reign, study diligently the Scriptures of truth, until you are instructed in the path that leads to life eternal.

PART IV.

THE HOPE SET BEFORE US.

BY R. ASHCROFT.

“Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a HOPE OF LIFE by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in the heavens for you who are kept by the power of God through faith unto salvation—ready to be revealed in the last time Wherefore gird up the loins of your mind, be sober and HOPE to the end for the grace that is brought unto you at the revelation of Jesus Christ.”

No one goes through life without the feeling of expectation and desire which we are accustomed to call “hope.” It is an immediate compensation for what we miss, and solace for what we endure. The most universal and permanent of all our passions, it inspires enterprise and activity, moderates sorrow, and soothes distress. Thus it may be well pronounced the most salutary of all our affectionate sensations. Its principal function is to give us confidence in the future. Away from the facts which are its foundation, we might *desire* the blessedness to which it points, but we could not *expect* it. Hope, indeed, is distinct from absolute knowledge, although the references to it in the Apostolic Scriptures make it almost identical therewith. John, for instance, uses the terms hope and knowledge interchangeably. “We *know* that if he be manifested we shall be like him.” He had not the smallest doubt as to the certainty of that future manifestation of his Lord of which he here speaks, and yet in the next verse he calls it a “hope.” Our hope is necessarily less distinctly allied to knowledge than his was, for we are much further removed than he from the original source whence he drew his information. We can-

not depend altogether upon the reasoning faculty for what we hope. The halting processes of logic are slow, imperfect, and fallible, and we do not rely upon them for convictions necessary either to happiness or action. We believe many things which are utterly incapable of absolute proof, and we form our plans on the assumption of their reliability, though it is beyond our power to demonstrate their future occurrence. In ordinary life we depend upon the stability of the laws of nature, just because we are guided by our past experience of their uniformity. But how can we prove that this uniformity will always be their characteristic? The sun rose this morning, and the fact supplies a strong presumption that he will do the same again; yet it is no logical proof that such will be the case. We cannot even prove that there is matter, or existence at all beyond ourselves: but we believe there is, and act upon the belief every day of our lives. We are prompted in a thousand ways, not by direct agencies of demonstration, but what we might term the primary and intuitive instincts of our being. Such is the character of our Christian hope. It has its seat in our consciousness, and there we must be content to let it remain, without attempting the impossible task of its verification to the logical understanding.

The hope of the believer is set upon the Lord Jesus Christ. Apart from Him we have nothing to expect. This is the uniform teaching of the Scriptures concerning Him. There is salvation in no other name. All anticipations of which He is not the object are doomed to perish. The hope of His Gospel is the only hope which maketh not ashamed. "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." But why should we set our hope upon Him alone of all who have ever appeared in the history of the world? What is there about Him which distinguishes Him from all who ever went before Him, or have succeeded Him in the respect and admiration of mankind? There are some great names in Bible history—have we nothing to expect from any of the men who bore them? Moses, Samuel, and the long roll of prophets—can none of these do anything for us? Then, as we go further afield and come across the names of those renowned in Pagan history,—poets, philosophers, statesmen, warriors, whom the world for centuries has delighted to

revere and honor,—how comes it to pass that all must yield precedence to Jesus of Nazareth, as the object of human hope? Why, indeed, do we need to look beyond ourselves at all? Are our own resources of power and wisdom so miserably inadequate that we must needs go abroad for help?

A moment's reflection will convince us that to none of these sources can we turn with any assurance of obtaining what most of all we want. For what are the facts of our condition? The most obvious one is this: We belong to a race that is ever on the move; its successive generations follow each other to the grave, and by no amount of care, by no application of skill, can we permanently arrest the ravages of decay in our persons. "Our fathers, where are they? and the prophets, do they live for ever?" A few more years, and we too shall have gone the way of all the earth.

Now is it possible that a message from heaven, such as the Christian message professes to be, has not a word to say on this sad topic? We naturally are distressed at the thought of that law of mortality which holds us in its firm, unyielding grasp. We would alter it if we could, and release ourselves and our friends from its power. But, alas! we are entirely helpless. No man can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever and not see corruption. Is this, then, the only possible goal of human history? "In Adam all die." Has revelation nothing more consolatory to tell us than that? Then let us eat and drink, and make the most we can out of our brief existence, and live as they do who believe that they have their only portion in this life. But, thanks be to God, this is not the whole story. One has appeared upon the scene who proclaimed Himself the resurrection and the life, and demonstrated in His own person that this was no empty boast; for though He Himself tasted death, He resumed the life He voluntarily surrendered, and now death hath no more dominion over Him. He is the only one connected with the human family of whom it can be truthfully affirmed that He is "the first fruits of them that are asleep." In Him, the second Adam, shall all be made alive. The power vested in Him shall at length be exercised on behalf of all that are His, and the loving hands that

death has unclasped for a season shall reunite in bliss and friendship that shall know neither change, nor interval, nor end. "We know that when He shall be manifested we shall be like Him, for we shall see Him as He is." The hope of the early Church was fixed upon His promise to reappear, and give eternal life to all His friends. He said to His disciples before His departure, "I will see you again and your hearts shall rejoice." Centuries have elapsed since then, and all things continue as they were; death still reigns, sorrow desolates the human heart, and the mourners go about the streets. But still our Christian hope remains, that those who sleep in Jesus will God bring with Him; refashion them from the dust, and endow them with a nature that shall remain strong and beautiful and glorious for evermore. The divine measurements of time are not like ours: with Him one thousand years are as one day, or as a watch in the night. As a matter of human history the delay in the consummation of His gracious purpose is perplexing,—a grievous trial of faith,—but looked at in the light of this assurance, it need present no insuperable barrier to the Christian's trust and hope. What seems slow to our finite capacity is far otherwise with Him to whose all-embracing conceptions eternity itself is one ever-present now.

It is of the highest importance that our hope be intelligently adjusted to the Apostolic standard, and be based upon what God has distinctly declared he will do. It is useless to anticipate what He has never promised. Such expectations can never be realized, but those which are founded on His own testimony are bound to be fulfilled, and it were easier to break His covenant of the day and of the night than to overturn His purpose of salvation by our Lord Jesus Christ.

The Apostle tells us that this hope exercises a purifying influence in all cases where it is intelligently and steadfastly entertained. "He that hath this hope set on Him purifieth himself even as He is pure." A man indeed may profess it, and seem no better for it. The reason is, he has but vaguely apprehended it, or does not really believe in the facts to which it is related. In a loose, superficial sort of way it may command his assent, but it is not a living power within him. No one can properly take in all that is involved

in this hope, and remain as he was before. It is sure to make a better man of him. There may be false hopes that purify, superstitions that have the effect of restraining men from evil, and leading them to live lives of external conformity to the divine law. But truth alone can really sanctify. This is its appointed function: "Sanctify them by thy truth; thy word is truth." If we want an infallible preservative from all forms of unrighteousness, we cannot do better than familiarize our minds with the hope of the Gospel as preached by the Apostles. It had this effect upon them. They were living witnesses to its purifying power. Expecting, as they did, to be called into the presence of the glorified Christ and made like Him, they were able to take a just and reasonable view of their position in the world, and to possess their souls in patience, and pass the time of their sojourning in strict obedience to their divine Master's will. We should be justified in accepting any religious system that would make us better men and women than Christianity can do; but rest assured that the search for such a system will be prosecuted in vain. This is God's own instrumentality for the preparation of mankind to participate in His covenanted goodness; and whoever intelligently and heartily surrenders himself to the hope set before us in the Gospel, will find himself transformed by the renewing of his mind.

One of the chief recommendations of the Christian religion lies in its refining and exalting effects upon the character. No one can truly adopt its principles and live daily under its influence without undergoing a marked improvement in all that makes for the highest type of manhood. This cannot be said of those whose philosophy of life is the creation of their own brains. Without a hope of immortality they generally deteriorate in character; and no wonder, for man's natural tendency is to cleave unto the dust and mind earthly things. There is nothing so uplifting as a reasonable hope of a future life of purity and blessedness and joy. We cannot expect too much in the way of the Divine goodness. In relation to the things of this world we may be too sanguine: there may be unfounded confidences and extravagant expectations. The ready victims of bubble schemes are they by whom the faculty of hope is possessed in undue degree, surrounding every promise with

a halo that blinds them alike to the warnings of reason and the lessons of experience. But hope can never fall into exaggeration when directed towards the promises of God. "Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things He hath prepared for them that love Him."

Christ preached an Immortality very different from that of the ancient philosophers. It did not rest on assumption or conjecture. The proofs of it were not such as men might gather from Egypt or Greece. It was an immortality peculiar to inspiration and not to be demonstrated independently of it, by the logic of the schools. He brought it to light by the Gospel. Apart from the Gospel He could never have made it known. This very fact distinguishes it, in the most striking manner, from all the conclusions upon the subject which men may have arrived at by the inherent force of their understanding. If His immortality be a fact, theirs is a fiction of the most pernicious and baneful type. Both cannot possibly be true. Theirs is immortality without a body; His is immortality in tangible and visible form, attainable by resurrection from the dead. Theirs is congenital immortality; His a conditional bestowment. Theirs is held to be a present fact of human consciousness; His is a future inheritance. Theirs is for *all*; His, only for as many as the Father has given unto Him. Which looks the most real and most likely? There is something about the common view which people take of this question which fails to yield true satisfaction in the test moments of human history. Men and women find it hard work, just before the coffin-lid is screwed on, to persuade themselves that death has not really and truly done its work! I confess I cannot see anything particularly entrancing in the prospect of a bodiless and impalpable existence. This may be owing to some defect in my mental constitution, but there certainly appears to me to be nothing tranquilizing or inviting in the vague expectations which are popularly entertained with regard to a future life. In Christ's doctrine, however, I can see a definiteness and substantiality and glory which meet all the cravings of my mental and moral being, and make it possible for me to hope and trust without violating my reason in the process. "I will raise him up at the last day." "He shall change our vile body, that it may be

fashioned like unto the body of His glory." There is nothing ghostly and bodiless about that! I am offered a nature that will be just as substantial as my present one, and far more real. For where will the reality of my present organization be one hundred years from now? It will be simply impossible to predicate reality of it at that distant period. It will, in the natural course of things, have completely disappeared from the universe. But Christ invites me to partake of a nature that will never disappear as long as eternal ages roll—a nature from which the law of sin and death has been eradicated, and whose every atom and pulsation will thrill with an energy imperishable and divine. All that is connected in the Scriptures with the immortality which Christ revealed has a reality about it which presents a thrilling contrast to the supposed forms of disembodied felicity by which it is sought to engage the hope and aspiration of men. No man who believes that when he dies he will be conveyed to the skies has the remotest conception of the manner in which he will employ his celestial activities and spend his time. The occupations of that heavenly existence are generally held to be mainly of a musical sort, and harps of gold are mentioned as a prime attraction. But nobody seems to be at all sure. They are quite willing to leave all such details until they get there. Their hope rests on no real promise, and therefore can hardly be expected to fasten itself on any real features of the heavenly state to which they aspire. It is very different with the hope set before us in the Gospel. That hope is founded on God's covenants, made with the fathers of the Israelitish nation thousands of years ago. It relates to a state of blessedness to be realized upon the earth at a time when all sublunary affairs will be under the jurisdiction of His glorious Son, and when the authority everywhere will be placed in tried and trusty hands. "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." There is something very real about that. We can understand it. It commands our perfect admiration and sympathy. There is nothing vague and shadowy and sentimental in the prospect. It is precisely what is needed. Were the nations in the grasp of such a government now, what an altered state of things we should see! Is it not, think you, destined to become a divine reality? It is not

too good to be true, for the mouth of the Lord hath spoken it. These are the things which belong to the Bible system of faith, and they appeal strongly to our sober sense. We can think of them and anticipate them, without requiring our reason to abdicate her throne. They satisfy the profoundest instincts of our being; and the most exact benevolence can ask for nothing more.

THE MANIFESTATION OF THE SONS OF GOD.

AN ADDRESS BY MR. TOWNSEND STORRS, M. A., OF DONCASTER.

“Behold what manner of love the Father hath bestowed upon us that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is *not yet manifest* what we shall be. We know that *if He shall be manifested*, we shall be *like Him*; for we shall see Him even as He is.”—1 John iii. 1.

THESE words form a good starting point for our subject, for they not only point to the future manifestation of the sons of God and to the great event with which it will be associated, but they also show that our knowledge of the glories of that manifestation is at present limited; thus forbidding undue speculation, and making clear to us the character of those who will share in these glories.

I. “Now are we children of God,” and “the world knoweth us not.” Then clearly the term “children,” or “sons of God,” does not apply to all men alike, for it is put in contrast with the “world”—the number of those who do not possess this sonship. Of all men it may be said, “We are the offspring of God;” for God is the Father of mankind in creation and preservation. To Him we owe our being and the wonderful powers with which He has endowed us, and He it is who upholds us in life and provides for our necessities, for His mercies are over all His works. But even that primal relationship has been interfered with and broken, and man has been cut off from God by sin; even at best being a prodigal son in the far country, who, having abjured his sonship, needs restoration, nay, must acknowledge, “I am no more worthy to be called thy son,” before

he can receive the ring of forgiveness and be clothed with the garment of sonship.

It is of great importance to lay this fact well to heart, for the claim that all men are children of God is not only one of the chief supports of the unscriptural doctrine of man's natural immortality, but is at the root of the kindred error of Universalism, which pleads that God will not allow His beloved children to perish, but will, somehow or other, bring back His banished ones, even though it be by a purgatory of suffering.

To such we reply that the prodigal who had taken his portion of goods and had gone into the far country to sever for ever his connection with his parent, would have perished, had he not repented; and there is no reason to think that, if men do not repent in this life, they will do so in any other.

But apart from this we have the distinct statements of Scripture, which declare, like the passage which we have made our starting point, that this sonship is bestowed, and not an inherent right—"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; therefore the world"—*i. e.*, those who share not this privilege, but still remain alienated from God—"knows us not"—*i. e.*, ignores our sonship.

Just turn to a few of the many passages which either directly state, or distinctly imply this truth. For example, John i. 10, etc., "He was in the world, and the world knew Him not. He came unto his own"—those whom He had separated for Himself, and with whom He had entered into covenant—"but they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God"—no fleshly or natural relationship this, the Evangelist goes on to say, but one proceeding from God Himself. In the 3d chapter of the same Gospel the Lord is represented as saying to the eminent religious teacher, Nicodemus, "Except a man be born anew, he cannot see the kingdom of God," and repeats the words, "Marvel not that I said unto thee, Ye must be born anew." The Apostle Paul, too, in Rom. viii., says, "If any man have not the spirit of Christ he is none of His," and, "as many as are led by the Spirit of God, these are the sons of God." So, too, in Galatians, we read (iv. 4), "God sent forth His Son that He might redeem them which were under the law,

that we might receive the adoption of sons." Then adoption is a privilege granted us in Christ. Where there is natural heritage there cannot be adoption. "Ye are all sons of God," not by nature, but "by faith in Christ Jesus." The difference between the sonship of the Gospel and that even of the children of the Mosaic covenant is, you remember, illustrated in the same Epistle to the Galatians by the contrast between Isaac, the son of promise, and Ishmael, the son of the flesh. Again, in Eph. i. 3, the same Apostle speaks of believers as "fore-ordained unto adoption as sons through Jesus Christ." It is of the "good seed" that our Lord says, "these are the sons of the kingdom." Nay, He Himself declares of those who rejected His divine message, "Ye are of your father the devil, and the lusts of your father it is your will to do." "If God were your Father, ye would love me." Let me also draw your attention to the fact that it was the disciples, not the multitude, whom our Lord taught to say, "Our Father." It was those who did the will of God, whose relationship with Himself He so lovingly recognized.

From all these passages it is quite clear that the children of God are quite distinct from the world, that sonship is a present blessing possessed by some and not by others.

2. There follows very naturally the question, What constitutes men "Sons of God"? Wherein lies the difference between them and the world? The answer is very simple. They are sons of God by faith in Jesus Christ, and by the new birth of the Spirit.

Paul writes to the Corinthians, "Such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and in the Spirit of our God" (1 Cor. vi. 11). Also in Gal. iii. 20, he says, "Ye are all sons of God, through faith in Christ Jesus"; and this is in strict accord with the utterance of the Evangelist John, "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name" (John i. 12), "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1), and indeed with many other expressions, as when in reply to the Philippian jailor's question, "What shall I do to be saved?" Paul and Silas reply, "Believe on the Lord Jesus Christ and thou shalt be saved."

When the natural man is brought into contact with Christ Jesus, "the life-giving Spirit" (1 Cor. xv. 45), or, as he is called elsewhere, "the Lord the Spirit" (2 Cor. iii. 18), then is he born anew of the Spirit (John iii. 5, 6, 8), so that if any man be in Christ he is a "new creation." Thus, too, we read, "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you;" "But if any man have not the Spirit of Christ, he is none of His;" "As many as are led by the Spirit of God, these are the sons of God;" "The Spirit itself beareth witness with our spirit that we are children of God" (Rom. viii. 9, 14, 16). So, too, in Gal. iv. 25, he that was "born after the flesh" is contrasted with him that was "born after the Spirit," and in the same Epistle the Apostle says, "Because ye are sons, God sent forth the Spirit of His Son into your hearts crying, Abba, Father," and again "If we live by the Spirit, by the Spirit also let us walk."

Thus it is that, over and over again, the Spirit of God is said to dwell in the believer: "Know ye not that ye are temples of the Holy Spirit which is in you, which ye have from God" (1 Cor. vi. 19; see also 2 Cor. vi. 16). And again, "Hereby we know that He abideth in us, by the Spirit which He gave us" (1 John iii. 24), or, as it is elsewhere expressed, "Hereby know we that we abide in Him, and He in us, because He hath given us of His Spirit" (see also Rom. viii. 11).

It is, then, in the new birth of the Spirit that the great difference between the converted and the unconverted consists. To the believers of Thessalonica Paul says, "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Of the unconverted Jude writes, "These are they who make separations, natural [or having soul], having not the spirit," or as it should be, "not having spirit"—for there is no article "the." The unbelieving man has a soul or life which he possesses in common with other animals, and which, according to the Scriptures, is mortal; but the Christian, regenerated by the Spirit of God, of which regeneration baptism is the significant sign and pledge, becomes possessed of spirit. That this is so is confirmed by various passages of Scripture. Thus, for instance, the Apostle Paul contrasts, in 1 Cor. ii. 14, the natural man, or the man with a soul, with the spirit-

ual man, or the man with a spirit, and in 1 Cor. xv. dwells upon the same great difference. The natural man is the descendant of the first man Adam, who was a living soul; while the spiritual man joined by faith to the second man, who is a life-giving spirit, becomes spiritual. The writer of the Epistle to the Hebrews, too, speaks of the word of God or the Divine message of the Gospel, as living and active, sharper than any two-edged sword, and piercing even to the dividing of soul and spirit.

Surely, then, it is in accordance with the direct assertions and the express teaching of Holy Scripture to say that the great distinction between the son of God and the man of the world is that the one is spiritual—*i. e.*, has spirit—the other is natural and has not.

Now I want you to notice the bearing of this upon our subject, “The Manifestation of the Sons of God.”

The Holy Spirit, you remember, is called the earnest of the purchased possession (Eph. i. 13, 14), and again in another place (Rom. viii. 23), the same writer, speaking of the earnest expectation of creation waiting for the manifestation of the sons of God, says “that the whole creation groaneth, and not only they but we ourselves also groan, who have the first fruits of the Spirit, waiting for the adoption [*i. e.*], the redemption of the body.” That is to say, the possession of the Spirit is said to be the earnest, or pledge, of our resurrection. This is made quite clear by the Apostle’s words in Rom. viii. 11, “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken [or raise to life] your mortal bodies by His Spirit which dwelleth in you.” The possession of Spirit, through the new birth by the Holy Spirit of God, makes us now possessors of that which is essential to our resurrection, and is the connecting link between our present and our future life. There is no question about our identity, for our immortality consists in our being spiritual men, born of the Spirit. It is thus that we find the reconciliation of those passages which speak of eternal life both as a present possession and as a future hope. I am persuaded that the possession of eternal life is not merely prospective; it is even now, in some true sense, a realized possession. When it says, “He that hath the Son hath life, and he that hath not the Son of God hath not life,” it does

not merely mean that he who has now the Son will have eternal life, but even now has it a present possession, by virtue of his present union with the Lord of life and through a present indwelling of the Holy Spirit; his life having been quickened by the Spirit of God. What can such words mean as those of the Saviour where He says, "he that heareth my words and believeth on Him that sent me hath eternal life, and shall not come into judgment, but is passed from death unto life"? Surely, by regeneration, he has passed from a state of death before God to one of life. It is in true harmony with this thought that the Saviour Himself, upon the Cross, says, "Father, into thy hands I commend my Spirit." His life, or soul, was ebbing away in death, and therefore He commends His spirit to the Father, that spirit by which He was raised again; in the possession of which indeed lay the continuity of His being. Thus, too, the first martyr Stephen, as his life was being crushed out of him by the stones which were being hurled with such fury at his devoted head, cried to Him through whom he had received his new life, "Lord Jesus, receive my spirit." He does not say, "receive me," or that I am coming to heaven to live in glory and see thee face to face; not my breath—what a bathos to imagine such a thing—but "receive my spirit." In this is the explanation of such passages as that which says, "not for that we would be unclothed, but clothed upon," and which gives meaning to the words, "To depart and be with Christ is far better." To me there is nothing in this which militates against the death sleep which so many hold so strongly, though it does militate against the idea of the cessation of existence. "A book of remembrance was written for them that feared the Lord and that thought upon His name."

Our life is hid with Christ in God. It consists only in union with Him, and its essential constituent is safe even in death, in His keeping. The world knoweth us not; it cannot understand, because it cannot see, the marvelous change which has taken place in the man who has owned Jesus as his Lord, has believed in truth that God has raised Him from the dead. It beholds men of the same features, engaged in the same business, living a life much like its own, and therefore does not acknowledge our divine sonship which it cannot see.

3. But then at His appearing there will be raised, by the Spirit which dwells in us, a spiritual body, like His, so that as He is so we shall be. United here with the life-giving Lord, we have received His Spirit; and by that Spirit we shall be quickened. Though the gases of which this earthly body is mainly composed shall have fed the trees and plants which grow over our grave, or we may be cremated and our ashes have been scattered to the winds, still there is for us a new, a spiritual body in store, no longer dominated by our present tendency to corruption, but incorruptible, bright, beautiful as the flower which is the outcome of the tiny, insignificant seed. In plant life the protoplasm of the ovule is quickened by the life-giving pollen coming in contact with it; and though it remain a dead seed long enough, it has in it the element of life. As that dead seed needs but the warmth of the life-giving sun and the rain to fall on it, so we need but His voice, His presence when He shall come to wake His sleeping ones. Then there shall arise, through the Spirit which dwells in us, a spiritual body like to His glorious body.

Now we are children of God, with all the freedom and privileges of sonship, at liberty to call God our Father and conscious of His Fatherly love and care. But at present, even at best, our adoption is imperfectly realized, and its full action is constantly trammled by our mortal body and its tendencies to sin and corruption. But then not only will these hindrances be removed, and the spiritual body raise us above the temptation and tendencies of our present life, but it will be openly manifested. As a schoolmaster my mind goes to the difference between my own scholars and my sons. The sons, while scholars, were not under all circumstances in full possession of the privileges of sons. In school I could make no difference, and had to maintain the same strict discipline with them as with the other boys; but when they left school all that was over. Then was their sonship manifested, and they at once took a position altogether different from their former schoolfellows.

To understand more fully the character of this manifestation, we must take into account the circumstances which will give rise to and accompany it. It is when the Lord shall return to establish His kingdom upon earth that the resurrection will take place, with its great manifestation of son-

ship. He has redeemed the earth by His blood, and He will come to claim His own, to establish God's rule on earth; and to subdue the powers of evil; for remember that He is the Lamb of God, who not only takes away the sin of individuals, but of the world; nay, that His work will not be completed until He has subdued every enemy under His feet and established throughout creation the rule of righteousness and peace.

The whole creation is groaning, waiting for the manifestation of the sons of God. Then shall the groaning cease; and this world in many respects so fair, though blighted by sin (and let us remember that a sinful world must be a suffering world), will be all beautiful once more. Then shall the earth bring forth its increase, then shall the dreams of enthusiasts like the Czar of Russia, thwarted now by individual and national selfishness and jealousies, be realized to the full.

By whom shall the work of that day be completed? By the Christ. Who shall be the Lord's agents and colleagues in that day? Those who are sons of God and joint heirs with Christ, if so be that they have suffered with Him, for before the crown there must be the cross; before manifestation there must be rejection; before reigning there must be suffering and obedience. If we are to partake of the glories of that day, and share in the great work of the subjugation of sin, and the establishment of the reign of righteousness, we must pass through our earthly probation and prove ourselves eligible for our Master's trust. Yes, to His faithful ones who have subordinated self-interest to the honor of their Lord, He will say, "Be thou ruler over ten cities;" to those less fitted, "Be thou ruler over five." If this is so, then self-indulgent Christians, to whom we cannot altogether deny a place in the family of God, will not share in the glories of the first resurrection. It is on those who have been faithful (even to death, if necessary) that the crown of life is bestowed. Ah! what a motive to devotion and purity of life does such a prospect afford—to reign with Him, to share the blessedness of that time when God's great purposes shall be worked out, when we shall see our Master and King acknowledged as Lord of Lords, the Prince of the kings of the earth. This is the reward of faithful service to be used by Him in this wondrous work of the reclamation

and regeneration of the world; for remember that, while we can do naught to obtain God's favor, and it is to those who receive it as of grace that there is admission into the family of God, yet our admission to the kingdom, and our position in that kingdom, are the great reward of those who are faithful. As for the rest, who have not been content to suffer, they will have, I believe, to await the day of the second resurrection. That that day is not one of condemnation only, is clear from the opening of "the book of life." Then will these also be manifested as God's sons, though they have had no share in the glorious work of the expulsion of sin, and of reigning with Christ, and they also will have the unspeakable joy of beholding that new creation when sin and death and Satan shall have perished, when the work of the great Life-giver shall have been completed, and God shall be all in all.

Let the prospect of that day be constantly before our eyes and enter into our very lives, influencing them in every detail; for what manner of men ought we to be who look for such things? Let us walk as children of the light and of the day, not conformed to the spirit of the present age, but transformed by the renewing of our mind.

But first of all let us see that this sonship is ours, that we have become the children of God by faith in Christ Jesus, being born again of His Spirit. Have you owned Jesus as your Lord, and have you believed that God has raised Him from the dead—Him who died the propitiation for your sins, and in whom risen from the dead you are justified? Nay, are you yourself risen with Christ? It is possible to let subjects of the kind with which we are now dealing be merely speculative, and to reason about the manifestation of God's children, and yet to have no part in the sonship ourselves. Let us see that this is not so with us. It may be possible to say in that day, "Lord, Lord, did we not prophesy in thy name?" and yet for the answer to be, "I know you not." But we are persuaded better things of you, and things which accompany salvation. Many of us have by the spirit called Jesus Lord, and have yielded to Him the devotion of our hearts. If so, then overwhelming glory will be ours at His manifestation, for then shall we also be manifested with Him. The religious world may even cast us out, as it did our Master before us; it may persecute, boy-

cott, crucify, or burn us, but then He shall appear to the glory of His faithful ones, and they shall not be ashamed. "Wherefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that our labor is not in vain in the Lord."

THE ANIMAL MAN.

BY J. F. GELLETLY.

"The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [discerneth] all things, yet he himself is discerned of no man. 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 us of God. Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."—1 Cor. ii. 12-15.

"That was not first which was spiritual, but that which is natural (*psuchikos*—animal) and afterward that which is spiritual."—1 Cor. xv. 45.

"And all flesh died upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was *the breath of the spirit of life*, of all that was in the dry land died. And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of heaven; and they were destroyed from the earth; and Noah only was left, and they that were with him."—Gen. vi. 21-23 (R. V.).

"THE breath of the spirit of life." What is life? Darwin defines it somewhere as "motion," and that is about as near right as Plato's definition of man as the "featherless biped"; but then the old cynic Diogenes plucked a fowl, and, tossing it among Plato's disciples, exclaimed, "Behold Plato's man!" None have been able to define life, but we all know what it is. It is not necessary that we should define it in an epigrammatic sentence, for the unweaned child recognizes its manifestations as readily as it does light or heat, as it does any fact; and we have to deal with facts.

We sometimes hear the phrase "forms of life," and a distinction made between animal and vegetable life, but

such, taken literally, is a misnomer. Life is a unit having neither form nor plural; it is a principle, an energy, a power from the Unseen that develops, makes, composes, and causes to act. As the power from the great stationary engines in a great city is distributed by means of belts, wires, ropes, or pipes, and drives here a silk loom and there a furnace; here the delicate sewing machine and there the huge trip-hammer; so various forms by which we are surrounded that are animated by the principle of life are also controlled by other laws that govern their forms and organisms, and designate, as it were, the channels through which the power of life may be said to apply itself. As the same engine simply turns the crank for the lace-loom and only does the same for the iron roller, so the same power of life produces the humming bird from the humming bird's egg and the ostrich from the ostrich's egg; and they could both be hatched in the same incubator. Not so long ago naturalist philosophers discussed a great deal about what they termed "spontaneous generation," until some wandering Scotsman came to this country intent on making a little money, and started what is known as the "canning business," and settled the learned dispute for ever; for every box of tomatoes or peaches, properly canned, is a positive proof by ocular demonstration that life has no power of reproduction apart from an organic germ, and a principle in the germ is the rule that governs its product. A partridge's egg produces a partridge, and a duck's egg a duck *invariably*, because of the difference in the germ, but the life principle is the same in both; and it is the same in all—in all nature, in all time, and in all eternity; for in the world to come, though given in "another body," and though given "more abundantly," the life that is "lost" is the life that is "found," as it is written, "He that loseth his life" for Christ's sake "shall find it."

Nature, which is but the visible expression of the mind of God, seems to have exhausted her ingenuity to make plain to us through her manifold lessons this *unity* of the "spirit of life." From the lowest form of living things, below the fungus and the lichen up to the highest man, she has crossed and interwoven the web of creation, classifying and grading her work, as it were, and all on the same line, until it is as plain that we are all animated by the same principle of life as it is that we bask in the same sunshine, breathe the same air,

and are bound by the same law of gravitation. The Bible reveals to us that life is ours in common with "cattle and creeping things," but nature is more explicit in demonstrating that it is our common inheritance with the vegetable as well as the animal kingdom. How few, indeed, there are who know what the distinction is between the animal and a vegetable—perhaps not one person in a hundred is aware that the only line that science can draw between them is that an animal feeds on organic substance and a vegetable on inorganic substance; and it is doubted if this distinguishing trait is not crossed, some plants, such as the Venus fly-trap, or pitcher plant, being said to absorb the bodies of insects, and hence are part animal; so that as the line between fish and birds is crossed by the flying-fish; between fish and beasts by seals and other swimming mammals; between beasts and birds by bats or winged mice on the one hand, which, though winged, have hair instead of feathers and produce their young alive; and on the other hand by the ornithorhynchus or duck-bill, which, with the body of a beast, something like the otter, has the beak of a bird and produces its young from eggs; it is also bridged between the vegetable and the animal kingdom, if indeed there can be said to be a line at all.

Men and brethren, let us get down to bottom facts, even if they are a little mean. Forget not that, as the poet sings,

"The bird that soars on highest wing
Builds on the ground his lowly nest."

And let us build solidly, if we have to found low. All great structures have their foundation "down in the dirt." When you put your tiny weight on the immense bridge that spans the East River between Brooklyn and New York, every ounce of it is instantaneously transmitted away down under the river and through the mud and ooze to the solid base, and it rests with that base to hold you. "And our foundation is in the dust," where also Christ descended to bring life from the dead, for verily it is written, "He that humbleth himself will be exalted."

I am aware with what contemptuous scorn a certain class of religious people, blindfolded with Pharisaical phylacteries, treat natural history and matter of fact, which they sometimes term "materialism," whatever that may mean.

I have heard how they ponder on vast "spiritual things" too deep for "carnal minds" to understand, and which they sometimes confess they do not understand themselves, when their "religion" permits them to be honest in the matter. It is a blessed thing, my friends, to have a religion that permits one to be honest. It is hard enough to be strictly honest even with permission, and some well-meaning people will say to us, "Well, that may be all right enough concerning beasts and birds and fishes, but man, man is a special creation." What if he is? Darwin and his school have not convinced me that everything in this fair world is not a "special creation" for some specific purpose, a divine "line of thought," a creative suggestion and reply. The "balance of nature" in wild state proves it to me, and I am sure that "Not a sparrow falls but our Heavenly Father knoweth it." Special creation! The frogs that capered upon Pharaoh's kneading-troughs, as well as Pharaoh himself, were a special creation, and the lice from the dust of Egypt, as also was the fish that swallowed Jonah, for so it is written, "The Lord prepared a great fish"; so that if there is any comfort or conceit in being a "special creation" we may have it for what it is worth, for both the Bible and nature affirm that man is the special work of Him who created all things for Himself, even the wicked for the day of wrath; but all their evidence goes also to prove that he is made on the same lines and exists by the same principles as the other animals; is born, lives, and dies in exactly the same way, and is constructed on a similar plan or model. The Darwinian school lays great stress on the fact that the bony structure resembles the monkey,—particularly the gorilla, the most hideous of all monkeys,—and physiologists tell us that his internal structure is similar to the hog. Majoribanks in his travels in New Zealand, while as yet the British had not put an end to cannibalism, tells us that the human flesh that he saw when cooked looked and smelt like swine's flesh, and that the natives distinguished between the two in their language as "long-pork and short-pork."

"Yes," says our disgusted spiritualistic friend, "these are things regarding man's physical nature, but there is, you know, in man a higher or moral and spiritual nature." Ah! what species of animal is it that, when it eats its own kind,

generally cooks it before eating? Moral and spiritual indeed! Let me tell you of an animal I have read about that binds its fellow to a tree, cuts its throat, and drinks the blood as it flows. We have heard of animals in the wilds of this continent who tortured their bound victims with gradual incisions in the flesh till kindly death came to their relief. You have heard of brutes, no doubt—pious brutes—who in former times and in other parts of the world practiced similar and worse cruelties on their own species in the name of religion. They were “featherless bipeds” too, and were supposed to have a moral and a spiritual nature with an immortal soul to back it all up, for the religion of this wild animal is its worst feature and the most dangerous point to interfere with, as both history and experience testify. But we need not wander into other climes or refer to past ages; the daily prints are smeared with details of hideous tragedies that no longer shock because of their frequency; bloody slaughterings of fathers and mothers; brutal butcherings of old women and babes; “lovers” (so-called) avenging their disappointed animalism with the pistol or the knife on defenseless maidens; and the caldron of brutality with its broth of greed, selfishness, lust, hatred, envy, and infamy, still seethes on, and if there is anything that connects man with the brute it is his moral and spiritual nature, what there is of it, or what there isn’t of it. They talk of the “missing link,” but we know hundreds of links that are not missing, spiritual amphibia, moral bats and ornithorhynchi, that connect us not so much with the higher or borderland of animalism, but, reaching down, connect us with the jackal and hyena. These are the facts that explain the meaning of our Lord’s words when He said, “Give not that which is holy to the dogs [moral and spiritual dogs], neither cast your pearls before swine” [bipedal swine]; and again what Paul meant in that passage, “These are as natural brute beasts, made to be taken and destroyed.”

My sympathy is, however, with that English worthy who, when a criminal passed him to the gallows, exclaimed, “But for the grace of God that might have been me;” and the Apostle Paul, in writing to the Corinthians, after enumerating a list of evil-doers and criminals, adds, *and such were some of you*, but ye are washed, ye are sanctified, ye are purified in the name of the Lord Jesus and by the Spirit of

our God.” A human being born into the world is a sort of moral vacuum, into which anything can be put. History and experience testify that people are as the generation, the circumstances, the accidents, and the chances have made them. Persians in the days of Cyrus were Persians, thought like Persians, and fought for the glory of Persia. The Greeks were Greeks, and Romans Romans, on exactly the same principle. We in their places would have thought their thoughts and done their deeds. Nay, had we been born on the other side of the planet instead of this side, among the cannibals of New Zealand, our reason tells us that we would have partaken of their morals and their victuals, and these things all go to show us that man is of the earth earthy, and in order to be elevated above his animal surroundings he must have a helping hand from above. He needed it, and thanks be to God, he got it, for, when there was no help, “His arm brought salvation.”

We claim that the divine benevolence cannot be appreciated, or the purport of the mission of Christ be understood, unless one understands his own position in the animal kingdom with a nature on a level with regard to spiritual things, life and immortality, with the other animals. It must be set down as Axiom No. 1, in all our reasonings, that “Man hath no pre-eminence above the beast.” He must understand that his advantages are privileges, not rights, before God, and all creation stands on the same plane as recipients of what bounty He is pleased to bestow. His virtues and graces are no more than are expected from his servants in the lower orders of animals; and if he enjoys his life, fills his position, does his duty, and transmits his good traits to a virtuous posterity, many excellent horses have uncomplainingly done the same, whose only reward was the tan yard and the glue factory, and no one considers *them* wronged. I hope I will not be considered as disparaging the human family. I am no believer in “total depravity,” I can hardly believe in total “vacuity,” but I fear no contradiction in saying that “morality and spirituality” are practically matters of education, training, and association, allowing something, perhaps, for generation. When “God so loved the world” it was not for its high-souled virtue, but as we love our children for their very helplessness, for their very stumblings, and with the prospect—

sometimes never realized—that the affection will be reciprocated. I know that it is taught that a holy God cannot look upon the sinner but through the blood of Christ, but our Heavenly Father is traduced by just such teaching. Modern theologians, plagiarizing from ancient and papal models, aver that God is reconciled to us by the death of His Son, a reversal of the truth that is as absurd as it is shameful. The truth is that, from the very beginning, long before God's last and best "offering of reconciliation" to us in the person of His Christ, He began the plan for the redemption of mankind by a long-continued and patiently applied process of selecting, and teaching, and leading, and governing, and written law and prophetic promise, and the tender tuition of His Holy Spirit, and all in the grand object-lesson school of Nature, a grand course of education and enlightenment and spiritual elevation that has spread directly and indirectly over all nations and into all civilizations, and has produced what light, morals, and civilization we now enjoy; and the process still continues and will continue till it merges in the world's bright morning, when the Sun of Righteousness will arise, and "when none shall say to his neighbor, Know thou the Lord, for all shall know Him from the least even to the greatest." Not in vain, therefore, has it been even in a general and national sense, that God selected patriarchs, sent prophets and Apostles, and has had His Word published in every tongue. We are to-day reaping the results of the divine labors, we are living in the end of the ages, and by no merit of our own (merely the accident of birth), we are the "heirs of all those ages," as it is written, "It is not of him that willeth, or of him that runneth, but of God that showeth mercy," and "What shall we render unto the Lord for all His benefits toward us? we will take the cup of salvation and call upon the name of the Lord."

We have called attention to man's animal nature in order to show the mercy, the goodness, the benignity of God. The more popular way is to magnify man, endow him with a supposititious immortality, and play upon his vanity on the one hand and his fear on the other, and the benevolence as well as plan of the Father is almost entirely ignored. You may observe that we can have no such hold upon human passions. It is to the humble spirits that condescend to divine truth that the call of mercy comes. "Unto that man

will I look, saith the Lord, that is of a broken and contrite spirit." He that falleth upon God's stone will be broken. "They that *wait* upon the Lord will renew their strength." Blessed are the poor in spirit, and the hungerers and the thirsters, for to them are the promises. Blessed are the helpless, for they shall be helped, and God shall be to them a Father and they will be His sons and daughters—regenerated through Christ, redeemed from the grave, children of the resurrection, they will again take up the broken thread of life, and God Himself will dwell with them and be their God, and He shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, in the kingdom that God hath prepared for them that love Him. And there will be completed the work of creation, and the animal man become the spiritual man, and be in the image of God his Maker, for then will he "be satisfied when he awakes in His likeness," and he will be given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26).

LIFE IN CHRIST ALONE.

“I am that bread of Life.”—John vi. 48.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”—John iv., vii; Rev. xxii.

“In the last day, that great day of the feast, Jesus stood and cried, saying: If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said—out of him shall flow rivers of living water. [An earnest of the Spirit which they that believe on him should receive.]

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

“Let him that is athirst come. And whosoever will let him take of the water of life freely.”

“God only hath immortality.”

PART I.

EVERYONE who carefully studies the Bible and believes in it as God's Word must come to the same conclusion, viz.: that it is only through having a clear and accurate knowledge of what God's Word has to tell us about the foundation truths, on which our faith is built, that we can hope to bring forth real and lasting fruit. We may gather this from the parable of the Sower.

Matt. xiii. 23, R. V.: * “And he that was sown upon the good ground this is he that heareth the Word of God and understandeth it, who verily beareth fruit.” Mark the word “verily.” In very truth there is bound to be fruit, though it may or may not appear immediately.

John xv. 7, 8: “If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit.”

If we assimilate mentally, understand and treasure as our

* All texts quoted are from the Revised Version.

own possession, His words, then we will be able to pray in accordance with His will. Only thus, when we are working according to His plan, which is revealed to us through His Word, can we expect answers to prayer, or to bring forth real fruit.

At certain periods of the world's history certain truths have been set forth with more clearness than at other times; God's Holy Spirit guiding us into all the truth, and especially those truths necessary to combat prevailing superstition and error.

Surely, with Spiritualism and Ritualism making rapid strides around us, it is important for us to see if we are in any way, by our teaching and preaching, building up or pulling down these errors, if we believe them to be errors, and we have a right to expect special enlightenment by God's Holy Spirit, through His Word. Our Lord Jesus says, Mark iv. 11, "Unto you is given the mystery of the kingdom of God, but to them that are without, all things are done in parables." He addressed these words to His disciples who believed in Him. Can it be wrong, therefore, to seek for that which we are told is God's gift to us who are believers? "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him" (James i. 5). In like manner we ought to abjure all philosophy or tradition that maketh void the Word of God. As Christ said to the Pharisees: "Ye have made void the Word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips, but their heart is far from me, but in vain do they worship me, teaching as their doctrines the precepts of men" (Matt. xv. 6-9). How careful we ought to be lest in any way we should merit a similar reproof, through not relying on the precepts that God has plainly and unmistakably laid down in His Word, but through adding to them any philosophy or tradition which He does not teach us.

Now through the study of the Bible, and communicating with others who are students of it, who have deeply considered the subject, and after much thought and prayer, I have come to the settled conviction that the doctrine of the natural immortality of the soul as generally understood, with its attendant doctrines that logically spring from it,

either of eternal torment of the wicked or the universal restoration of all, is not taught by the Bible if the Bible be read honestly with an unbiased mind; but that these doctrines spring from tradition, which in the present day is aiding very considerably to make void the Word of God to many earnest seekers, and to support superstitious error.

It must at least be admitted that in the hearts of many of God's children much doubt and uncertainty exists about these doctrines, and though still professing to hold what is supposed to be the orthodox view with regard to the doctrines of the immortality of the soul and eternal torment, yet really in their minds they concede many points to those who have openly renounced these views, but unless we speak with a voice that has a certain sound, how can we expect that people will heed the warning? It is of no use to make concessions and to say that certain events may probably take place, but what is required is to proclaim, with the voice of one that is convinced, what is the truth. Like the prophets of old we should preach "Thus saith the Lord," and to all opposition we should say "To the law and to the testimony; if they speak not according to this word surely there is no morning for them" (Isa. viii. 20).

I mean to say that the doctrine of eternal torment is nowadays rarely preached, and if it be preached it is generally in so uncertain a tone that very little importance is attached to it by those who hear. What, then, saith the Scripture? should be the cry of every true child of God, and the truth or lie concerning this doctrine should be clearly demonstrated; and I think we may expect that the Bible will give the required elucidation.

May I venture to offer some thoughts on the subject to those whose minds are open to conviction?

I feel sure that everyone must agree that every important truth about God's intentions concerning us, which we could not know except by a revelation from God, is taught in the Bible in clear, unmistakable language.

Take, for instance, the doctrine of the forgiveness of sins through faith in our Lord Jesus Christ. We could never know that glorious truth—it would be presumption to believe it—unless God had clearly revealed it to us by His Word; and we have plain statements in His Word revealing this truth to any repentant sinner who seeks for it.

Yet we know that this teaching has been tampered with by priestcraft, because one or two texts can be misinterpreted to support its claim. But we have preferred to rest our hopes on the many direct statements which give us sweet assurance of peace with God.

Take, for instance, Luke xxiv. 46, 47: "He said unto them, thus it is written that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem."

And in Acts x. 43: "To Him bear all the prophets witness that through His name everyone that believeth on Him shall receive remission of sins." This is the first great lesson in Christianity, to know and believe that our sins are forgiven for Jesus' sake because the Word of God assures us of it. It is of no use attempting to advance any further until we have learned this lesson, which is the key to everything else; but if we have learned this sweet lesson, which harmonizes the love and justice of God, we may proceed to learn of Him who is meek and lowly in heart.

I dare to believe that God does forgive my sins because of these plain, direct statements, in spite of what any priest may say, or what indirect texts he may bring forward to upset my peace. God hath spoken plainly, and I believe He cannot lie.

But where in the whole of the Bible can any similar plain statements be shown that reveal to us the natural immortality of the soul, which it is as presumptuous for us to believe in as it would be to believe the forgiveness of sins, if there were no plain revelation to support that blessed teaching? That is, where is it shown by a direct, plain text that the soul of every man, sinner or righteous, is immortal, or never dies, but must continue to live for ever and ever? How could we know such a doctrine? How could we dare to believe such a doctrine without a plain, direct revelation? Yet such a doctrine is believed in, or professed to be believed in, by the majority of Christians.

Is it consistent with God's character, as displayed to us in His Word, that we are to gather this teaching from inference? Surely every error that has crept into Christianity has arisen from inferring that some obscure text or parable supports a heathen tradition or current philosophical teaching!

In this way we get prayers for the dead, auricular confession, transubstantiation, natural immortality of the soul, eternal torment, and many other errors; and most of these doctrines were almost universally accepted by Christians until the Bible was read and studied honestly by believers, and priestcraft was abjured.

It may be stated that the great importance of the doctrine of the forgiveness of sins rendered it necessary that it should be clearly revealed by many plain statements; but can any text be produced that establishes the natural immortality of the soul as clearly as the resurrection of the dead?

Surely if such a tremendous doctrine as that of the immortality of the soul were true, it would be quite as important as that of the resurrection of the dead, which was what the Apostles preached and proclaimed! This teaching sorely troubled the Sadducees "because they [the Apostles] taught the people and proclaimed in Jesus the resurrection from the dead" (Acts iv. 2).

We never find any of the Apostles proclaiming the immortality of the soul as it is proclaimed in the present day, and I think we must admit that the preaching and teaching of this philosophical theory have almost excluded the true teaching of God's Word—of the resurrection of the dead.

St. Paul in his First Epistle to the Corinthians, at its opening, points out that the wisdom of the world or age was foolishness with God. He says: The Greeks seek after wisdom. "Hath not God made foolish the wisdom of the world?" (1 Cor. i. 20.) St. Paul was writing to Greeks. Their philosophers taught many fanciful theories about man's being and future state. The principal founders of their schools of philosophy were Socrates and Plato, who were most ardent teachers and propagators of the doctrine of the natural immortality of the soul, that is, of its incapability of death and its absolute indestructibility, and it seems that it was this teaching, or some similar teaching, that in some of the Greek Christians had taken the place of the true teaching of the resurrection of the dead. Note the words of the Apostle: "Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. xv. 12.) Anxious to show them the importance of the reconstruction of the dead, St. Paul reasons in the 16th and 18th verses of

the same chapter that, supposing there be no resurrection, then they that are fallen asleep in Christ are perished.* “For if the dead are not raised . . . then they also which are fallen asleep in Christ have perished” (1 Cor. xv. 16, 18); thus showing that all future existence depends not on their natural immortality, but on their resurrection, bearing out the words of Christ: “This is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day” (John vi. 39). It seems obvious, then, that if Christ did not raise it up, it would be lost, or salvation from being lost or perishing depends on resurrection, not on immortality.

But now, as we do not find any plain, direct texts which assert the immortality of the soul, nor the Apostles preaching or teaching it, as something they had to proclaim, do we find any plain texts, or any Apostle or Prophet proclaiming the opposite, viz.: that the soul of man is subject to death; that is, not immortal, but mortal?

If we commence as we should do, at the beginning of the Bible, we find in Gen. ii. that it is stated that God said to the man under certain conditions, “Thou shalt surely die.” “In the day that thou eatest thereof, thou shalt surely die.” Not instantly, but in the day, that is, within a certain time, he should surely, that is, most certainly, literally, not figuratively die.

God says “Thou,” that is, *the man himself*, whether he be comprised in the soul or body, or both, was to die. Now we find afterwards the serpent contradicted God and said: “Ye shall not surely die.” Which, then, ought we to believe, God’s Word or the serpent’s? Surely it is absurd to ask the question of a believer in Christ! Of course we must believe God—but I must confess that the explanation generally given of these texts sounds very much like a repetition only in different words of what the serpent says. “Ye shall not surely die,” and I, for one, must believe God’s exact words.

There is not a hint here, not a word of explanation from God that sure death means an eternal life of misery; yet reducing the generally accepted explanation which man gives of these texts to a sentence, that is what many dare to say

* This chapter should be read and studied, in case anyone may think that this reasoning is based on an isolated text.

death means. How can "surely die" mean to live for ever?

In Gen. iii. 22, we have this statement: "And now lest he put forth his hand and take also of the tree of life and eat and live for ever, therefore the Lord God sent him forth from the garden of Eden." Now any honest man that reads this text must naturally conclude that God wisely deprived man of life, or punished him with death to prevent him enduring a life of eternal misery, which would be the consequence of sin, and we find that in the last chapter of Revelation this privilege to live is restored to a certain number of the human race. In verse 14 it says, "Blessed are they that wash their robes that they may have the right to the tree of life."

The right to the life-giving tree, taken away in Genesis because of disobedience, was given back in Revelation because of obedience to the faith of Christ.

Has anyone any reasonable right to twist these texts from this simple meaning? Indeed, it requires some ingenuity to get a meaning for them if man be already possessed of an immortal soul, that is, if he be incapable of death, and must, in any case, live for ever.

"Lest he put forth his hand and take also of the tree of life, and eat and live for ever, therefore the Lord God sent him forth." Here we have plain statements concerning man's immortality, and I am writing this because I cannot find any text asserting man's natural immortality, and because, seeing other doctrines are plainly stated, we may reasonably expect that God will make this clear to us.

If God had never revealed the fact to us, we certainly might have concluded that God Himself would live for ever, but even that palpable truth He sees fit to reveal to us in unmistakable language.

"O my God, take me not away in the midst of my days, Thy years are throughout all generations. 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; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end" (Ps. cii. 24, 26). Just ponder over this last sentence, "Thy years shall have no end." Where does God reveal to us that man's

years shall have no end? I think we have more need of such a revelation about the endurance of man, if it were for a moment true that his endurance is the same as God's. On the contrary, the next psalm, as it were by way of comparison, states: "As for man, his days are as grass, as a flower of the field so he flourisheth, for the wind passeth over it and it is gone, and the place thereof shall know it no more" (Ps. ciii. 15).

"For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and he shall not be" (Ps. xxxvii. 10). "His saints, they are preserved for ever" (Ps. xxxvii. 28). "As for transgressors, they shall be destroyed together. The latter end of the wicked shall be cut off" (Ps. xxxvii. 38).

What is the meaning of these passages? We "have renounced the hidden things of shame, not walking in craftiness nor handling the Word of God deceitfully, but by the manifestation of the truth" (2 Cor. iv. 2). Then these passages man simply that God endures for ever. Man *naturally* endures for a time, then passes away as the grass; saints are preserved, they will not pass away, but God preserves them, and when the wicked are cut off will cause them to continue in existence; the wicked shall pass away so effectually that "he shall not be," or exist at all. Surely it is impossible so to change the palpable meaning of these texts by any philosophical teaching to make them mean just the opposite. Yet we actually hear it taught by men contrary to God's plain Word, that man, like God, shall have no end, and that he must endure for ever. Let us rather say with Paul: "Yea, let God be true, but every man a liar." How are the wicked to perish?

"Behold the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch" (Mal. iv. 1).

"In the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed" (Luke xvii. 29-30).

David says: "As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked per-

ish at the presence of God" (Ps. lxxviii. 2). "Consume them in wrath, consume them that they be no more, and let them know that God ruleth in Jacob unto the ends of the earth" (Ps. lix. 13).

It is not true to say that these statements refer only to this present life.

Saints are not preserved for ever in this life. Neither are transgressors destroyed together. Natural death is common to both saints and sinners, so are adversity and violent death. "The righteous shall inherit the land and dwell therein for ever" is a prophecy which has yet to be fulfilled, and David knew that as well, probably better, than we do.

He looked for satisfaction to a future resurrection, and fully realized that it is the wicked whose portion is in this life. "Deliver my soul from the wicked . . . from men of the world, whose portion is in this life, and whose belly thou fillest with thy treasure. They are satisfied with children and leave the rest of their substance to their babes. As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness" (Ps. xvii. 14, 15).

Moses and other inspired writers often make use of the term "blot out." Thus: "Furthermore, the Lord spake unto me saying . . . let me alone that I may destroy them, and blot out their names from under heaven, and I will make of thee a nation mightier and greater than they" (Deut. ix. 13, 14).

Surely the meaning here is clear that God desired to terminate their existence altogether, not to continue it somewhere else. It seems that He was thoroughly tired of them and their wickedness.

At the flood God declared it to be His intention to destroy (margin "blot out") man from off the face of the earth, in common with everything that lived, and gives no hint of continuing his existence anywhere else, but simply says: "I will destroy [margin "blot out"] man whom I have created, from the face of the ground" (Gen. vi. 7).

Just let us divest our minds for a moment of the philosophy which teaches that the soul cannot die, and then see what is the simple meaning of all these passages.

To perpetuate the existence of man in another world would be to defeat the end God had in view, which evidently was

to rid His fair creation of that foul blot whose every imagination and thought was only evil continually.

Moses further says, in his warnings to the children of Israel, "The Lord will not pardon him, but then the anger of the Lord and His jealousy shall smoke against that man, and all the curse that is written in this book shall lie upon him, and the Lord shall blot out his name from under heaven" (Deut. xxix. 20).

Now the curses mentioned in the book of Deuteronomy were all to take place on this earth; they are carefully given in detail, and whole chapters are devoted to the subject, so that the people might know exactly what they had to expect if they trifled with God.

We know, too, that these judgments of which they were so clearly warned have exactly come to pass. The dreadful details of the curse that happened during the siege of Jerusalem by Titus, when women actually ate their own children, is prophesied in this book (Deut. xxiii. 57).

Now, if God be so explicit in giving such clear, detailed warnings about a curse that is to last for a time on this earth, should we not expect that, if anyone be in danger of enduring eternal torment, He would give us as clear and explicit a warning?

It is impossible that anyone can come to the conclusion that, after those whom the Lord will not pardon had suffered on this earth all the curse written in this book, they should depart this life, and yet continue to live for ever somewhere else, where they would suffer another curse of which there is no warning here, and which would be infinitely worse than the curse God chooses to reveal. The words "The Lord shall blot out his name from under heaven" mean anything but continuation for ever; yet they must mean more than natural death, which is common to both the righteous and the wicked.

Do they not mean that, when finally the Jewish nation is recovered to enter into their inheritance for ever, then these wicked will come to a most effectual end?

David says: "The wicked shall perish and the enemies of the Lord shall be as the excellency of the pasture; they shall consume, in smoke shall they consume away."

We have the term "blotting out" used with regard to our sins, and we do not hesitate to believe that when God

says, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins" (Isa. xlv. 22), that He has destroyed and annihilated them altogether, and we gain sweet peace of mind in believing it.

The prophet Hosea, speaking of the wicked, says: "Therefore they shall be as the morning cloud, and as the dew that passeth early away; as the chaff that is driven with the whirlwind out of the threshing floor, and as the smoke out of the chimney" (Hosea xiii. 3).

The blotting out of a cloud from the sky is not a better symbol of coming to nothing than is "the dew that passeth early away," and from this and many other figures of speech we may assuredly conclude that as sins are annihilated, even so will be the wicked. (See Obad. xiv.)

If we take the term "blotting out" in its fullest and broadest sense, it would mean that, after its blotting out, no trace of the sin would be found anywhere. The complete blotting out of "the iniquity of Israel" must include the complete blotting out of the evil results of that iniquity, not only in themselves, but also in every existing human being. God would certainly have us take this broadest view of it.

"In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none; and the sins of Judah, and they shall not be found" (Jer. l. 20).

"They that strive with thee shall be as nothing and shall perish; thou shalt seek them and shalt not find them" (Isa. xli. 22).

The complete blotting out of sin must therefore include the final annihilation of all who will not be cleansed from sin, and God is able to look forward to this as though it were already accomplished, and therefore the Gospel of our Lord Jesus Christ as fully insures the destruction of the unforgiven, or wicked, as it does the salvation of the forgiven or righteous. "To this end was the Son of God manifested, that he might destroy the works of the devil" (1 John iii. 8).

"Ye are of your father the devil, and the lusts of your father it is your will to do" (John viii. 44).

"And the world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever" (1 John ii. 17).

I do believe that God has blotted out my sins for Jesus'

sake, and just as effectually do I believe He will blot out the wicked, or all those who do not obtain pardon or remission of sins. This surely must be apparent to everyone.

Peter certainly believed this when he said: "Repent ye, therefore, and turn again, that your sins may be blotted out," and then again afterwards, in the same discourse, he added: "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you, and it shall be that every soul which shall not hearken to that prophet shall be utterly destroyed from among the people" (Acts iii. 19, 23).

Isaiah says further: "Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment and they that dwell therein shall die in like manner [margin: perhaps, like gnats], but my salvation shall be for ever and my righteousness shall not be abolished" (Isa. li. 6).

Surely the prophet here means to compare the certainty of the everlasting duration of God's salvation to those who take part in it, with the certainty of the coming to nothing of man, or anything else that does not participate in God's salvation. Verses 7 and 8 continue the same thought; Isa. xxvi. 10, 15, is a similar statement: "Let favor be showed to the wicked; yet will he not learn righteousness; in the land of uprightness will he deal wrongfully and will not behold the majesty of the Lord. Lord, thy hand is lifted up, yet they see not, but they shall see thy zeal for the people and be ashamed; yea, fire shall devour thine adversaries." Verses 14 and 15: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited them, and destroyed them, and made all their memory to perish."

The simple meaning here is that certain people, "the wicked," cannot, or will not, learn to do right either by God favoring them, or by His reproofing them, or sending judgment upon them. They are the enemies or opposers of the Lord and His righteousness, therefore they will not endure, but will be devoured by fire; they are to die a death after their judgment from which they shall not rise again—an everlasting death.

Compare 2 Thess. i. 9: "Who [that is, they who obey not

the Gospel] shall suffer punishment; even eternal destruction from the face of the Lord and the glory of His might.”

Now destruction is the opposite to construction; if anything that has been constructed or made is destroyed or destructed, it must remain in a state of destruction until it is reconstructed; and as God created and constructed everything originally from nothing by the power of *His Word*, then God's everlasting destruction must be a return to nothing again by the power of *His Word*.

Resurrection of Life is a reconstruction of the entire man, body, soul, and spirit, to live for ever; but in the resurrection of judgment there is no mention of life, and after that judgment there is no further hope given us of resurrection or reconstruction. Man who is unrepentant, unregenerate, is for ever destructed, so say the Scriptures, and no Scripture says that he is ever put together again.

“What I tell you in the darkness, speak ye in the light, and what ye hear in the ear proclaim upon the housetops, and be not afraid of them which kill the body but are not able to kill the soul, but rather fear Him which is able to destroy [destruct] both soul and body in hell” [Gehenna] (Matt. x. 28).

Compare Micah, another prophet who speaks in beautiful language of God forgiving sins, and mark the figures of speech he uses to convey to our minds how effectually He does away with them, and then note in Revelation how the same figure is used to express the destruction of Babylon the great, the mother of abominations, etc. “He will turn again and have compassion upon us; He will tread our iniquities under foot, and thou wilt cast all their sins into the depths of the sea” (Micah vii. 19).

“And a strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon the great city be cast down and shall be found no more at all” (Rev. xviii. 21).

We have instances of God's recorded judgment on the world and wicked nations in the following:

The Flood, Gen. vii.; Sodom and Gomorrah, Gen. xix.; the Destruction of the Canaanites, Josh. x. 40.; the Destruction of Babylon, Jer. li.

What is recorded or prophesied is their destruction. Jer.

li. 57 states: "They shall sleep a perpetual sleep and not awake."

Everlasting destruction is the penalty for disobedience to the new covenant brought in by Christ, and it will be from the presence of the Lord, which sentence takes place at the day of judgment, to all that know not God and obey not the Gospel of our Lord Jesus Christ.

As to the length of time that the day of judgment will last, and as to whether at that time any or many will find mercy and obtain forgiveness of sins and eternal life, is a question I do not pretend to deal with here. I cannot help thinking, however, that everyone will have ample opportunity, either now or then, of knowing God and obeying the Gospel, if they be willing, as the Water of Life is given both to him that is athirst, and to him that willeth, but to no others.

I only wish to point out the two results, which are eternal life to the one class and eternal destruction or extinction into nothingness to the other. Our Lord speaks of eternal punishment as opposed to eternal life (Matt. xxv. 46). St. Paul says: "Who shall suffer punishment, even eternal destruction" (2 Thess. i. 9).

But nowhere is it stated that the punishment for any man is eternal torment. "The lawless one," spoken of later in the same Epistle, is to be "brought to naught." St. Paul uses the same word in Rom. vi. to express the destruction of sin in the believer: "Our old man was crucified with Him, that the body of sin might be done away" or brought to naught (Rom. vi. 6).

What we do know is that *now* we may obtain forgiveness, *now* we can secure a title to eternal life, so that we may not come into judgment, because we may pass *now* from the condemnation of death into a right to the possession of life, but also *now* is it possible to merit judgment and condemnation if Christ be rejected, in such a way that there will be no hope at the day of judgment. "He that believeth on Him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (John iii. 18). [Note: He that believeth not cannot mean he that never had an opportunity of believing. "How shall they believe in Him whom they have not heard?" (Rom. x. 14.)

Peter refers to the overthrow of Sodom and Gomorrah as an example unto those that live ungodly lives. Our Lord Jesus also gives an example of perishing. "Think ye that these Galileans were sinners above all the Galileans because they have suffered these things; I tell you nay, but except ye repent ye shall all in like manner perish. Or those eighteen men upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise perish" (Luke xiii. 2-5; see also Luke xvii. 29-30; xx. 18).

Sodom and Gomorrah have been so effectually destroyed that they cannot be found. Babylon has become heaps. The nation that has been preserved and made to pass through the furnace of affliction is God's people the Jews, who are preserved as a mark of favor, because He set His love upon them. Thus we find the teachings of Scripture are that God's capital punishment is eternal destruction or annihilation, the result of great tribulation, in which the wicked are consumed as "chaff." Chastisement is also sent in love to those whom He has chosen and set apart to cleanse and purify, who cannot perish or be destroyed.

"For whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth" (Heb. xii. 6).

"Oh, Lord, correct me but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. x. 24).

PART II.

We now come to realities so solemn, so tremendous, that their consideration must be most careful and prayerful.

LIFE AND DEATH.

What are they? What do they mean? Rather, what does God mean by life and death? We may be certain of this, that death means the absence of life. To die is not to live. See Ezekiel xviii.: "He shall not live, he shall surely die," and so repeatedly throughout the chapter, the one the opposite to the other.

AND LIFE?

Bodily life clearly means capability; that is, power to perform some or all of those many and varied actions which all together we term life. Thus, in the living body the heart can beat, the lungs breathe, the nerves and muscles produce motion, the brain receive sensations of pain or pleasure. On the continuance of some of these actions life is absolutely dependent, and only when such entirely cease, do we say there is no longer life, but death.

AND THE DEATH OF THE SOUL, WHAT IS THAT?

If the soul be defined as the thinking part of man,—I do not define it as such, it would be difficult to give an exact definition,—but supposing it to be the mental part of man, that which knows, considers, believes, remembers, then the life of the soul is the capability to perform these actions of the mind, and the death of the soul is the cessation of capability to perform these actions, just as in the case of the death of the body there is no longer capability to perform bodily actions. The dead body no longer moves, breathes, etc. The dead soul no longer thinks, knows, remembers.

WHAT DOES THE SCRIPTURE SAY?

“For the living know that they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. As well their love as their hatred, and their envy is now perished” (Eccl. ix. 5-6).

“Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest” (Eccl. ix. 10).

“Return, O Lord, deliver my soul; save me for thy loving kindness' sake, for in death there is no remembrance of thee. In Sheol who shall give thee thanks?” (Ps. vi. 4-6.)

The Lord Jesus likened death to sleep. Now when we sleep soundly, memory, thought, consciousness all cease, often a few minutes after we lie down, and are resumed immediately on awaking. Jesus said: “Our friend Lazarus

is fallen asleep, and I go that I may awake him out of sleep" (John xi. 11).

The disciples not understanding this, "Then Jesus said unto them plainly, Lazarus is dead" (John xi. 15).

Jesus showed by these words that death and sleep resembled each other, and it also seems, by thus speaking of Lazarus' state as being asleep, and yet being death, He wished to teach those around some lesson.

Death and sleep resemble each other in that both are states in which the mental part of man is inactive or unconscious.

Death and sleep do not resemble each other in the time that the state of inactivity or unconsciousness lasts.

From sleep, after a few hours, we awake to resume consciousness and activity by purely natural means. From death there is no awaking to a state of consciousness by any natural means, but a dead man remains dead and would always remain dead unless some power be found to restore him to life or consciousness which does not exist in nature, and which no learning or research of men has been able to discover, though eagerly sought for.

Now here was the lesson: *Jesus possessed the power to make dead men live*, and He wished to give a plain, unmistakable proof of it, and He did so by raising to life a man who was unmistakably dead before a large number of witnesses, both friends and foes.

The thrilling importance of the resurrection of the dead, and of the resurrection of Christ, who alone has the power to raise the dead, is at once seen when we look at it in this light.

If the dead be not raised, there is no future life after death. 1 Cor. xv. clearly establishes this fact.

Jesus is the only one who possesses this supernatural power of raising the dead—so that, if He be dead, we have no hope at all, but if He (the Life-giver) still lives, He is always able to exercise this power, and so we have hope of life through Him as long as He lives to give it, and His life is endless (Heb. vii. 18).

We rest on His promise that He will give us this life, and so, as Peter says: "We are begotten again unto a living hope by the resurrection of Jesus Christ from the dead."

St. Paul says: "If Christ hath not been raised, then is

our preaching vain, your faith also is vain." The entire hope of the human race in the future depends solely on the fact that Jesus was raised from the dead and is still living.

If we believe that the soul of man naturally must live for ever, as was taught by Plato, then we rob Christ of His office as the great Life-giver, and the importance of His resurrection and the resurrection of the dead is nullified, and the mission of the Apostles to witness His resurrection would be of little importance, whereas it was the principal part of their testimony. (See Acts i. 22; Acts ii. 32; Acts iii. 6; and many other texts; but nowhere do they profess to be witnesses to the immortality of the soul which many assert now is the future hope of the race.)

ETERNAL LIFE.

Eternal life is the same in its result as immortality. The one means always to live, the other never to die; the one a positive statement, the other a negative statement; both meaning the same.

It must be clear that if a man eternally lives, then eternally he does not die, but is immortal, and Jesus says: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life [immortality] and they shall never perish" (John x. 27).

Eternal life does not mean only endless life, but rather pure life, uncorrupted life, and the one characteristic is a necessary consequence of the other—it is endless because it is incorruptible.

What God hath joined together let not man put asunder, and He has certainly joined incorruptibility to immortality; in fact the two terms are sometimes considered to mean the same thing.

Hence it follows if anyone would live for ever, he must not only be cleansed from sin, but be remade absolutely pure and sinless. The cleansing indeed is the commencement of a new creation.

"Being begotten again not of corruptible seed but of incorruptible, through the Word of God which liveth and abideth. For all flesh is grass and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth, but the Word of the Lord abideth for ever. And

this is the word of good tidings which is preached unto you" (1 Pet. i. 23-25). The Word of God is the seed which lives and abides for ever, because it is incorruptible.

And if this seed takes root in anyone, it produces a new man, and that man will be incorruptible and abide for ever also, though the person be the same.

The plant whose existence is to continue for ever must be grown from seed which is absolutely pure and incorruptible; because, if it is to last for ever, it must be pure from start to finish. There must be no imperfection whatever about it; otherwise it cannot endure.

"It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken unto you, are spirit and are life" (John vi. 63; see also Ezek. xxxvi. 26).

A new and pure spirit may be obtained now through Jesus Christ, by the Word of God, but the entire structure of man, comprising body, soul and spirit, can only be perfected at the coming of the Lord.

The seed which is sown in corruption will be raised in incorruption. (See 1 Cor. xv. 42.)

"We shall not all sleep, but we shall all be changed . . . For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 51 and 53).

No part could be immortal as long as it was corruptible or impure. And a sinning, corrupted soul is no more immortal than a diseased body.

What can be clearer than the Scripture? "The soul that sinneth it shall die" (Ezek. xviii. 4). "The wages of sin is death, but the free gift of God is eternal life" (Rom. vi. 23).

The whole burden of Scripture is that sin and all that is sinful is mortal, and only that which is pure and spotless can be immortal. Does it not give us a thrill of joy to think that it is so? Can any follower of Christ desire that it should be otherwise?

This world of sorrow and pain is but the womb where immortal souls are fashioned. It is the laboratory where the Holy Spirit produces out of the wreck of humanity new men, who are to be the jewels of our Saviour's crown; and these, which are each indelibly written on the mind of our living Lord, He will bring forth at the resurrection morn, perfect, pure, and faultless; leaving behind the old flesh-

stained garments, and each one provided with a body as God pleaseth Him to give it, which will be exactly suited to the cravings of that regenerate soul which was fashioned in the lower parts of the earth.

When Jesus spoke of new birth to Nicodemus He was speaking a very real and literal truth, and meant as truly the generation of a new being as when a child is born into the world. Even more so, for He meant the generation of an immortal being, absolutely sinless and undying, whereas the generation of a child of man is that of a being which is sinning and mortal.

“Whosoever is begotten of God doeth no sin, because His seed abideth in him, and he [the seed] cannot sin, because he is begotten of God” (1 John iii. 9).

Let us not forget that this precious treasure, this priceless elixir, cannot be bought; it is a gift, we have to take it. Jesus has worked for it and paid for it. Eternal life now through Him is the free gift of God.

Those who believe in the natural immortality of the soul practically say that Jesus does not give them eternal life or immortality, as they have it already. “For this is the will of my Father, that everyone that beholdeth the Son and believeth on Him should have eternal life, and I will raise him up at the last day” (John vi. 40). The everlasting continuance of that capability to think, know, remember, or perform all those living actions the sum of which we term life, exactly in harmony with the will of God, this is the life we may obtain from our Lord Jesus Christ.

“Thou gavest Him authority over all flesh, that whatsoever thou hast given Him, to them He should give eternal life. And this is life eternal, that they should know thee, the only true God, and Him whom thou didst send—Jesus” (John xvii. 2, 3).

Capability to perform actions which will last for ever is given us through knowing God, His character, plans, and purposes, and Jesus Christ the One who is to carry out those plans. Because anything that is contrary to God's eternal plan cannot have the quality of everlasting endurance, but must perish or come to an end.

The length of life eternal is endless or immeasurable; but its breadth or volume is measured by our knowledge of God, gained generally not by great learning, but through

the experience of trial and affliction, and the opening of God's Word by the Holy Spirit.

Thus its length cannot be added to, but its breadth is capable of continual expansion. Everyone who inherits eternal life will have the same length of life, but the breadth or volume may vary considerably.

This eternal life is like a thread of glowing light in the lives of all God's children: in some drawn out to the fineness of a hair's breadth; in others like a glowing band of light, sparkling and obtruding itself in the surrounding gloom. And just as sleep temporarily suspends the thread of natural life in its conscious activity, which flows on unbroken with renewed vigor on awaking, so the conscious activity of eternal life is merely suspended by the sleep of death, and flows on unbroken at the awakening of the resurrection morn, with a renewed vigor and ever-increasing volume, in an incorruptible vessel fitted for its reception.

The Apostle John says: "And the life was manifested, and we have seen and bear witness and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us" (1 John i. 2).

The life of Jesus was an example of the kind of life that God appreciated; and the life that He will give us, the capability of action that He is willing to give us, will be a capability to act as Jesus did, and it is only this life, or as much of this life as we have, that will be preserved. No other kind of life can endure. And this is His gift to us; the power or capability of producing actions which will be worthy, in God's estimation, of lasting for ever. We have this life now in Christ; it is ours by right of His purchase, but He is the keeper of it, He is the storehouse, the reservoir of life.

"I am the first and the last, and the living one, and I was dead, and behold I am alive for evermore" (Rev. i. 18).

"As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth may in Him have eternal life."

If you are a believer you may obtain drafts of eternal life from your banker (Jesus), who ever lives.

" Moment by moment I'm kept in His love;
Moment by moment I've life from above."

But the time will come when we shall enter into the full possession of His purchase, when we shall be raised from the dead in conformity with His words: "I will raise him up in the last day." I do believe that He will raise me up according to His word, to live for ever, and this hope is better a thousand times—ah! more than tongue can tell, more solid, more certain, more satisfying—than all the shadowy imaginings of Socrates and Plato, in having immortality or eternal life by nature.

Besides, we have a proof in having a sample of the life now, a sample of the power of capability. Just as one who is negotiating for a supply of electric power, or hydraulic power, in a few years' time, may get a sample of it now and prove its value and efficiency.

I had no immortality before I had Christ; having Him, I desire no other.

Christ and His resurrection, *that* is the glorious true hope of the Christian.

Just count up and see how often Jesus tells us by St. John how we may obtain eternal life (immortality) through Him, and how meaningless—if we have it already.

It is not honest, or truthful, to say that all these declarations concerning life only mean happiness. They imply happiness truly, but, strictly speaking, life means the power or capability to be either happy or miserable.

Without life there can be no happiness, and without life there can be no misery.

Jesus calls Himself the Bread of Life. "If any man eat of this bread, he shall live for ever." Why not take this to mean that all that it implies? Then He said to the Jews: "Ye will not come unto me that ye might have life"—evidently eternal life, as they had natural life already.

Then, if they did not come to Him, they would not obtain life or immortality.

"He that believeth on the Son hath eternal life, but he that believeth [or obeyeth] not the Son, shall not see life, but the wrath of God abideth on him" (John iii. 36).

Ezek. xviii. 20, states: "The soul that sinneth it shall die," and in varied language the expression is reiterated throughout the chapter; not the body (that is not men-

tioned), but the man—the *soul*—shall die. “He shall not live . . . he shall surely die” (Ezek. xviii. 13).

He surely must be a daring man who will take the Word of God and so twist it as to declare that the soul that sinneth shall live for ever and cannot die, and to speak of the undying soul when God says that it shall die.

Shall we not believe the prophets of God?

Who is right, the prophet Ezekiel or the Greek philosopher Plato? The one certainly contradicts the other. Or are we to suppose that the Bible must be explained away to comprehend the views of modern spiritualists and some other theologians who class Plato among the prophets? Or shall we agree with Paul, who says the wisdom of the world, or age, is foolishness with God?

I do not wish to say anything unkind about the Greek philosophers. Probably Socrates and Plato were men of high moral worth; possibly they were among those who by patient continuance in well-doing sought for glory, honor, and immortality.

Let the Lord be their judge. I do not believe that they were inspired by God; whatever they were, they were natural men, and “the natural man receiveth not the things of the spirit of God” (1 Cor. ii. 14). And further, St. Paul says: “He cannot know them.”

Man can know, and find out, things belonging to the earth and to the first creation; but because it is impossible, by his unaided mental power, to find out or know the things of God, therefore God has given us a revelation, which these philosophers longed after.

Euclid was a man who could reason about lines, circles, and other earthly matters, and no one can gainsay him; but of God's future designs and intentions towards man, of the second birth, of the new creation, and of resurrection, it is impossible for man to know unless God tells him, and that surely is the main object of revelation; it would be unnecessary for God to tell us of that which we can ascertain by natural means.

“Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that He hath prepared for those that love Him. But He hath revealed them unto us through the Spirit.”

If the Greeks had had a revelation from God, let us hope

they would have eagerly received it; as it was, they could only stumble on and conjecture about these matters.

Compare the following quotations carefully.

Plato, one of the wisest of the Greek philosophers, after a perfect web of reasoning, said: "Death is merely the separation of soul and body, the soul is uncompounded, incorporeal, and therefore indissoluble and immutable . . . the soul cannot admit of death, but is immortal and imperishable."

The prophet Ezekiel commences his prophecies with: "The word of the Lord came unto me saying . . . the soul that sinneth it shall die . . . he hath done all these abominations . . . he shall surely die."

St. Paul, writing to Greek Christians, said: "For the wisdom of this world [or age] is foolishness with God, for it is written, He taketh the wise in their own craftiness; and again, The Lord knoweth the reasonings of the wise that they are vain."

Jesus said: "Fear him who is able to destroy both soul and body in hell" (Gehenna).

Which are we to accept, Truth or Tradition?

Let us be taught of God, as Jesus told us: "It is written in the prophets, And they shall all be taught of God; everyone that hath heard from the Father and hath learned, cometh unto me" (John vi. 45).

The next point to touch upon is the value of truth.

I cannot help thinking that we are very apt to underrate the value of absolute truth and to set too high a value on tradition. Our Lord Jesus set the highest value on truth and depreciated tradition. He said: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." He said to His disciples: "Ye shall know the truth, and the truth shall make you free." If we value freedom from sin, for that is what Jesus meant here, we shall obtain it through knowing the truth, not through holding fast to tradition. Sanctification is "in the truth," "Thy word is truth." Thus the highest truth, the all-important truth, is in the words, the sayings or utterances of the Lord Jesus.

His word, "the truth," is all that is left to us in the

world of His flesh—that is, what His flesh was expended in producing; all that we have left that we can tangibly lay hold of are His words, and these words, received and assimilated, are capable of giving us immortality. “He that heareth my word and believeth Him that sent me hath eternal life.”

“The Word was made flesh and dwelt among us.”

“He that eateth my flesh and drinketh my blood hath eternal life.”

The same result is thus obtained from hearing and believing as from eating and drinking.

What a marvelous thing that the great result sought for by philosophers, alchemists, and sages can be obtained through the words or *flesh* of the man Christ Jesus, which convey to us, as nothing else can, the expenditure of His flesh and blood, and are themselves the product of that flesh and blood. “For the life or soul of the flesh is in the blood,” and “He poured out His life unto death,” and this sacrifice effectually blots out all our sin. Receiving His words is receiving the title deeds to immortality, but those who do not receive them have no title to immortality.

Truth St. Paul puts first on his list of Christian armor, “Having girded your loins with truth,” and in a list of those things to be sought after he puts first, “Whatsoever things are true.” St. Paul, also, writing to the Thessalonians, shows that people are deceived by Satan’s power, and kept from salvation, because they received not the love of the truth.

“And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming, even He whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing because they received not the love of the truth that they might be saved, and for this cause God sendeth them a working of error that they should *believe a lie* that they might all be judged who believed not the truth, but had pleasure in unrighteousness” (2 Thess. ii. 8-12).

For my part I cannot help thinking that the lying wonders of spiritualism are here predicted, and their system is built on belief in a falsehood, “the natural immortality of the soul,” which they advertise in their pamphlets as the

doctrine which will elevate men, while they themselves ignore the power of the living Christ and His resurrection life.

Our God is a God of facts, not a God of fictions.

Our faith is a belief in facts, not a belief in fictions.

The life, death, and resurrection of our Lord Jesus Christ are *facts*, not fictions.

Our resurrection to life at the last day is not yet a fact, but a hope, and the pledge or guarantee of that hope becoming an accomplished fact is the fact that Jesus Christ Himself has been raised from the dead.

The natural immortality of the soul is neither hope nor fact, but a fiction.

There is a God of fiction as well as a God of fact.

The God of fiction is the God of this world; he that stood not in the truth, because there is no truth in him.

He has ever tried to supplant facts by fiction, and has too often succeeded. His first fiction, which deceived our first parents, was: "Thou shalt not surely die."

Now, of the things that have been written here this is the sum:

1. Every important doctrine in the Bible is taught by clear and unmistakable statements, such as the forgiveness of sins and the resurrection of the dead.

2. There is no equally clear statement asserting that the soul of man is naturally immortal, or that the wicked must endure for ever.

3. There are statements which assert that the soul of man is mortal or subject to death as the penalty of sin; there are also many statements and figures of speech which assert that the wicked will be blotted out, consumed, or perish, etc.

4. Death is spoken of in the Bible as being a state in which all mental action ceases, and our Lord likens it to a state of sleep.

5. Eternal life or immortality our Lord repeatedly points out is to be obtained *only* through Him.

6. The reasonings of Greek philosophers concerning the natural immortality of the soul are contradicted by the prophet Ezekiel and other inspired writers, and the wisdom or philosophy of the world, or age, is repudiated by St. Paul in writing to Greek Christians.

7. The resurrection of the dead is the only hope the Christian has, of future existence after death.

Please carefully note the following words of the Lord Jesus and of men inspired by God:

Jesus said: "If any man eat of this bread he shall live for ever" (John vi. 51). "Everyone that falleth on that stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust" (Luke xx. 18).

Peter said: "What shall be the end of them that obey not the Gospel of God?"

Paul said: "They are the enemies of the cross of Christ, whose end is perdition" (Phil. iii. 18, 19). "For the end of those things is death" (Rom. vi. 21).

John the Baptist said: "He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire" (Matt. iii. 12).

David said: "As for the transgressors they shall be destroyed together, the latter end of the wicked shall be cut off." "Thou hast rebuked the nations, thou hast destroyed the wicked, thou hast blotted out their name for ever and ever."

Moses said: "The Lord will not pardon him, and all the curse that is written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

Solomon said: "When the whirlwind passeth, the wicked is no more" (Prov. x. 25).

Malachi said: "Behold the day cometh, it burneth as a furnace, and all the proud and all that work wickedness shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch" (Mal. iv. 1).

Paul said: "For if the dead are not raised . . . then they also which are fallen asleep in Christ are perished" (1 Cor. xv. 16-19).

Throughout this pamphlet I have not attempted to weigh or consider any of the indirect or figurative statements which are brought forward to support the immortality of the soul; my object has been to bring forward rather the strong reasons for holding the belief I do. There are passages which present difficulty, no doubt owing to preconceived ideas which most of us have held from childhood. When

our object is to find out the exact truth, we must take the Bible as a whole, and remember that one part cannot contradict the other. We should build our faith and doctrine on plain statements of facts. The figurative and indirect statements will throw light on, and give us a more intelligent comprehension of, these facts, but not contradict them.

A superficial student might think that Jesus contradicts Moses, but that is not so, for Jesus says: "If ye believe not his writings, how shall ye believe my words?" (John v. 47; see also Matt. v. 17-18; Luke xvi. 31.)

"Ye search the Scriptures, for in them ye think ye have eternal life." Now the question is, Do you? Do you really seek this life in Christ alone?

Do not most people say, I have immortality inherently in myself, and independently of the Scriptures? If we all were to realize that we have it not naturally, but that it can only be found in Christ revealed in the Word of God, there would be more searching of the Scriptures. I found it there and will not let it go, or rather, the Lord Jesus will keep it for me, as He says: "They shall never perish, and no one is able to pluck them out of my hand."

There are many other strong reasons to be brought forward from other sources, enough to fill a large volume, but I will conclude this by saying that the reasons given here from the Word of God are conclusive.

I will merely ask those who disagree to produce texts, or show as strong reasons based on the Word of God for supporting Plato and the modern spiritualists, or for believing that the death of the soul means its everlasting life in torment, or how Christ, who was manifested to destroy the works of the devil, can be said to have destroyed them while they remain in a state of activity.

How can every tear be wiped away, as long as there is a suffering sinner in existence?

I commit these words and thoughts unto the living Saviour, the Lord Jesus Christ, "who is the blessed and only potentate, the King of Kings and the Lord of Lords; who only hath immortality, dwelling in the light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal. Amen" (1 Tim. vi. 15).

REVEALED PURPOSE OF GOD.

HORATIUS BONAR, D. D.

“He that sat upon the throne said, Behold, I make all things new, and He said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all these things; and I will be his God, and he shall be my son.”—Rev. xxi. 5-7.

“When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

THE objects of prophetic inquiry, however manifold, are all of them parts, or forms, of the one mighty question: What is the purpose of God respecting our world? That He has a purpose we know; that He has revealed that purpose, at least in part, we also know; for the Bible is the revelation of that purpose. This purpose of God, while on the one hand it furnishes us with the subjects of our investigation, on the other defines the limits of that investigation. Beyond these limits it would be perilous to attempt to advance; but with nothing short of these limits ought we to be satisfied; for the more fully we enter into the mind of God, whether as to what is past or yet to come, the more shall we be brought into conformity with the character of that God whose purpose we are studying,—the more shall we be delivered from the wisdom of this world, from the fond dreams of man, from treacherous hopes and plans, from the sophistries of the Prince of Darkness, disguised as an angel of light,—the more completely shall we be carried up out of a region where all is confusion, and perplexity, and darkness, or, at the best, but false enlightenment, into a region where all is order, and certainty, and truth,—a region where there can be no inconstancy, no bewilderment, no disappointment, no failure.

It is, then, with the purpose of God that we have to do. It is into the purpose of God that we are inquiring when we ask, “Watchman, what of the night?” and it is to cheer us on in our inquiries that the watchman replies, “If ye will inquire, inquire ye; return, come.”

This purpose is not placed before us in mere fragments, promiscuously heaped together or laid out in loose inconsecutive succession. All is orderly and continuous in its developments, from first to last; though, at times, to a hasty eye, the connection seems broken. To the common eye, the mountains of earth appear isolated from each other,—separate masses of bold rock,—with plains, moorlands, lakes, nay, seas between. The man of science takes his geological map, and he shows you, in all these thousand miles of fragments, one unbroken chain, extending under plains and seas over one vast segment of the earth's inner arch. It is that same mountain-line that slopes down into yon level plain that rises again some forty miles beyond. It had only made a slight curve downwards in order to make room for man and his cities; but it is the same mass. It is that same mountain-line that is so abruptly cut away by the ocean-surge that lifts itself again on yon distant coast. It was but the sea that had washed away its softer heights; there is no break in the majestic chain. Such is the purpose of God. It runs in unbroken ridges through the world's six thousand years—sometimes lost to sight, but never turned aside in its object, nor broken in its continuity, by man's insubordination to its laws or reckless defiance of its ends.

In tracing these great ridges of prophetic truth on the chart of Scripture, we shall find order and distinctness arising where there seemed little but perplexity before. We shall be enabled to disentangle and classify the intricacies of the prophetic word, and so to read the history of earth and its dwellers in the light of God's purpose. Prophecy, interpreted without reference to the great lines of the Divine purpose which run through Scripture, must be mist, if not darkness and disorder; and history, arranged irrespective of the great prophetic lines, must be defective in its plan, and still more defective in the lessons which it seeks to convey.

These lines of prophetic truth we find running throughout all Scripture, with more or less distinctness in every part. They run, for the most part, parallel to each other; sometimes they come into contact; sometimes they cross each other; at every short distance sending out lateral branches, partaking of the nature of the main one. At no time are they wholly independent of each other, yet they are separate and distinct, so that each may be traced singly, while viewed

at the same time in its relation to kindred and collateral lines.

We may classify these main lines of prophecy under the following heads, leaving out the subordinate ones under each.

1. One takes up God's purpose regarding Creation, viz., the material globe—tracing it from its first calling out of nothing, down through its present ruin to its final restitution.

2. Another exhibits God's purpose respecting His Son, the Christ of God, from the first promise of the woman's seed to the vision of His kingly glory.

3. Another reveals to us God's purpose concerning the Church, as the Chosen of the Father and the Bride of the Son, from her first beginnings to her glorious completion and blessedness.

4. Another follows out the history of Israel, from the calling of Abraham to the time of their re-settlement in Canaan in the latter day.

5. Another is occupied with the history of "the world,"—that world which lieth in wickedness,—making known to us its true character as the Church's enemy, and its doom because of its overflowing ungodliness.

6. Another traces out Antichrist in all his varied aspects of evil, downwards to his last overwhelming ruin.

7. Another fixes our eye on Satan himself, the old serpent, the great deceiver of the race; pointing him out to us in Eden, and never losing sight of him till he is cast into the lake of fire.

These are the seven great lines of prophecy, running like so many mountain-ridges, or so many mighty rivers throughout Scripture. They differ from each other in many ways; but they bear this resemblance to each other, that they are divided into two parts or halves, of which the latter is totally the reverse of the former. Just as each period of twenty-four hours, though differing from its predecessor in its aspect and character, has yet this main resemblance, that it is made up of two parts, night and day, so each of these prophetic lines has its two great divisions, its night and its day, its darkness and its light. Take, for instance, what we call the Creation-line. It is made up of two parts, the first dark, the second bright; the first relates

to its history under the curse, the second to its story after that curse has been swept away.

There is yet another feature of resemblance. The point when the change alluded to takes place, when night passes off into day, is in all these seven lines the same—the same in respect of the time, and the same in respect of that event which introduces the change. The event which intersects all these lines at the same point is the second coming of the Lord. It is this that brushes off the night and brings in the day. It is this which so alters the character of the great mountain-chain, that whereas, up to this point, it was all bare rocks, or barren slopes, or volcanic desolation, beyond this all is beauty and fruitfulness—the glory of Lebanon, the excellency of Carmel and Sharon.

If, then, we can show from Scripture that such is the case; that these lines are thus composed of two great parts, the night and the day, and that the event which ends the night and begins the day is the Lord's Advent—then we demonstrate that the coming must precede the kingdom; that the millennium is ushered in by the arrival of the Lord Himself.

We feel no hesitation in thus laying down the question and advancing to the proof of these seven separate points. But even though our proof should in some respects appear inconclusive, let it be remembered that this gives the opposite system but little positive advantage. It is one thing for us to fail, and it is quite another for our opponents to succeed. Our defeat is not their triumph. It merely leaves the subject open to their approach. They have in their turn to take up the argument and to demonstrate from Scripture such points as these—that the curse is to be swept off from earth a thousand years before the Lord comes; that Christ is to receive His glory here a thousand years before He comes the second time; that the Church is to be exalted to honor as the Lamb's Bride and the world's sovereign a thousand years before her Head returns; that Israel is to be re-gathered and converted a thousand years before the Lord arrives; that the world is to cease its wickedness, and the serpent's seed to be exterminated, a thousand years before the Lord returns; that Antichrist is to be smitten, and Satan bound, a thousand years before the great day of the Lord. There must be positive proof on all such points before our

failure can be of any avail in the establishment of the opposing system. It is well that we should bring out this at the outset, so that, while our opposing brethren tell us what they expect from us, we may in like manner remind them of what we expect from them. It will be but a poor thing to say negatively that we have failed in the proof of our system, unless they are prepared with direct and positive proof for the construction of their own.

But let us now take up these seven prophetic lines in succession. It would be very desirable that we should produce as many proof-texts as possible. Time, however, hinders this, and compels us to be satisfied with one or two under each head.

I. We First Take up the Creation-line.—This line extends from the first verse of Genesis to the last of Revelation. For a moment light shines on it, then darkness descends, and remains for ages, till in the latter day light breaks forth on it again, and settles down in more than primal splendor. You have seen the sun, at its first rising, throw its fresh light upon the eastern slopes and peaks of a long ridge of mountains; then clouds came down and veiled it, so that, all day long, heavy shadows kept resting or rolling over the whole vast chain, till, just at sunset, the clouds rose, the light burst forth, and the whole western range of heights woke up to beauty, such as even morning had not equaled. Such is God's picture of creation, the history of this material globe, which He created so fair and good. Sin soon smote it, and it was blighted with an early curse. For long generations has that curse hung over it, but in the latter day it is to resume its glory, and be known as the new heavens and the new earth, wherein dwelleth righteousness. And the point at which this transformation takes place is the second coming of the Lord. Up till that day all is dark; after that day all is light and glory. Let us hear what is written concerning this.

(1) We take Isaiah lxxv. 17-25, in connection with 2 Pet. iii. 10-13. The preceding verses, in both of these chapters, show us the dark side of the picture; and by experience we know how dark that state of things has been of which it is the picture. Sin covers the earth; the curse walks over it like a specter. Evil has fallen on every region of being, like the very shadow of hell. For ages this sad condition lasts,

not improving, but deteriorating; not brightening, but darkening; then suddenly the scene changes, and the vision is presented to us of a new heavens and a new earth, wherein dwelleth righteousness. And that this change is introduced by the coming of the Lord, is clear from the 10th verse of 2 Pet. iii., "But the day of the Lord will come as a thief in the night," showing us that the event which ends the old and the evil condition of creation, and which begins the new and holy, is the great day of the Lord. That is, the millennium is to be introduced by "the day of the Lord."

(2) We take Acts iii. 19-21. Here there is an era called the "times of refreshing," the "times of restitution." These expressions imply, of course, a previous period of withering and ruin. The time of ruin is the present; the time of refreshing and restitution is the millennial age. And in the 21st verse we are specially told that Christ is to remain in heaven, where He now is, till this time of restitution. In other words, He comes to end the evil and to begin the good; He comes to end the misery and to introduce the gladness; He comes to refresh a parched and withered earth; He comes to restore a drooping, crumbling creation; to build it up anew in more than primeval excellence and beauty.

(3) We take Rom. vii. 19-23. Creation is here represented as in a state of "earnest expectation," and that for which it is so eagerly longing is "the manifestation of the sons of God," when the righteous shall "shine as the sun in the kingdom of their Father." In the 20th verse we are told that it was made subject to "vanity," and that for man's sin, as we read in Gen. iii. 17, "Cursed is the ground for thy sake." Long as this curse has rested, it is not to rest for ever. The creation is to be delivered from the bondage of corruption into the liberty of the glory of the sons of God. The time of groaning and travailing in pain is to cease. And when? In the day of "the redemption of the body" (ver. 23); that is, the resurrection. Now, we know that the resurrection is not till the coming of the Lord, and therefore the deliverance of creation from its bondage is not to be till then. The whole creation is to continue groaning, and expecting, and hoping, till He returns to end its bondage and to begin its liberty and glory.

Here, then, are three passages, and there are many such,

affirming most unambiguously that this great creation-line of prophecy consists of two parts or divisions,—a dark and a bright,—and that the intersecting event is the Lord's second coming. It is that event which removes the darkness and introduces the brightness; which sweeps off the curse and replaces it with the blessing. The conclusion from this, as to pre-millennialism, is obvious. There is no glory for creation, no deliverance from the curse, no loosening of the fetters of bondage, no millennial blessedness, until the Lord Himself arrives. And who save He can claim the honor of wiping off creation's curse, and as the last Adam, undoing the wrong which the first Adam wrought to this material earth, the seat of His royal dominion, which God at first pronounced so good? It was creation's curse as well as man's that He bore. The symbol of that curse was the thorn; and therefore it was with thorns that He allowed Himself to be crowned, that He might show Himself to be the Redeemer of man's earth, as well as of man himself; the breaker of creation's bonds as well as of the fetters of the flesh; not merely the restorer of man to Paradise, but the restorer of Paradise to man.

II. Our Second Prophetic Line is that Relating to the Son of God, Messiah, Christ.—His history divides itself, like the former, into two great sections,—the dark and the bright,—the intersecting event being His own advent in glory. Of these two parts the first promise spoke, when it predicted Him as the woman's seed, the man with the bruised heel, the bruiser of the serpent's head. Of the same two parts our Lord Himself spoke, when He said, "Ought not [the] Christ to suffer these things, and to enter into His glory?" And of these same Peter spoke, when he made mention of "the sufferings of [the] Christ, and the glory that should follow;" and when he added, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy;" and when he speaks of himself as a "witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." Such are the two well-defined divisions of Christ's history, marked off thus, not in a few such texts, but in passages too numerous to be cited.

That the dark period of this prophetic line continues till He appear, and that not till then does His day of glory be-

gin, is evident from several considerations and passages. The Apostle Peter, in portions already cited, identifies the day of His glory with the day "when the Chief Shepherd shall appear" (v. 4), and with "the day of the revelation of Jesus Christ;" intimating that not till that Chief Shepherd appear, not till the Lord be revealed, will His glory be entered on. His ascension to the Father's right hand, though in one sense it invested Him with glory, and ended the shame of His earthly humiliation, yet did not introduce Him into that peculiar glory of which all the prophets had borne witness,—a glory in connection with His Church; a glory in connection with restored Israel; a glory in connection with resurrection; a glory in connection with earth more than with heaven. Assuredly, this peculiar glory ascribed to Messiah has not yet begun. In His members, if not in Himself, He is still the suffering, persecuted, humbled Jesus. In His members, if not in Himself, He is still put to shame, reviled, buffeted, crucified. Nay, more, He is still personally the rejected One,—rejected of men, rejected of the world, rejected of Israel, rejected of multitudes who give Him the outward homage of the lip and knee. Nor shall He be otherwise than the rejected One till the day when He returns in His glory. He has gone into the far country, to receive for Himself a kingdom, and to return (Luke xix. 11-27). Meanwhile the cry is raised, "We will not have this man to reign over us." During the whole time of His absence this cry is heard ascending, till at His return He summons His servants, He sits in judgment, He rewards the faithful, and issues the command for the slaughter of His enemies. And that this is at His second coming is evident from the intention of the whole parable, and still more from the warning words of the 13th verse—"Occupy till I come." Until He comes, then, He is the rejected One. His coming is to end the day of His long rejection and to introduce the day of His acceptance; the day when He shall be owned by Israel, and by the world, as He is now by His saints; the day when He shall be owned on earth, as now He is owned in heaven. As the great Judge of all, His glory is yet to come; as the King of kings and Lord of lords, His glory is yet to come; as the last Adam, His glory is yet to come; as the Church's Head and Bridegroom, His glory is yet to come; as Israel's monarch, His glory is yet to come;

as Antichrist's destroyer and Satan's dethroner, His glory is yet to come.

III. Our Third Prophetic Line is that Relating to the Church of God.—By the Church I mean “the redeemed from among men,” the gathered company of every age and clime, washed in the same blood and dwelt in by the same Spirit. The history of the Church is, like that of the Lord, a twofold one,—its former portion dark, its latter bright. She is a little flock, and has been so from the beginning. Before the flood, we read but of one Abel, one Seth, one Enoch, one Noah; and after the flood, we read but of one Abraham in Ur of the Chaldees, one Lot in Sodom, one Joseph in Egypt, one Obadiah in the house of Ahab. Isaiah says, “Who hath believed our report?”—and this in Israel! Micah says, “Woe is me, for I am as when they have gathered the summer fruits. The good man is perished from the earth!” Our Lord said, “Many are called, but few are chosen;” and John said, “We are of God, and the whole world lieth in wickedness.” But, besides fewness of number, suffering is the Church's lot. It is through much tribulation that she is to enter the kingdom of God; and all who live godly in Christ Jesus shall suffer persecution. “Pilgrims and strangers upon the earth,” is the name by which the saints are to be known.

Such is the first part of her history. But the latter part is very different. Not shame, but glory; not sorrow, but gladness; not tribulation, but triumph; not a mere handful, but a great multitude that no man can number; not trodden down by the world, but raised to heavenly honor and placed upon the throne of the universe.

And when is it that the change takes place? At the appearing of the Lord. It is this that ends her sorrow and begins her joy; it is this that disrobes her of the pilgrim's raiment and the widow's weeds, and clothes her with royal apparel. All the parables of our Lord proceed upon this truth. The wheat and tares are to be mingled till the end of the world (or age), when the Lord shall send forth His angels to gather His wheat into the garner, and to burn the tares in bundles. The net is to be full of good and bad fishes, till that great day of separation. Not till then shall the righteous shine forth as the sun in the kingdom of their Father. Up to that time they are but a handful of despised

men. They are still to be the five wise and the five foolish virgins, till the Bridegroom come. The Church is to be a widow, injured and afflicted, till her absent husband arrive; and so far from there being any increase or enlargement as the ages are closing, the reverse is intimated: "When the Son of Man cometh, shall He find faith in the earth?" The Epistles take the same solemn truth for granted. They hold out no hope of deliverance to the Church till her Lord arrive. Though she has the first fruits of the Spirit, yet she continues groaning within herself, "waiting for the adoption, to wit, the redemption of the body." The Apocalypse reveals the same truth. Its several parts—seals, trumpets, vials, etc.—run on to the coming of the Lord. Yet from none of them do we gather any hint of prosperity or glory to the Church till her Lord arrive. "Behold, I come quickly," is her only consolation and hope. Her skies are all dark till then, and her path perilous, intricate, beset with enemies. Most strikingly does our Lord Himself teach us this in the 24th of Matthew. There He gives the signs of His advent; but among these He makes no mention of a thousand years' blessedness. He shows us the Church's position in the world during His absence: it is one of persecution for His name's sake. Many of her own members are offended. They betray one another and hate one another; iniquity abounds, and the love of many waxes cold. All this goes on till the sign of the Son of Man is seen in heaven, and the Son of Man Himself is seen coming in the clouds of heaven, with power and great glory.

Where, then, is there room for the millennium before the advent? At what point can the conversion of the world be introduced? seeing the tares and wheat are to remain together till He comes; seeing the foolish and wise virgins are to remain together till He comes; seeing the Church is to remain a persecuted widow till He comes. Till then she is a little flock, a pilgrim and a stranger on the earth. Till then she weeps and sits in sackcloth; till then she bears reproach and shame; till then she cries out, "How long, O Lord?" and looking to the sure word of prophecy as her light in the dark place, she counts the dreary hours of the long night, till the Sun of Righteousness arise.

IV. Our Fourth Prophetical Line is the History of Israel.—The two great periods of Israel's history were, at the very

outset of that history, made known to Abraham in figure. The vision of the smoking furnace and the burning lamp showed him that the history of his seed was to be a checkered one. First the sorrow, and then the joy; first the smoking furnace, such as Egypt was, and then the burning lamp, such as was in the days of Solomon, and such as shall be still more gloriously in the day when "her righteousness shall go forth as brightness, and her salvation as a lamp that burneth" (Isa. lxii. 1). For a long time has Israel been in the furnace; and, since she crucified the Lord of glory, has that furnace been heated seven times. These eighteen hundred years has Israel been an exile, an outcast, a stranger, rejected of God, and trodden down of man; without a priest or a king, without a country or a city, without a possession or a home, she has wandered over earth for centuries, the loneliest of nations, the most sorrowful of races, the most hopeless of the children of men. Yet there is joy in store for her; days of peace, according to the years of her trouble. Her latter end is to be glorious beyond all hope or fancy. Her future is to be as blessed as her past has been shaded and sad.

And when is this to begin? The Apostle tells us (Rom. xi. 26), "When the Redeemer shall come out of Zion, and turn away ungodliness from Jacob." The prophet Zechariah also tells us, in his 14th chapter, where the last scene of Israel's sorrow and the first of her joy are depicted. Her tribulation is only to be ended (ver. 4) by the arrival of Him whose "feet shall stand in that day upon the Mount of Olives," and of whom it is there written (ver. 5), "The Lord my God shall come, and all the saints with thee." And as if to show that there was to be no blessedness for Israel, or for the world, till that arrival, it is added, "at evening time it shall be light; and it shall come to pass in that day, that living waters shall go forth from Jerusalem, and the Lord shall be King over all the earth: on that day shall there be one Lord, and His name one" (ver. 9). Our Lord (Luke xxi. 24-27) tells us that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." As soon as these times of the Gentiles are fulfilled, then Jerusalem shall cease to be trodden down, and then the sign of the Son of Man shall be seen, and along with it the Son of Man Himself in the clouds of heaven.

How explicit is the statement here! Gentile oppression is to last till the Lord come; how, then, can the millennial glory be before His coming? Jerusalem's down-treading is to last till the Lord come; how, then, can the millennial kingdom be before His coming? Israel's dispersion or degradation is to last till the Lord come; how, then, can their millennial blessedness be before His coming?

V. Our Fifth Prophetical Line is the World's History.—The term "world," in the New Testament, we take as equivalent to "the seed of the serpent" in the Old. Of the world Christ says, "It hated me," and it will hate you. It is said to hate the Father and to reject the Holy Ghost. It knows not God, nor His Word, nor the things of His kingdom. Its prince and god is Satan. It lieth in wickedness. Such has been the world from the beginning. Such it was in the days of Christ. Such is it now. Such shall it continue to be till the predicted time when all flesh shall see the salvation of our God, and the knowledge of the glory of the Lord shall cover all the earth.

When does this mighty change take place? At the Lord's second coming. Up till that time it remains an evil world; growing not better, but worse, as the ages run on. God, by the pen of His prophet Daniel, has sketched the history of the world. He has selected the four greatest monarchies of earth as representatives of the world in its various aspects, social and political. Beginning with the Babylonian, He ends with the Roman. In that fourth empire, the state of the world is given in its last days. It is a state of universal evil—evil growing worse and worse. And what ends this evil? What destroys that empire, which is the great personification or embodiment of the world's ungodliness? It is the coming of the Son of Man. Dan. vii. 9, 13, 22: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven," etc. He comes to execute judgment on this fourth empire and its little horn. He comes to introduce His own kingdom and to place His saints upon the throne. Thus the world continues "the world," up till the day of His arrival. It is that arrival that crushes the seed of the serpent; that breaks in pieces the rebellious monarchies of earth and substitutes in their place the kingdom of the saints. The Apostle Paul also gives us a description of the world, in the last days, as wholly evil:

may, he says that vile men and seducers are to wax worse and worse. And how is this universal evil to end? (2 Tim. iv. 1.) In the advent of Him who is to judge the quick and the dead, at His appearing and His kingdom. Peter also tells us that the world, in its last days, is to be full of scoffers, saying, Where is the promise of His coming? And what is to end these scoffs? what is to silence these scoffers? The day of the Lord, which is to come as a thief in the night. Where, then, is there room for a millennium of holiness and peace before the advent? Whatever of peace, and rest, and blessedness, and glory may be in store for our world, is assuredly after that event. Then, and not till then, is the face of the world to be changed. Up till that hour it is a world that knows not God; a world that rejects His Son and does despite to the Spirit of His grace.

VI. Our Sixth Line Takes up the History of Antichrist. —It is not necessary to my argument that I should consider what or who is Antichrist. I require merely to assume that there is and has been in the world that which Scripture calls by that well-known name. Nor need I discuss the question of his personality, which, after all, I believe to be very much a debate of words; for that there has been, is, and will be, a vast Antichristian system, embracing millions, no one doubts; and that this system has, and more especially shall have, in the very last days, an individual head, few will venture to deny. One section of interpreters has dwelt exclusively upon the system, to the exclusion of the person; the other has fixed upon the person, to the exclusion of the system. We shall reach the truth by keeping both in view.

Antichrist was seen rising into view almost as soon as the Christ of God had ascended on high. Paul writes, "The mystery of iniquity doth already work;" and John writes, "Even now are there many Antichrists." From that day to this there have been Antichrists, age after age, in various forms, some more and some less directly opposed to Christ. The last phase and form of Antichrist will ere long be seen arising, if indeed it has not already begun to unfold itself. The spirit of Antichrist is deepening in its intensity, and spreading like leaven through the masses both of nations and churches. And when this process has gone on for a season, then shall the great Antichristian crisis arrive—Antichristian evil coming to a head and manifesting itself in a way

such as has not yet been done. How is this to be arrested? How is Antichrist to be smitten? By nothing less than the coming of the Lord Himself. In the 2d chapter of 2 Thess. you will find our authority for this statement. In the 1st Epistle to that church, the Apostle had spoken much of the Lord's appearing to raise His sleeping and change His living saints. The Thessalonians took the alarm, as if the day of the Lord had arrived and they were not caught up as the Apostle had promised, but left behind. He quiets their fears by telling them that the day of the Lord has not yet arrived,—that the Man of Sin must arise before, and then that he would go on developing himself; that when he had risen to his full stature of evil, then that day which they were expecting would come; then would the Lord appear to destroy the wicked by the brightness of His coming. That by this is really meant the Lord's second coming, I do not see how there can be the shadow of a doubt. The words are the strongest ever used to denote His coming, and if they do not mean a real coming here, they cannot mean so anywhere else: so that there would be no proof of a coming at all. But, besides, it is evident that the Apostle meant to tell the Thessalonians that Antichrist was to be destroyed by that very coming which they had been expecting, and that was the literal coming; by that very coming which was to raise the dead, and that was the literal coming; by that very coming which was to bring vengeance upon those that knew not God, and surely that was the literal coming.

Thus we have here the same twofold division of this prophetic line, and the same event intersecting it. There is first the darkness when Antichrist reigns, and then there is the brightness when his throne is smitten and he himself hurled into the burning lake. That which ends the kingdom of the wicked one, and begins the kingdom of the saints, is the advent of the Lord Himself. Up till that time the usurper reigns; but then his dominion ends. He who has so long come between this earth and the Sun of righteousness, eclipsing his luster and darkening this world, now passes away, and the sun bursts forth in glory, fearing no second eclipse, no second clouding of its everlasting radiance.

VII. Our Last Prophetic Line is the History of Satan.—This began in Paradise with the temptation of the first

Adam. All throughout the ages Satan has had dominion as the prince of the power of the air, the ruler of the darkness of this world. He is still earth's king and god; not less so in these days than at the first; not less so now because more veiled and hidden; not less so now because men have learned to deride his being, and even theology itself has transmuted his personality into an abstraction and proclaimed his name to be a mere Oriental figure for evil, and malignity, and misrule. The 19th and 20th chapters of the Revelation give the closing scenes of Satan's reign. At the 11th verse of the 19th chapter we have the commencement of the scene. The saints have been caught up into the clouds, and the marriage-supper of the Lamb takes place within that cloudy pavilion—those "curtains of Solomon"—into which Bridegroom and Bride have entered. Then (ver. 11) the curtains of this pavilion are withdrawn, the heavens are opened, and the Lord Himself appears and all His saints with Him; the ten thousand of His saints of which Enoch prophesied; "the armies of heaven," of which the prophet speaks. Then the beast is taken and cast into the lake of fire; and then comes the binding of Satan by the mighty angel, and the succeeding reign of the risen saints. It is the coming of the Lord with all His saints that ends Satan's dominion and introduces the thousand years of holy blessedness. Satan's history thus divides itself into two parts—his dominion and his captivity; and the intersecting event, as in the former lines, is the Advent. Then it is that the strong man is bound and his dwelling spoiled; then the roaring lion is overcome by the Lion of the tribe of Judah; then the long struggle ends which, for six thousand years, the prince of darkness has been waging for the dominion of the earth. The man with the bruised heel bruises the serpent's head. God gets His own world again—a world which, though damaged, cursed, misgoverned, for ages, shall yet be blessed and glorious; a world which, though scourged by man and wasted by devils,—nay, occupied in its very atmosphere by the legions of the prince of the power of the air,—shall yet be made fit for holy men to dwell in and holy angels to visit; dispossessed of its grand usurper, and reigned over by Him who, as the last Adam, takes possession of this earth that He may undo the evils which the first Adam wrought, and, whilst by His mighty power He ejects from Creation man's

first enemy, by His wondrous righteousness He effaces utterly and for ever the effects of man's first sin.

Such are the seven leading lines of prophetic truth. Each of these has linked with it numerous subordinate ones, of which we cannot speak. We have but pointed out the highest ridges or peaks of these great mountain-chains, leaving the minor heights, and spurs, and offshoots, for yourselves to trace out in the great prophetic chart—a chart, be it remembered, not confined to those parts of Scripture called prophetic, but comprising the whole Bible from Genesis to the Apocalypse; for, while we acquiesce in the threefold division of books doctrinal, books historical, and books prophetic, we ought not to overlook the fact that the amount of Scripture really prophetic is not a mere third, but well nigh two-thirds, of the whole.

Such are the leading features of these great prophetic lines; such are the two distinct sections, the evil and the good, the darkness and the light, the sorrow and the joy, the curse and the blessing, into which they are divided. Such is the great intersecting event common to all the seven; interposing itself at the same point in each, and for the same end; viz., to arrest the evil and to usher in the good. It is this one mighty event that stills the groans of creation and brings forth the times of the restitution of all things; that ends Messiah's history as the rejected one of earth and proclaims Him the accepted one both of earth and heaven; that winds up the troubled, tangled story of the Church and presents to us the commencement of her everlasting history of triumph and gladness; that terminates Israel's day of scattering and down-treading and bids her star arise in a firmament which no second apostasy shall again overcast; that sweeps off the world's long wickedness and bids righteousness cleanse its polluted cities and shed sunshine over its thousand plains and vales; that smites Antichrist and in his room sets up the true Messiah; that binds Satan and, in room of the usurper, gives earth her rightful King.

And who so fit to restore creation as He who first fashioned it,—He who, as the Word made flesh, claims kindred with its soil,—He whose blood still lies ungathered upon Gethsemane and Golgotha? Or who so fit to bring deliverance to the Church and joy to Israel as He who is bone of her bone and flesh of her flesh; the son of Mary, the son of

David, the son of Abraham? Or who so worthy to receive the world's homage as the Lamb slain, the Lamb of God that taketh away the sin of the world? Or who so meet to be the destroyer of Antichrist and the binder of Satan as the very Christ of God, the seed of the woman, the true representative of the original dynasty, the heir of the inheritance, the head of men and angels, the anointed King of earth and heaven?

And what region of the universe so likely to be the place of His throne as this earth whose soil has drunk in His blood; this earth which furnished both His cradle and His tomb; this earth where He hungered and thirsted, and was weary and slept, and awoke and moved to and fro as one of its own inhabitants; this earth whose fruits He ate, whose waters He drank, whose air He breathed, whose fragrance He inhaled, whose hills He climbed, whose olives shaded Him, whose sun lighted Him by day and whose moon and stars by night: what planet in all the firmament so likely to be the seat of His throne, the center of His dominion, the metropolis of His empire, as this?

And who are we, that we should call this carnal? It was not carnal that He should lie in a manger; how is it carnal that He should sit upon a throne? It was not carnal that He should wear the crown of thorns; how is it carnal that He should put on the crown of glory? It was not carnal that He should die upon an earthly cross, in a world of sin, amid the mockery of unholy men; how is it carnal that He should live for ever as the possessor of earth's kingdoms in a world of holy peace, amid the songs of holy men below and of the Church of the first-born above? There is nothing carnal in our remembrance of His suffering here; how is there aught carnal in the anticipation of His reigning?

The point of convergence, then,—the point where these seven lines meet and, losing their previous hues, shoot forward in one radiant sunbeam into the ages to come,—is the arrival of the Son of Man. For that coming we wait. For that coming creation groans. For that coming the Church pleads. That coming Antichrist shrinks from. That coming Satan fears. To that day all things tend; the dark or the bright, the evil or the good. Earth's sorrows are the preparations for its joy; earth's confusions, the introduction of its happy order; earth's battles, the forerunners of its

universal peace; earth's war-trumpets, the heralds of its triumphant jubilee.

Meanwhile all is dark. There is evil for the world, and travail for creation, and scattering for Israel, and tribulation for the Church, and rejection for Messiah. True, the night is far spent; yet it is not on that account the less dark and stormy. How, then, shall we count the hours? How shall we measure the time? The world measures its progress by the steps of advancing science. This is its mighty sundial. But sundials are for sunny hours. It is these only that they can measure. And few of these has the widowed Church seen in any age; for her entrance into the kingdom is through much tribulation. Her measurement of midnight hours is by the sure word of prophecy alone. That is the great chronometer on whose illuminated dial-plate she reads the passing time, and in reading which she is cheered in her loneliness until the day dawn and the day-star arise.

AT LAST.

At last!

The night is at an end,
The dawn comes softly up,
Clear as its own clear dew;
And weeping has gone out,
To let in only songs
And everlasting joy;
At last.—Amen.

At last!

The Prince of Life has come,
The Church is glorified,
The sleepers have awoke,
The living have been changed;
Death has at last been slain,
And the grave spoiled forever!
At last.—Amen.

At last!

The curse is swept away,
The serpent-trail effaced;
The desert smiles with green,
And blossoms like the rose.
'Tis more than Eden now,
Earth has become as heaven!
At last.—Amen.

At last !

Satan is bound in chains;
The Church's ancient foe,
Old enemy of Christ,
Has fallen, with all his hosts ;
And Babylon the Great
Has sunk to rise no more!
At last.—Amen.

At last!

Israel sits down in peace ;
Jerusalem awakes,
Her king at length has come,
Messiah reigns in power ;
The heavens rejoice and sing,
And earth once more is free !
At last.—Amen.

—*H. Bonar.*

THE GIFT OF ETERNAL LIFE.

BY G. J. VAN SOMEREN.

I. INTRODUCTORY.

THE subject that has hitherto been pursued has been, as you have all heard, the Coming of the Lord. That is only part of the message that we come here to proclaim. I am now to begin the second portion of our message, which, in all probability, will be less readily accepted by this audience. But I do most truly say that in speaking of this matter I desire to be guided by the command given to the Apostles, when delivered from prison by the angel: "Go and speak to the people all the words of this life." I know nothing of this subject upon which I am about to speak except what is within the four corners of this book which I hold in my hand. And I think, as far as I understand the matter, no man in the world can have any other ground to stand upon. If he thinks that he has other ground, I can only say that I can have no discussion with him. Such knowledge is apart from me. I desire to speak only from this book: and I speak as to wise men; judge ye what I say. I trust by the blessing of God to commend myself to your consciences, if not to your judgments. Listen and judge, and do not con-

denn some new things, or rather something that is new to you, for it is as old as God Himself. This eternal life has no beginning.

II. GOD HAS ETERNAL LIFE IN HIMSELF.

Our subject is the Gift of Eternal Life. The gift presupposes a giver, and a giver who has that which is to be imparted. I could keep you for a couple of days if I read you all the passages that I might upon this point, the Bible is so full of it; but we can only select a few quotations. In Gen. xxi. 33, we read that a man named Abraham "planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Abraham knew what he was calling upon; he did not imagine the thing, he called upon the name of "the everlasting God." In Exod. xv. 18, a man descended from that same Abraham sang this song of joy and triumph: "The Lord shall reign for ever and ever." In Deut. xxxii. 40, Moses again, some hundreds of years after Abraham had called upon the everlasting God, sings another song, in which under Divine inspiration he utters these words which none but Jehovah could use: "I lift up my hand to heaven, and say, I live for ever." Again, in Deut. xxxiii. 27, Moses, in the blessing wherewith he blessed the children of Israel, speaks thus: "The eternal God is thy refuge, and underneath are the everlasting arms." Passing on now to another son of Abraham, we find David, in Ps. ix. 7, singing in these words: "The Lord shall endure for ever." In Ps. xc., another song of Moses, at the second verse we read: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Later still, when Isaiah steps forward to proclaim God's message, he addresses Israel thus: ch. xl. 28: "Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding." And again in the 57th chapter, at the 15th verse, he speaks of God as "The high and lofty One that inhabiteth eternity." Jeremiah (ch. x. 10, marg.) speaks of the Lord as the King of Eternity, and Daniel (ch. xii. 7) speaks of Him as the One that "liveth for ever and ever." People will tell us

that these quotations are all from the Old Testament; but when Paul spoke of Christ, and openly alleged from the Scriptures that Jesus was the Messiah, it was these very Old Testament writings from which he quoted, for the New Testament was not then written. However, in John vi. 57, we find One speaking whose words surely none in this assembly will deny; for it is the Lord Himself who speaks, and His words are: "As the living Father hath sent me," and, in John v. 26, those same holy lips give us this further evidence: "As the Father hath life in Himself." Then if we turn to Paul, a servant of Jesus Christ, we find him saying in 1 Tim. i. 17, "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." Peter, too, in his First Epistle (v. 10) speaks of the "God of all grace, who hath called us unto His eternal glory by Christ Jesus;" and so the testimony sweeps on to the end of this great and glorious Word of God, for the Apostle John, in Rev. x. 6, tells us that the angel which he saw "lifted up his hand to heaven, and sware by Him that liveth for ever and ever;" and finally, in Rev. xv. 7, we read of the "wrath of God, who liveth for ever and ever." I will pause here one moment to call attention to a point which affects me strongly. I have not spoken anything of my own. In every one of these texts we find a consistent statement that God lives for ever. The word asserts that He is the King, immortal, invisible, the King of eternity. It does not leave you and me to gather it by inference: it makes a direct assertion, and if that strong and reiterated assertion had not been needed for you and me, poor human creatures as we are, I believe it would not have been given to us. Being given, however, I pray you to accept it, and do not think that you gather it from Plato or anyone else.

III. GOD SHARES HIS ETERNAL LIFE WITH HIS SON.

I have shown conclusively from the Scriptures that God has that which is to be given. But the question comes: Does He impart it to any other? Or does He stand aside in His purity and holiness and glory, a God far off, who leaves the erring sons of men without a guide? No; in Ps. xxxvi. 9, we have these beautiful words of hope: "With Thee is the fountain of

life." A fountain springs forth from the deep wells of the earth, and even though its course be over a naked rock, yet, in the end, it clothes that rock with vegetation. I have seen it at work, and though the process may take centuries to be completed, still, at the last, the vivifying power of the water will assert itself. Lichens form, particles of dust fall on them, a center is established and soil slowly extends itself, dead leaves are caught on it, then a chance seed is dropped by a bird, and a tender little germ sprouts up; and so at last the rock is covered with vegetation, because the fountain of water has flowed over it. God does not keep His eternal life to Himself any more than the fountain keeps its waters to itself. The fountain wells forth to benefit other portions of the earth; its waters have to be carried to somewhere else. So, in 1 John i. 2, we read that the life "was manifested." The eternal life flowed, we are told, into something. What was it manifested in? In Luke i. 35, we find the angel Gabriel using these words to the Virgin Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." May we not gather that that was where the life was manifested? Was there any other in whom it could be manifested than the Son of God? I need not press that contention. We will accept it and pass on. I will now quote again John v. 26: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." The fountain's work is accordingly begun; the fountain of life is flowing. Again let me quote John vi. 57: "As the living Father hath sent me, and I live by the Father." Mark those words: "I live by the Father," and then look at John x. 17, 18, where those same holy lips tell us: "Therefore doth my Father love me because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Here we have got back to God as the Fountain of Life. He gave commandment to Jesus to take up His life again. It was not a chance life, which He might take up or not as He chose. He took it up at the commandment of His Father. I want to press this home, that when He again took up that life of His, He was never more to lay it down, "never again

to die." Christ is the first man of whom that can be said. In Heb. xiii. 8, we read that He is "the same yesterday, and to-day, and for ever;" and again in Heb. vii., we read that He is a "High Priest for ever after the order of Melchisedec," and He is made "not after the law of a carnal commandment, but after the power of an endless life." Lastly, consider these words in Rev. i. 18, "I am He that liveth, and was dead; and behold I am alive for evermore."

Now I have given you evidence out of the Scriptures that Jesus Christ lived, died, and took up His life again, never more to lay it down. That is asserted over and over again, and is not to be drawn by human inference from the word or from the writings of any mere human scribe. It is asserted, and therefore you and I must admit that we needed to be told that fact. May I claim thus far—whatever you may think of the conclusion—that I have fairly put before you evidence to establish this position, that the very life of God, Jehovah, King of Eternity, had to be asserted, or we would know nothing about it apart from this Book, and further, that the Lord Jesus drew His life from God alone.

IV. DEFINITION OF ETERNAL LIFE.

What is this life of which the Word speaks? "To the Law and to the Testimony." In Ps. xxi. 4, we find David writing of the Messiah, who has a request on His lips which God does not refuse: "Thou hast given Him His heart's desire, and hast not withholden the request of His lips. For thou preventest Him with the blessings of goodness. Thou settest a crown of pure gold on His head. He asked life of thee, and thou gavest it Him, even length of days for ever and ever." The Bible definition of life is "length of days for ever and ever," not "happiness," as some people believe. Turning now to Ps. cxxxiii., we find David saying that, "on the mountains of Zion the Lord commanded the blessing, even life for evermore." Calvary was one of these mountains and Olivet was another, and when the Lord came it was on Calvary that He laid down His life, and when He rose from the dead, it was from Olivet that He ascended and was received up into glory. Why, then, is not the life also literal? A man must first be alive to realize happiness and all the joys and privileges that God gives him in Christ.

V. MAN HAS NOT ETERNAL LIFE BY NATURE.

Christ speaking to the Jews said: "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John v. 39, 40). Now I ask any ordinary man, if God asserts for your knowledge and mine that He is the Fountain of Life and that He has manifested it and given it to Jesus, and if Jesus has said: "Ye will not come unto me that ye might have life," is it not the only true conclusion that man has no life in himself? We cannot get out of that. Let us turn to further evidence. In Gen. iii. 22, 23, we read that, after Adam sinned in Eden, God said: "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the Garden of Eden." That is early documentary evidence. Lest Adam should live for ever God put him out of the garden. Where did he eat of the tree of life after that? Hear now the words of the patriarch Job (xiv. 1, 2): "Man that is born of a woman is of few days, and full of trouble." Who will disagree with Job? "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." David tells us in Ps. xlix. 10: "Wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not; he is like the beasts that perish." Obadiah (v. 16) uses still stronger language: he says the wicked "shall be as though they had not been." Who can give me a better definition of nothingness? In John iii. 36, we have these words: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And yet I am told that death means eternal misery. To be in eternal misery the sinner must be living; but the Word says he is not to see life. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

VI. MAN MAY ATTAIN TO ETERNAL LIFE ON CONDITIONS.

If God is the Fountain of life, and the living Father hath given it to the Son, and the Son quickeneth whomsoever He will, and the above passages are true, was it not necessary that Christ should come to bring us back to what we had lost? He did so come; "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life" (John iii. 16). Everlasting life is life that lasts for ever. I have not played with the meaning of the word, have I? If you believe on the Son of God you will not perish, but will have life that lasts for ever. But then, if one is to live for ever in eternal woe, he too will have life that lasts for ever. What, then, becomes of David's prayer in the last two verses of Ps. cxxxix.? Shall we cavil at David, and say that he knew less than we do, when he prayed: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting"? David does not say: "O God, lead me in the happy or the right way," for there was but one everlasting way for him to talk about, and he prayed to be led in the everlasting way. Read John vi. 33-40, and in fact study the whole of those opening chapters of John until you are saturated with them; and see whether the way of life does not become plain to you. Here is what we read in John vi.: "The bread of God is He who cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . And this is the will of Him that sent me, that everyone who seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." "This is life eternal," says Christ again (John xvii. 3), "That they might know thee, the only true God, and Jesus Christ whom thou hast sent." How are we to know Jesus Christ and the Father? By becoming acquainted with Him, through faith, as the living Son to whom the living Father hath given to have life; and when we know and be-

lieve that Jesus Christ came into the world to save perishing men, then we know God and know that we have eternal life. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son."

SUMMARY.

Our message in short is this: That man, having been brought of old into life by the Word of God, could necessarily continue in life only during the pleasure of God and as long as that Word sustained him in life. God created Adam and placed him in the Garden of Eden in a state of innocence, and promised him continued life on a certain condition. Warned as to the result of disobedience to a single specified command, Adam broke that command and sinned; and, thus departing from the living God, alienated himself by his own act from life, and the penalty death passed on him and all his seed, for from tainted root naught can spring but tainted fruit. Now must man, being thus brought under the power of corruption by sin, the most disintegrating force on earth, the physical type of which is leprosy, return in due time to nothing. Justice and truth demanded that the penalty should be paid. But God had made man for His own glory, and His eternal purpose cannot be set aside. Was there, then, no means to be found whereby His "banished be not expelled from Him"? The eternal and creating Word of God, which had once created man in innocence, was manifested in the flesh, "the second man, the Lord from heaven." He, taking on Himself the nature of man, in a body like to his, yet without sin, surrendered Himself to death, that all dying in Him, the law of death, brought into man's nature by the sin of the first Adam, might be satisfied and abolished, and then, oh, glorious and eternal Redemption! He, "raised again by the mighty power of God," was sent forth "the Resurrection and the Life," and so not only "abolished death," but brought "life and incorruption to light." Man had had life and lost it; now the Lord had brought life "in more abundance" (John x. 10). Would man accept it?

Placed thus again on the platform of life made possible

to him, man is again commanded to obey, each for himself, for "this is the work of God that ye believe on Him whom He hath sent" (John vi. 29). On that condition alone every man, by whom the message is heard and believed in, shall be redeemed eternally from corruption and death, and, being now, by acceptance of the condition, begotten to eternal life, shall, his "life being hid with Christ in God," be manifested among the sons of God at "the resurrection unto life." That redemption being an "eternal redemption," final and without recall, such a raised man can never die, for in the Lord Jesus Christ he has been "made a partaker of the divine nature." For him at the great day there shall no condemnation be found, for in Christ Jesus he has already passed from death to life.

Thus we have seen that the Scriptures, in speaking of the existence, character, and eternity of the Godhead, use language in its plain, literal sense; no ambiguity about it. From a parity of reasoning we believe that God means what He says when speaking of the nature of the natural man; *e. g.*, "As for man his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof knoweth it no more. He knoweth our frame; he remembereth we are dust" (Ps. ciii. 14-16). "The ungodly are like the chaff which the wind driveth away" (Ps. i. and xxxvii.). "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever" (Ps. xcii). It would be useless to quote the many passages of the same nature. The contrast is very striking. "All nations [as such before the mind of the great Creator] are as nothing, and less than nothing, and vanity" (Isa. xl.). In the 102d Ps., "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. 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; *but thou art the same, and thy years shall have no end:*"—the ring-symbol of eternity—"without beginning and without end." "From everlasting to everlasting thou art God." Such knowledge is too wonderful for finite capacities. "It is high; I cannot attain unto it" (Ps. cxxxix.).

PART V.

IMMORTALITY.

BY DR. L. C. THOMAS OF WYOMING, DEL.

“Whatsoever a man soweth that shall he also reap. He that soweth to his flesh, shall reap corruption; but he that soweth to the spirit shall reap *life everlasting*.” . . .

“To them who by patient continuance in well doing seek for glory and honor and immortality,—eternal life.”

IMMORTALITY comes from the Greek word *Athanasia*, and signifies or means “deathlessness”—“the quality of never ceasing to live.” That is to say, a being having immortality, an immortal nature, can never die. Life is a great and invaluable blessing. All persons properly constituted and happy have a great love of life, and naturally do not desire to think much about dying. They naturally have a dread of that great and “last enemy”—death. How desirable would it be for that person in the enjoyment of life, health, happiness, and wealth, if he could manage some way to evade, or give the go-by to death, and live for ever—even in as poor a world as this—this old earth, in itself beautiful and lovely, yet still under the curse and moral blight and bondage of sin and death. Could he, by parting with half his wealth, purchase immortality, or trade off his mortal, dying nature for an immortal one, how quickly would he do it, rather than part with his “breath of life,” or run the risk of dying. I speak of the “natural man,” who hath not received the things of the spirit of God, because they are foolishness unto him. Neither can he (the natural man) know them, for they are spiritually discerned (1 Cor. ii. 14). But the person who has been “taught of God,” who has learned and received the things of God,—the things revealed by the Spirit,—things that the natural, or animal, man’s “eye hath

not seen, nor ear heard, and into whose heart they have never entered:” that person whose heart or affections have become imbued with, and whose mind enlightened and spiritualized by, these wonderful revelations of the Spirit, so that he has come to think and understand in harmony with God—such a person looks at things from a quite different standpoint, in altogether a different light. He sees that immortality is not a mere vague idea; a visionary, unreal thing; a something to be talked about, and greatly desired, and longed for, without a possibility of ever attaining to it, but that an immortal or “divine nature,” and the consequent inevitable result—“eternal life”—unending life (the greatest boon that the human mind is capable of contemplating or desiring) is possible, and has actually, without doubt, been suspended within the reach of man—“mortal man,” as Job calls him—by Him, “the immortal, invisible, only wise God, who only hath immortality” (1 Tim. i. 17, and vi. 16); that “life [endless life] and immortality have been brought to light, through the Gospel,” not to be attained to this side the grave, as the natural man would like; but that a time has been promised and will most surely come, when “this mortal shall put on immortality”—when this poor mortal, dying, human nature, shall be changed in a moment, in the twinkling of an eye, to “the divine nature”—this flesh substance to spirit substance. That is to say, such of the human family as learn and comply with the conditions of immortality, and thus develop a godly character, and only such, are to be rewarded and honored with a godly nature; and having such a nature, can never die—will have eternal life by virtue of having been made “partakers of the divine nature,” through the fulfillment of the exceeding great and precious promises, at the resurrection of the just; having, by faith in those promises, escaped the (moral) corruption now in the world (2 Pet. i. 4). After the begetting of the new life through the reception of the incorruptible seed—the word of life—the Gospel (1 Pet. i. 23, 25), then follows the development of the godly character by the “observing of all things whatsoever I [Christ] have commanded” (Matt. xxviii. 20). “By patient continuance in well-doing, seeking for glory, honor, and immortality, to whom God will render eternal life” (Rom. ii. 6, 7). Life! What is it? Who can tell? Who can describe or define it? This wonderful life

principle that animates and quickens the entire animal and vegetable creation—perhaps one and the same actuating principle in the immortal being of the future and the mortal being of the present; the difference being only in the nature of the two beings—the one mortal, the other immortal; the one corruptible, the other incorruptible; the one flesh, the other spirit? Its author, the all-wise Creator, making use of the atmospheric air as the medium of connection, in the one case, and the pure (ruach) spirit, in the other. The scriptures inform us that “with thee [God] is the fountain of life,” and that He breathed a breath of it into man at the creation. But in his revelation to man he nowhere describes or defines it. Perhaps it would be difficult for us to understand it, if he had. How many human beings have undertaken to define it. But alas! I fear they have all made a signal failure. Or shall we accept the “evolution” theory of the so-called atheistic scientists of the present day—Darwin, Tyndall, Huxley, Spencer & Co.—that every protoplasm, molecule, or atom of material matter contains within itself the wonderful principle of life, and has therefore the power, intelligence, and disposition to wheel itself around into position and union with other atoms, and so evolve and develop into organic beings and existences, and up through the monkey to a man? And that thus all beings have sprung into existence, and continue to live, move, and act without and independent of a Creator; and, consequently, that what the “fool” said in his heart—“there is no God”—these scientists publicly proclaim to be true. But it strikes me that we had not better accept so foolish a conclusion, for two reasons. First, admitting their scientific discoveries, as to the principle of life being inherent in the protoplasm or atom: Who put it there? Who so endowed the protoplasm with life? We think a small share of unbiased reason would answer by pointing up to a self-existent, all-wise, all powerful being—God. Second, This evolution theory of these great scientists, which has occupied such a threatening attitude against God and his book for a few years, is about to collapse. A. Wilford Hall of New York, in his masterly and wonderful work, “The Problem of Human Life. Here and Hereafter,” lately published, has, it is considered by all, completely demolished, and for ever consigned to oblivion, the theories of the above-named scientists. We will, there-

fore, hold on to the great truths that our Heavenly Father still lives and that He is the source and fountain of all life. I have said that the godly character is ultimately to be honored with a godly or divine nature—immortality—and that whoever desires to perpetuate his life—to live for ever—to have eternal life, must “seek for glory, honor, immortality”; that immortality is to be sought for “by patient continuance in well-doing” (Rom. ii. 7), because that without an immortal constitution and nature, such as God only, through Christ, can and “will render” (Rom ii. 6), it will be impossible to live for ever; to have eternal life, with all its unspeakable and inconceivable enjoyments, included in all the exceeding great and precious promises of God. How, then, shall we seek immortality? I would not presume or dare to answer this all-important question myself, or in my own words; but I answer in the words of God, which He sent His son, Christ, to tell to the world, called “the words of eternal life” (John vi. 68): “seek first the kingdom of God and his righteousness” (Matt. vi. 33); That is, “believe the Gospel of the kingdom” (Mark i. 14, 15). “Believe on the Lord Jesus Christ and thou shalt be saved” (Acts xvi. 31, 33, and x. 43-48). To believe on Christ is to believe He is the one the prophet said should come, and to believe His message, His teachings and commands, some of the most important parts of which are contained in the great commission He gave to His Apostles, as to how they, as the instruments under Him and the Father, were to save the world. “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved [‘have life,’ as rendered by the Syriac version], but he that believeth not shall be damned” (Mark xvi. 15, 16). “Go teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you” (Matt. xxviii. 19, 20). These scriptures seem to me very plain, important, and comprehensive, and taken in connection with the passage before quoted, viz., “by patient continuance in well-doing seek for glory, honor, and immortality,” seem to cover the whole ground of how to seek, and how to develop, godly character or godlikeness—“having the promise, not only of this life, that is, the promise of a hundred fold, now, in

this time, houses, and brethren, and sisters, and mothers, and lands; with persecutions [however] and in the world to come eternal life.”

LIFE IMMORTAL.

Like the glorious light of day,
Like the bright sun in his way,
Like a life without a sorrow,
Like a day without a morrow,
Like a never-fading tree—
So shall life immortal be.

Like a smoothly flowing river,
Flowing on and stopping never;
Like a sure foundation stone,
Like a man whose work is done,
Like the ever rolling sea—
So shall life immortal be.

Like the diamond sparkling bright,
Sending forth its gleams of light,
Like a clear and cloudless morning
In the east, the sky adorning;
Like the stars in heaven we see—
So shall life immortal be.

Like the treasured golden grain,
Like the sunshine after rain,
Like a royal diadem,
Like the new Jerusalem,
Like a lovely bride to be
Clad in immortality;

Like the Palace of a King,
Like a never failing spring,
Like the gold tried in the fire,
Like the ones that never tire,
Like the air when pure and free—
So shall life immortal be.

INHERENT IMMORTALITY.*

ITS ORIGIN AND BLASPHEMY.

LET no one suppose that we intend to accuse all the advocates of this heresy as blasphemers. Multitudes hold and promulgate it sincerely, believing it to be the truth; but their sincerity and belief do not alter the character of the doctrine. That which cannot be proved from the Word of God, in relation to His government of the creatures He has made, no man has a right to insist on as a divine truth. No intelligent man, who has studied the Scriptures simply in search of the truth, will pretend the doctrine of inherent immortality is taught in any express declaration by Moses, the prophets, Jesus Christ, or His Apostles. A "vain philosophy" has brought the doctrine into the church since the days of the Apostles; it was matured by the "Mother of Harlots," and decreed by that "Mother of the abominations of the earth" to be an article of faith.

The heathen philosophers speculated about souls and their immortality; but their speculations never amounted to faith, even with themselves, because faith is the result of evidence, and they had no evidence on which faith could be founded; and "most men," Socrates declared, in his day, disbelieved the doctrine; and with the philosophers themselves it had no practical use; for though there was a variety of opinions on the subject as to what became of these souls, the most common one was that they all proceeded from the fountain which we call God, or the Deity, and that, after various transmigrations or transformations, they were again united with the Deity, and their personality lost in the fountain out of which they were supposed to originate; that is, they returned to the same state, after their various transmigrations, they were in before they had a separate existence. In other words, they believed that the soul was an emanation from the Deity, and ultimately returned to its original condition; so that, in fact, the soul never had a beginning, but was the immediate offshoot of the Deity, and returning to its original fountain

* From the *Herald of Life*.

would never have an end, because swallowed up in the ever-existing fountain of all life. "Practically," says Archbishop Whately, "it was the same as annihilation."

Such was the inherent immortality of the heathen philosophers. In our day professed Christians have taught that the soul is "God's immortal breath," *i. e.*, a part of God, but most of them are now ashamed of that blasphemy, as it sets God at war with Himself, making some parts of the Deity to be sinners against the fountain from which they came.

The Scripture doctrine of a future life is that of a resurrection from the dead, and never by an immortal soul that survives in death. That the corrupters of the Christian truth had begun their work in the Apostles' days is probable; and we may suppose that it was against such Paul warned the Colossians when he said, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. ii. 8).

The heathen schemes of futurity naturally originated in the speculative powers of the human mind, in its ignorance of the Bible doctrine of a resurrection from the dead. They had gloomy apprehensions of the future, and they set about devising means by which it might be possible that man should survive this event. It was not difficult to conceive some finer and more subtle composition than the body, in which might consist that life to which men clung even in death. Thus these immature efforts, aided by the speculations of philosophy, so called, were nurtured by the learned, venerated by the ignorant, and being suited to the quackery of the schools, and the selfish interests of the priests, became venerable from age, and formidable in authority, from Plato to Aquinas, from Descartes down to our days.

Early in the history of the Christian church, or soon after the Apostles left the world, converted heathen began to introduce this "vain philosophy" into the Christian system; but the authors were not very harmonious in their views as to what the fancied soul consisted of. The doctrine of its inherent immortality does not appear to have been authoritatively made an article of faith till the "Mother of Harlots" attained to its height of power, or till the beast of Rev. xiii. made its advent into the world. That beast, saith John, "Was like unto a leopard, and his feet were as of a bear,

and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . . And he opened his mouth in blasphemy against God, to blaspheme His name," etc. It was by this beast that the doctrine of inherent immortality was first authoritatively established as an article of faith in the church. This blasphemous beast was the author of the doctrine, so far as authority for it in the church is concerned.

We here quote from a canon which was passed under Leo X., by the council of Lateran, which goes to show that the highest authority in proof of the inherent immortality of the soul was the decree of a previous Pope. It reads as follows:

"Some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we, with the approbation of the sacred council, do condemn and reprobate all such; seeing, according to the canon of Pope Clement the Fifth, that the soul is immortal; and we strictly inhibit all from dogmatizing otherwise: and we decree, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics"—("Caranza," p. 412, 1681).

Thus it will be seen that a popish decree is the highest authority to which Pope Leo X. pretended to appeal as the origin of the doctrine of the immortality of the soul; and he was bound to do his best in producing proof of said doctrine. Martin Luther had come out in a sweeping denunciation of the doctrine in the following language:

"I permit the Pope to make articles of faith for himself and his faithful, such as that he is Emperor of the world, King of heaven, and God upon earth—that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals" ("Luther's Defence," Proposition xxvii., published 1520).

Luther thus bravely bore testimony against this blasphemous doctrine of inherent immortality, though he was deterred by the timorousness of his associates in the Reformation from following up this death-blow to papal "dunghill decretals." Such, and nothing more, is the source of the immortal-soul theory. The beast of Rev. xiii. is its author,

so far as it has ever had place by authority in Christendom. Pope Clement V. was the mouth of this beast which was "opened in blasphemy against God, to blaspheme His name," etc. This leads us to speak of the blasphemy of the doctrine itself.

To blaspheme signifies, "to injure one's good name, to defame." The term is from *blapto*, "to injure," and *pheme*, "reputation": to injure the reputation of another. To "blaspheme God and His name" is to attribute to Him acts and an administration that injure His character and dishonor His name. The doctrine of inherent immortality does this more than any other heresy ever invented. It represents the infinitely happy, infinitely holy, infinitely just, infinitely wise, infinitely good God,—God who is Love itself,—as creating, of His own will, intelligent beings so constituted that He himself cannot take away their living existence, let their conduct and character prove what it may. Think of the infinitely happy Jehovah at work producing creatures which He knows may develop a character out of harmony with Himself, constituting them with such a deathless nature as to make it impossible for him to dispose of them in any other way than to make them intolerably miserable, and that endlessly, with no alleviation or intermission. Is not such an imputation a blasphemy on the character and name of an infinitely happy Being? Who dares to say, "It is not"?

Again: Think of a Being infinitely holy, averse to all sin, creating beings inherently mortal, whom He knows are liable to sin, and thus to become eternal sinners, perpetuating sin endlessly in the face of their holy Creator; is such a work in harmony with the Divine character for holiness? Is the attributing it to God not a "blasphemy against Him and against His name," showing clearly that the advocate of such a doctrine has a relationship to the blasphemous beast of Rev. xii.?

Again: Think of an infinitely just Being placing creatures brought into existence without their knowledge or consent, and they being no party to the law under which they are placed, so constituting their being that a failure shall make them hopelessly and eternally miserable! Is not such a doctrine a "blasphemy against God and His name"—a violation of all rational rules of justice? Is it not wor-

thy of its origin, *i. e.*, the blasphemous beast of Rev. xii.? Is it not a blasphemy of which all men ought to clear themselves without delay? When will the church of God purify her garments from this Romish heresy and blasphemy? Is it not high time that she ceased to follow and uphold the doctrine which has no higher authority than Pope Clement V. and his blasphemous decree?

Still again: Could an infinitely wise God have so constituted the creatures He made as to put it out of His power, if they sinned, to make any other disposition of them than that of eternal torments, and at the same time threaten them with death? To say such is the fact is a blasphemy against the wisdom of God, and is characteristic of the blasphemous beast, "the Mother of the abominations of the earth."

Again: To attribute such conduct to an infinitely good Being as the doctrine of inherent immortality implies and necessarily involves is to blaspheme that Divine attribute which the Scriptures everywhere extol, declaring that "God is good to all," and that "His tender mercies are over all His works." What a blasphemy, then, to say that, at their very creation, God so constituted angels and men as to make them liable to an endless existence of woe and sorrow, where goodness and mercy are eternally excluded from affording any relief!

Lastly: To accuse that Being whose very name is "Love"—for "God is Love"—of creating, of His own free will, and not from any necessity, angels and men, so constituted by His own hand as to be forced on an unending existence, which might prove, and which He foreknew would be, to many of them, an unending state of the most fearful misery, sorrow, and wailing, is a blasphemy against the "name" of God, worthy of its origin from the beast that "opened his mouth in blasphemy against God to blaspheme His name" (Rev. xiii. 6).

The doctrine of inherent immortality was essential to the perfect triumph of the blasphemous beast, or the Papacy, when clothed with political power by the Dragon. The terrors of an eternal existence in torments were necessary to hold its ignorant victims in awe of the priesthood and in dread of its authority. That beast, however, did not carry its system quite to the excess that its Protestant imitators have done. The beast created a halfway house, called

purgatory, where these immortal souls might be purified, and through the prayers of priests be delivered, if their surviving friends could pay the priest sufficient money to obtain his prayers. This made the matter profitable for the priesthood, and inherent immortality became a source of immense revenue to that blasphemous power.

Protestants, clothed with Clement V.'s decree of the soul's immortality, carry the matter farther than the Papists, and grant no reprieve, or purgatory, after death; but send the sinner's immortal soul to eternal torture just as soon as he dies, and before he is finally judged, according to their theory. If such a system is not a blasphemy against the government of God, we know of no theory deserving that name. Yet we ourself have been, in time past, involved in the blasphemy, and feel charitable toward sincere souls who are still involved in it. But what shall we say of those who are convinced that the doctrine of inherent immortality is an error, but from shame, or some other cause, dare not openly bear testimony against it? Can such be blameless? Are they true to God and the vindication of His character and government? Will they still, by silence, give countenance to the blasphemy of the blasphemous beast; that beast whose perdition is now nigh? Will they not "come out" from her abominations, that they "be not partakers of her plagues"? God will yet visit even Protestants for adhering to this Papal blasphemy, for it is one of the "marks of the beast." Let all beware that it be not found on them.

It may be well to let our readers know something of the character of Pope Leo X., who may be considered the most prominent to establish the heresy of inherent immortality in the church. Rev. J. Panton Ham, England, in his history of the doctrine, speaks as follows:

"The pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by an act of sacerdotal despotism. The advocates of the doctrine of the soul's immortality need not be reminded of this suspicious passage in its historic progress. The seal of authority was affixed to it by the Roman Pontiff, in the dawn of the sixteenth century, a man the worthy counterpart of England's Charles

II., fond of fashion, field-sports, and mixing up in all the dissipated excesses of the sacred metropolis. Such was his extravagance, that 'the charge has been laid at his door,' says Ranke, 'that he ran through the wealth of three Pontificates—that of his predecessor, from whom he inherited a considerable treasure; his own, and that of his successor, to whom he bequeathed a mass of debt.' . . . 'At court,' Ranke remarks, 'they spoke of the institutions of the Catholic church, and of passages in the Holy Scriptures, only in a tone of jesting; the mysteries of faith were held in derision.' Such was Pope Leo X.; and such the circle of sanctified society of which he was the animating center.

"Behold, ye asserters of your own inherent immortality, the worthy 'nursing father' of your faith! the hero of a heyday heterodoxy! the jolly jester with the solemn sanctities of Scripture! the mocker of the sacred mysteries! Worthy patron of a pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the pagan Plato was the father, and the profligate Pope Leo its foster-father. Born and bred by the pagan philosophy and the protégé of popery [the blasphemous beast.—ED.], this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy."

Against this Popish blasphemy, we have said, Luther made a stand; for a time, at least, he did oppose the heresy, and maintained the unconsciousness of the dead. Sir Thomas More published a work in which he assailed the psychological doctrines of Luther, and advocated the Romish views. William Tyndale, the translator of the Bible and the martyr, wrote a reply to More, in which the following language occurs:

"In putting souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. . . . The true faith putteth the resurrection [as to the hope of a future life], which we are warned to look for every hour. The philosophers, denying that [the resurrection], did put that souls did ever live. And the Pope

joined the spiritual doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they cannot agree. . . And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Some of the early Reformers made a stand against the papal blasphemy of inherent immortality, but were overpowered by the bigotry and superstition of the times. The English Reformers soon followed suit with Rome in upholding the heresy; so that we understand why Rome came to have the title of "Mother of Harlots." These Reformers justly became entitled to the character of "Daughters" of the old Harlot, by adopting the same blasphemy imposed on the church by the blasphemous beast. Says Archdeacon Blackburn:

"Among the Protestants the honor of condemning such as dissented from Plato and Socrates was reserved for our English reformers in 1553; whilst on the Continent, when, four years afterwards, the Helvetic Confession was published, supposed to have been drawn up by Beza, under the article entitled, 'The Creation of all Things; of Angels, the Devil, and Man,' it is solemnly announced, after a description of the qualities of the soul, as well as those of the body, 'that we condemn all who scoff at the immortality of the soul,' or bring it into doubt by subtle disputation."

Thus did profound Reformers, who claimed the Bible as "the only rule of faith and practice," allow themselves to be warped, by Popish decrees, to take on them "the mark of the beast," and indorse her "blasphemy against God and against His name," proving themselves the daughters of the harlot; and all such may well tremble in view of the judgments which have come and are apt to come on the Mother, for the Daughters will not escape sharing in her plagues unless they hasten to clear themselves of her blasphemies. Let those who fear God and his righteous judgments make haste to be rid of this scandalous heresy—this dishonor done to God and His name, and to His government of the creatures He has made.

We might, perhaps, with propriety name the doctrine of inherent immortality of an entity, called the soul, a "damnable heresy," as it "denies the Lord, who bought them," the honor of giving them a life beyond the present; claiming that life as the result of their own inherent nature, of which God Himself cannot deprive them! A fearful blasphemy, seeing that God has said, "the soul that sinneth, it shall die;" and, "the wages of sin is death."

We now have spoken, and let those who choose "mock on." God is their and our Judge. Never did the doctrine of inherent immortality look so horrible and blasphemous, so dishonorable to God and His character, as when we viewed it on our sick bed; and we saw clearly that it was the Romish beast that fathered it upon the church to the corruption of nearly every doctrine of the Bible; converting the terms by which the mind of God was expressed into an entirely different sense from their natural and obvious meaning, making death to mean torment, and life to mean happiness. It has bred Universalism, Spiritism, and has become "the cage of every unclean and hateful bird," or corrupt doctrine that now curses Christendom.

ETERNAL LIFE.

J. WILSON, IN "TAUGHT BY THE SCRIPTURES."

"What man is he that desireth life and loveth many days that he may see good? Let him keep his tongue from evil and his lips from speaking guile. Let him eschew evil and do good,—let him seek peace and pursue it. For the eyes of the Lord are over the righteous and His ears are open unto their prayers. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."—Ps. xxxiv.

"Blessed is the man that endureth temptation: for, when he is tried, he shall receive the crown of *life*, which the Lord hath promised to them that love him."—James i. 12.

THE whole Bible teaching seems to connect with the subject of life, because the heart question of all the sons of Adam is, "If a man die, shall he live again?" The Author of Life is the only Being able to answer the question, so that His book is the only authority concerning eternal life.

Job xiv. 14; Ps. xxxvi. 9; Job xxxiii. 4; x. 12; 1 Tim. vi. 16; John v. 24, 39; 2 Cor. iii. 6.

Its declarations about death being so plain, we must expect it to be as explicit concerning life. Patriarchal and prophetic testimony give us a good foundation in their faith and hope of a future enjoyment of the kingdom, salvation and justification. But as the front object of the law was the conclusion of all under sin, we need hardly expect much testimony of life till the Life of the World came to reveal it. Hence it is that we resort to the words of Jesus Christ and His Apostles for the clearest declarations concerning the life to come.

They teach us that eternal life is:
 A thing of promise;
 A hope;
 To be sought for, laid hold of;
 Obtainable through righteousness;
 Acquired by faith;
 The gift of God;
 Handed through Christ.
 So it is the mercy of Christ;
 Placed in Him, therefore
 None have it without Him.

Gen. xv. 8, 15; Job xix. 25-27; Ps. xvi. 9, 11; xvii. 15; Gal. iii. 21, 22; Rom. iii. 20; Jude 21; 2 Tim. i. 10; Tit. i. 2; 2 Tim. i. 1; James i. 12; 1 John ii. 25; Tit. iii. 7; 1 Pet. iii. 7; 1 Thes. v. 10; Rom. ii. 7; 1 Tim. vi. 12; Gal. vi. 8; Rom. viii. 10-13; v. 17, 21; vi. 22; John xii. 49, 50; Rev. xxii. 14; John xx. 31; iii. 36; v. 24; 1 Tim. i. 16; Rom. vi. 23; 1 John v. 11, 13; John viii. 12, 51; x. 28; xi. 25, 26; xiv. 19; xvii. 2, 3; Rom. v. 15, 21; John x. 10; vi. 27-58; John i. 4; 1 John i. 1, 2; v. 20; John v. 26; xiv. 6; 1 John v. 12; John v. 40; vi. 53.

The source of life, God; the channel, Jesus; the time, resurrection; the persons, righteous believers; the duration, eternal—this is the summation of the Bible doctrine.

Brought into the light by the Word Himself, it seems almost sinful on the part of any to teach otherwise. If not a sin, it is unwholesome to regard "life" in the Scriptures in any other than its plain, simple meaning; *i. e.*, active existence (either in principle or condition), with death as the opposite.

BIBLE TEACHING CONCERNING DEATH.

Man, being a sinner, is under the law or agency of death; therefore, when vital action ceases, he no longer exists as a human being, but returns to his original elements of dust. He, as a dead body (*i. e.*, a dead soul or animal), finds his home in the grave.

Rom. v. 12, 21; vi. 8; Gen. iii. 19; ii. 7; Job xxi. 26; xxxiv. 14, 14; Eccl. iii. 20; xii. 5, 7; Job xvii. 13, 16; xxx. 23.

The terms in which death is spoken of in the Bible are framed to forbid the idea of existence meanwhile, so that the popular idea of the death state as one of higher life seems an absolute defiance of the laws of language. Death is the opposite of life, and is always so used. Take the following as a few instances of the incompatibility of the Scripture language with theological ideas. Human life is compared to:

Fleeting as a shadow, withering as grass;
 Being crushed before the moth;
 Frail as a moth-eaten garment;
 Few days, a momentary spark;
 Swifter than a post, than a weaver's shuttle;
 Passing as swift ships, quick as an eagle's flight;
 Life is termed wind;

Gen. vi. 17; vii. 21, 23; Rom. vi. 23; Job xiv. 2; viii. 9; 1 Pet. i. 24; Job iv. 19; Job xiii. 28; xiv. 1; x. 20; ix. 25; vii. 6; ix. 26; vii. 7; xxxiii. 18; xxi. 17; Ps. xxxvii., xlix.

Life is said to perish, is as a candle put out.

The other phase of the subject, man's condition in death, is also described in terms as far opposed to theology as the life is. The grave is the only place of man till the resurrection. The Hebrew word *Sheol*, the Greek, *Hades*, both represent the grave as the state of unconsciousness. Whether translated by "grave," "pit," "hell," "destruction," or other terms, the teaching of man's condition in death is alike. The Bible hell is:

A land of darkness;
 A land of silence;
 A resting-place for all;
 A state of ignorance concerning things on earth;

A state of total unconsciousness;
Praiseless, thankless, worshipless.

Job x. 21, 22; Ps. cxv. 17; Job iii. 13-19; xvii. 16; Eccl. ix. 2, 3; Ps. ix. 17; Job xiv. 21; Eccl. ix. 5, 6, 10; Ps. cxlvi. 4; vi. 5; xxx. 9; lxxxvii. 5, 10-12; cxx. 17; Isa. xxxviii. 18.

A SCRIPTURAL INQUIRY ON RESURRECTION: LIMITED OR UNIVERSAL.

BY BENJAMIN WILSON, EDITOR OF THE "EMPHATIC
DIAGLOTT."

"For since by man [Adam] came death—by man came also the resurrection of dead ones."

THERE is no necessity to prove that the resurrection of the dead is a doctrine of divine revelation. All Christian sects believe it,—Catholic and Protestant alike,—and it is an important article in their creeds. They may differ in opinion as to time, manner, and extent of the resurrection, but all admit that it is taught in the Bible as a prominent item of Christian faith. The doctrine of the resurrection was implied in the promises which God made to the fathers, Abraham, Isaac, and Jacob, of an everlasting possession of the land; and was rather dimly made known by the prophets when they spoke of "the sufferings of the Messiah and the glory that should follow." But it was not until Gospel times, when "Jesus and the Resurrection" was preached, that the light on this subject was clearly manifested; for our Saviour Jesus Christ has appeared "and has abolished death, and has brought life and incorruption to light through the Gospel" (2 Tim. i. 10).

There are many professors at the present day among the churches who deny the resurrection. They see no need of it. They believe that man never dies—that it is only the body that is mortal; and the spirit or soul is more at liberty without its fleshly prison. Of course, these deny the plain Word of God. There are others who see that the resurrection is one of the facts of the Gospel, and cannot be ignored without endangering their salvation; but, believing in the immortality of the soul or spirit, and that death is only the

separation of the soul from the body,—that the soul lives and the body dies,—they say the resurrection is the union again of soul and body.

The Scriptures do not teach such a doctrine. They teach that man dies—not the body merely; “the soul that sinneth, it shall die;” that is, the man or person. Hence the resurrection is not that of the dead body merely, nor is it the union with it of a living soul that did not die, but it is the reliving of dead persons. It is well illustrated by Jesus, who says: “I am He that liveth and was dead; and, behold, I am alive for evermore” (Rev. i. 17).

The preceding verse gives the best example of the resurrection of the dead which is contained in the whole Bible. It is the testimony of Jesus Christ, “the faithful and true witness,” who once was dead, but now living for the ages of the ages. Did Jesus really die, or was it only His body that died? The Apostle Paul testifies “that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures” (1 Cor. xv. 3, 4). Trinitarians are somewhat fettered by their belief that Jesus Christ was both human and divine—God and man united in one person. They say it was the human nature that died, because that God cannot die. But if “the man Christ Jesus” had an immortal soul, according to the popular belief, and that was the man, which of course could not die, then neither the divine nor the immortal part of man died; so, after all, Jesus did not die for our sins—it was only His fleshly body, according to this belief. And if Jesus did not die, He was not raised from the dead. This surely is a denial of the resurrection of the dead, for that which does not die cannot be raised from death to life.

The patriarch Job asks, “If a man die, shall he live again?” (Job xiv. 14.) This question can only be answered satisfactorily through divine revelation. Man’s wisdom has not been able to solve the mystery. Jesus was sent to open the gate of life. He said, “I am the way, the truth, and the life,” and also, “I am the resurrection and the life; he that believeth in me, though he die, yet shall he live: and whosoever liveth and believeth in me shall never die.” And again, speaking as a shepherd of his sheep (believers), He says: “My sheep hear my voice, and I know them, and they

follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John xiv. 6; xi. 25, 26; x. 27, 28). Jesus was sent to save the world from perishing, by obtaining life through Him; "for as the Father hath life in Himself, so hath He given to the Son to have life in Himself;" and this eternal life He has promised to give to everyone who comes to Him, hungering and thirsting for the bread and water of life. And He will give it through resurrection at the last day (John vi. 39, 40, 44, 54).

"All have sinned and come short of the glory of God;" therefore "all are guilty before God." "The wages of sin is death;" "What man is he that liveth and shall not see death—that shall deliver his soul from the power of the grave?" "No one hath power in the day of death, and there is no discharge in that war." "In Adam all die." Death comes to all mankind,—young and old, rich and poor, wise and foolish, good and bad, etc.,—without distinction of race, class, or color. It is universal. Now the question arises: Is the resurrection universal? Will it restore all the dead to life? What is the Word of God on this subject?

We have already seen that Jesus was sent to give life to a perishing world—eternal life; and He gave Himself as a ransom for many; yes, for all those whom the Father has given Him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John vi. 37). No one recognizes the Son, and believes on Him so as to come to Him, except such as have been "taught of God"—have heard and learned of the Father, and are thus drawn toward Him; these the Father gives to the Son, and it is His will that they may have everlasting life and be raised up at the last day (see verses 39, 40, 44, 45, 65). It will be seen, by this conversation with the Jews, that resurrection and life are limited to those who come to Jesus. He said, when praying to His Father, that He "had given Him authority over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent" (John xvii. 2, 3). Although God gave His Son authority over all flesh (mankind), it was not that He might give life to all, irrespective of character, but to those only who come to Him

for life. To the Jews He said, "Ye will not come to me that ye might have life." "I came that my sheep might have life, and have an abundance." "He has become the author of eternal salvation [life] to all those who obey Him." It is he that "believeth the Gospel, and is baptized shall be saved [have life]; but he that believes not shall be condemned." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abides on him." "He that believeth on Him is not condemned; but he that believed not is condemned already." "The gift of God is eternal life, through Jesus Christ our Lord." "And this is the record, that God has given to us eternal life, and this life is in His Son. He that hath the Son hath the life; but he that hath not the Son hath not the life." "And this is the promise that He hath promised us, even eternal life."

Surely these quotations from the inspired Word are sufficient to show that there must be a living connection between the Life-giver and those who come to Him for salvation, in order to obtain the resurrection and the life of the future age. It is conditional, according to divine law; but all who apply in the appointed way will obtain the life promised.

But there are some who contend that Christ came to restore all that was lost in Adam; and therefore "as all in Adam die, even so in Christ shall all be made alive." Christ was not sent to take Adam's place as the federal head of all mankind, by restoring the dead to the life they lost. He is the head of a new race evolved out of the old, and called "the church"—called, by the Apostle Peter, "a chosen generation, a royal priesthood, a holy nation, a peculiar people . . . which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (1 Pet. ii. 9, 10). Paul calls this a new creation: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "If any man be in Christ, he is a new creation; old things are passed away; behold they are become new." "We are [God's] workmanship, created in Christ Jesus for good works" (Gal. i. 15; 2 Cor. v. 17; Eph. ii. 10). Christ is the head of this new creation, being "the firstborn from the dead"—"the first fruits of them that are asleep" (in Christ); for "if we believe that Jesus died and rose

again, even so them also which sleep in Jesus will God bring with Him" (Col. i. 18; 1 Cor. xv. 20; 1 Thess. iv. 14). This new creation "are all sons of God through the faith, by Christ Jesus; for as many as were immersed into Christ, put on Christ" (Gal. iii. 26, 27). These sons of God being in Christ, are closely related to Him; and, as they all die because of their relationship to Adam, they shall all, because of being in Christ, be made alive, or raised from the dead, and obtain eternal life, according to His promise.

The Gospel is a message of salvation sent to the perishing, but it is conditional. It promises life eternal to the repentant and obedient believer. The unbelieving "judge themselves unworthy of everlasting life" when they reject the offer of salvation. Jesus said to the Jews, "Unless you believe I am He [Christ], ye shall die in your sins," and, "Except ye repent, ye shall all likewise perish." Did not Jesus mean by using this language just what the words imply? Certainly; to die in sin and to perish is to be cut off from future life. Belief and repentance were necessary conditions in order to escape sin's penalty—death.

We read that Jesus tasted death for every man; that Christ died for all; the man Christ Jesus gave Himself a ransom for all; Jesus Christ is a propitiation for the sins of the whole world, etc. These statements show that provision has been made for all who are smitten with the disease of sin. Rest is promised to the weary and heavy-laden sinner; health for the sick and diseased, and life—eternal life—for those who seek for it; and whosoever will may come, and none will be cast out. Yet Jesus said, "Ye will not come to me that ye might have life." There is no promise of life and resurrection to any but those who believe and obey the Gospel. An universal resurrection is simply a theory. Jesus showed, in his conversation with the Sadducees, that those who will be accounted worthy to obtain the age to come, and the resurrection from the dead, die no more, but are equal to the angels, and are the children of God, being the children of the resurrection (Luke xx. 27-38). Jesus has not promised to raise any but those the Father has given Him—His sheep—those who believe on Him; these He will raise at the last day. He has the keys of death and of Hades, and those to whom He will open the prison doors will partake of His immortal life.

GLORIES OF THE AGE TO COME.

“But as truly as I live all the earth shall be filled with the glory of the Lord.”—Num. xiv. 21.

“Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name forever: and let the whole earth be filled with His glory.”—Ps. lxxii.

“I will make the place of my feet glorious.”—Isa. lx.

WE learn from the Scriptures that the next age will be characterized by the absence of almost all that characterizes the present evil world. There will be no war, consequent on the disappearance of national quarrels, social and political strifes and party animosities, together with all standing armies, fortresses and engines of destruction, all the aggressive and carnal weapons of modern and ancient warfare, which will then be destroyed, or turned to better and more profitable account in the peaceable departments of husbandry, etc.

The age to come will witness the complete abolition of slavery and tyranny; the overthrow of bribery and corruption; the suppression of crime; a great diminution in the rate of mortality; the annihilation of drunkenness, lawlessness, idolatry, and debauchery; the uprooting of every unlawful and defiling institution under the sun; the downfall of every government on earth by conquest; and the unconditional surrender of place and power to the one righteous King of the earth.

The coming age will remove ignorance, superstition, and error. It will suppress popular ecclesiasticism as systems of imposture; it will also banish from creation all religions but one, and chase from the face of the earth the thousand and one “reforms” of human history, and substitute them all by an invincible administration of order, justice, enlightenment, and good will; yielding glory, honor, strength, and gladness in all the earth.

The forthcoming day will be marked by the scarcity of juvenile depravity and infant mortality; it will be known also for the absence of theaters and all profligate places of amusement, and for its demolition of dungeons, prisons, castles, abbeys, with their adjuncts of crime, torture, degradation, and misery.

The day at hand will be noted for the disgorging and redistribution of wealth, the nullification of all leases and land tenures, the abrogation of all existing titles, and the disqualification of all humanly appointed judges, magistrates, and national and local officials of church and state throughout the world, that they may be substituted by the friends of Christ, humble and meek, appointed by divine approval, and girded with righteousness and truth.

The *aion* of peace will be pre-eminent for the absence of narrow and ill-contrived thoroughfares, unhealthy and badly lighted dwellings, unsightly and irregular structures, dilapidated property; dirty, badly ventilated workshops; together with all the slave-driving, get-all, save-all, keep-all, and mammon-worshiping principles of this sordid, self-loving world, which will then be buried out of sight in one huge grave of everlasting oblivion.

The age to come will be unmarred by the profanity and utter godlessness of these present times; rebellion will be quelled; disorder will disappear; immorality will be smitten on the head; grasping avarice will die; lying lips will cease out of the land; diabolism will be chained; folly will expire; injustice will be extinct; evil speaking will be dried up, and the wicked will be cut off.

In this epoch of regeneration, sorrow and sighing will flee away; the tears of the mourner will be wiped dry; the rough places will be made smooth, and the crooked places put straight; that which is first now will be last then, and that which is last in this time will be chief in that time; altogether, the world will have a fresh beginning, the old order of things will pass away, that a new order may be born.

The "perfect day" will be honored by the presence of Christ, illuminated by the "Sun of Righteousness," crowned by the "King in his beauty," adorned with "holiness to the Lord," sanctified by the truth, graced by universal peace, glorified by the knowledge of Jehovah, established by the counsel of the Father; and the earth, enriched with streams of blessing, will be seen smiling with contentment and plenty, looking gloriously free, with brotherly liberty and love, and laughing with everlasting joy. So testify the Scriptures of truth.

CHRIST'S UNION WITH HIS CHURCH.

JOSEPH A. SEISS, D. D., IN "THE GOSPEL IN THE STARS."

CHRIST and the Father are one, as the man and his wife are one flesh. The union is such that one is in the other, and the two are so conjoined that one implies and embraces the other. There is no Christ apart from His Church, and there is no Church except in Christ. They are two, and yet they are one—He in them and they in Him—so that what is His is theirs, and what is theirs is His. As He is the peculiar Son of God, they are peculiar sons of God in Him, and are joint-heirs with Him to all He inherits. Again and again the Scriptures comprehend Him in the descriptions of the Church, and embrace them in the predictions concerning Him. Hence, in the truer, deeper meaning of the Psalms, He and His people speak the same words, pass through the same experiences, receive the same assurances, rejoice in the same promises, hopes, and honors. The King often disappears in the body politic, and the body politic oftener disappears in the King. They are both the peculiar sons of God; whilst the birth of one was virtually and really the birth of the other. Hence, also, the names and qualities which appear in the one are at the same time construable with both, because they co-exist in one another. They are Bridegroom and bride, but they are at the same time together the one Man-Child appointed to rule all nations with a rod of iron. It is not the one by himself in either case, but the one in and with the other, conjoined and perfected in the same administration—Christ with the Church, and the Church with Christ, as the one all-ruling Man-Child under whom the whole earth shall be delivered from misrule and oppression, the eternal Kingdom come, and the whole world enjoy its unending Sabbath.

At present this union of Christ with His Church, though real and the very light of Christianity, is mystic, hidden, and not yet fully revealed. The Church is yet intermixed and held down by earthliness and the power of mortality and death. All this needs to be stripped off and immortality put on, as has been accomplished in the case of Christ the Head, who is now already at the right hand of the Father.

What has occurred in His deliverance, triumph, and exaltation needs also to be wrought out in the case of His members, the Church. Our complete union with Him can only be when this mortal has put on immortality and death is swallowed up of (resurrection) life; which occurs when the sainted dead are raised, and they, together with those of His who are then still alive are caught up in incorruption to meet Him in the Heavenly spaces. But what is as yet mystic and unrevealed is hereafter to be openly, formally, and most gloriously exhibited and shown in living and eternal fact.

GOD MUST BE.

It is absolutely and undeniably certain (1) that something has existed from all eternity and is therefore self-existent. Since something now is, it is certain that something always was; otherwise, the things that now are must have arisen out of nothing, absolutely and without cause, which is a plain contradiction of terms. (2) That this something that has existed from eternity is necessarily one unchangeable and independent Being, because the universe is one and dependent. If that which preceded the things that are was not an intelligent being, the universe would never have come into being or existence, because unintelligent matter has no power to make, arrange, and organize itself. Eternal intelligent power could incorporate itself, or give itself concrete form; but eternal unintelligence must have remained for ever unintelligent; hence, as a mathematical necessity, the power preceding the existence of the universe must have been an intelligent Being of invisible power. (3) The substance or essence of that Being who is self-existent is "Spirit"; but what this is we can have no idea; neither is it possible for us to comprehend it. (4) Though the substance or essence of the self-existent Being is itself incomprehensible to us, yet many of the essential attributes of His nature are self-evident; such as, Eternity, Immensity, Immutability, and Omnipotence, etc. (5) The self-existent Being must of necessity be infinite and omnipresent. The idea of immensity, as well as eternity, is so closely connected with that of self-existence that a self-existent being

must of necessity, be both infinite and omnipresent. *This is the God of the Bible*, who is a personal, conscious, intelligent Being, existing everywhere; filling the regions of immensity with His presence. He is the only God who is "from everlasting to everlasting." "Do not I fill heaven and earth?" saith the Lord. "Can any hide himself in secret places that I shall not see him." "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" "There is not a word in my tongue but lo! O Lord, thou knowest it altogether." Well might David say "Such knowledge is too wonderful for me; it is high; I cannot attain unto it." How hard to contemplate a Being uncreated, underived, eternal, unchangeable; an absolute Sovereign, uncontrolled by fate or necessity; possessed of boundless power, wisdom, and glory, and that He made the heavens and the earth and all that is therein. That He is also a Being of matchless goodness and love; and that He presides over all the works of His hands with a watchful care. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. xv. 11.) "Thus saith the Lord, The heaven is my throne and the earth is my footstool. Where is the place of my resting? For all these things hath my hand made, and all these things came to be, saith the Lord: but to this man will I look, even to him that is poor, humble, and of a contrite spirit, and that trembleth at my word" (Isa. lxvi. 1, 2). Note the language of David in the 33d Ps.: "By the word of the Lord were the heavens made; and all the hosts of them by the breath of His mouth. . . . Let all the earth fear the Lord: Let all the inhabitants of the world stand in awe of Him. For He spake it and it was done; He commanded and it stood fast."

TO THE LAW AND TO THE TESTIMONY.

BY E. WHITE.

THERE is no objection more persistently urged against the doctrine of "Life in Christ only," and urged by the best sort of its opponents, than this: that it tends to lower men's

views of the evil of sin, and also to lower their views of the atonement of Christ, who, by His incarnation and death, has wrought out our salvation. The idea is that the more awful the danger from which you are delivered, the greater must be the "salvation," and the deeper will be your gratitude to your Redeemer. It is held that it is a greater deliverance to be saved from endless suffering than to be saved from death; and, therefore, that those will think more of their salvation by Christ, and of the value of His atoning sacrifice, who believe that thereby they are delivered from endless misery in hell, than those will who believe that thereby they are saved from everlasting destruction. Whence it is argued that they are most probably in the right who thus think most highly of the value of the atonement, and most seriously of the evil of sin; of sin as an evil deserving eternal suffering; of the atonement as a merciful provision for saving men from that suffering.

In proceeding to consider this argument, constantly brought as an objection against our teaching on immortality, and on the object of the incarnation, in the first place, it is very evident and generally believed that Christ suffered the condemnation due to sin—which was death. "He *died* for our sins according to the Scriptures"—thus proving that death is the wages of sin. "Sin, when finished, brings forth death." The Scriptures are the only source of real knowledge on sin or on redemption; those are most likely to ascertain truth who adhere most closely to the natural sense of the testimony of the Word of God. As in interpreting the mind of God in nature, our business is with the facts, and our duty is to conform our theories to the facts, thus only hoping to build up true science, so in Christian theology, our business is with the Bible only, and our duty is to form our theories in conformity with the facts and words of Scripture. Our first business, then, is with the explicit teaching of the Word of God. We have no right to any preconceived theory not in harmony with it; or to invent a doctrine of redemption which we shall be pleased to account more impressive than the real one; nor to reject plain declarations of Scripture, nor "add thereunto," because we think we can supply a grander, or a more awful, edition of the Gospel. In the long run, it will be found that, whatever you exaggerate you do not really strengthen, but weaken.

No system of theology will work, as a whole, so well in the spiritual life as this divinely revealed system; and all our attempts to patch it, or heighten it, or lower it, or deepen it will succeed only in one thing—in defacing the original grandeur, beauty, and fitness of the wisdom of God, and in assisting the cause, not of faith, but of infidelity. There is but one safe rule—to take the Bible as a whole, in its most simple and obvious sense; neither supplementing its marvelous silences, nor adding to its doctrines by the wisdom of man, which is “foolishness with God.” Thus, respecting the doctrine of immortality or endless life, we fall back on “what saith the SCRIPTURE.” “To the Law and to the testimony.” We will argue or discuss on no other basis. Those who are dissatisfied with the teaching of the Scripture may dispute among themselves till doomsday. With us the inquiry is not beforehand, whether we think our views on sin and atonement more likely to work well than those which are held by others, but what does the Bible teach, when fairly, honestly, devoutly interpreted by the same rule which is applied to it in relation to every other great doctrine which it professes to reveal.

“THE LORD PRESERVETH ALL THEM THAT
LOVE HIM: BUT ALL THE WICKED HE WILL
DESTROY.” *

THE testimony of Paul, as one of the principal writers of the New Testament, on the subject of the future life is based on the resurrection of the dead. The whole fabric of Christianity is based on the resurrection. “If the dead rise not our faith and preaching is vain, and those who are fallen asleep in Christ have perished.” Paul, as one inspired, “shunned not to declare the whole counsel of God.” He says: “I kept back nothing that was profitable unto you.” His teachings concerning life and death are too plain to be misunderstood. He learned the words of everlasting life from the eternal Teacher. The word “hell” is never mentioned in all his writings, but “death,” “destruction,” “perishing,” “returning to the dust,” etc. “Sin, when fin-

* Ps. clxv. 20.

ished, brings forth death." In the first chapter of Romans he speaks of a certain class, whose minds were void of judgment, "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Do such characters as the foregoing deserve everlasting life? What is the judgment of God? "That they which commit such things are worthy of death." Should our judgment differ from God's regarding the end of the wicked? Our object is, not to advance a theory of our own, but to sit meekly at the feet of a mighty and authoritative teacher of the Gospel of Christ, and learn of him. By his words we can safely abide. The language he uses, in his teaching upon this important subject, is based on the literal meaning of words; especially as regards rewards and punishments. The sinner earns death, and receives it as his righteous due; eternal life is the gift of God. It is not ours by nature, for "none can keep alive his own soul." It is not ours by works, for all the service of a world can never purchase the boon of an endless life. It is a gift—priceless because above all price. We can never know fully its value until we enjoy it, and rejoice amid the delights of an eternal state; and as we contemplate the love that exalted us from the dust of death to the throne of Christ, our Lord, we may join with a fullness of feeling which mortals can never experience in ascribing "Salvation to our God and to the Lamb."—*Extracts from the writings of H. L. Hastings.*

VIEWS AND OPINIONS OF EMINENT THEOLOGIANs.

THE Bible is silent on the point of an absolute and unconditional immortality of all men.—*Rev. H. H. Dobney.*

Hope in death can only spring from the principle of immortality, and this principle has no root save in Christ.—*Principal Tulloch.*

Is it so dreadful a thought that there is really no immor-

tality for man in sin—no immortality for him at all except in Christ?—*J. M. Denniston.*

Eternal life, as I believe, is the inheritance of those who are in Christ. Those who are not in Him will die the second death, from which there is no resurrection.—*R. W. Dale, D. D.*

Evil possesses no divine attribute; it had a beginning and it shall have an end. Evil is an accident of existence; it is not an essential, and it must be extinguished. With the destruction of evil persons, all evil deeds and evil principles shall die.—*S. H. Warleigh.*

That a creature *must* exist forever, whether God wills it or not—that God can give life to a creature, but is unable to withdraw the life he gave—that He created a soul, but is unable to let it drop out of existence, is such a monstrous absurdity that it may well bear away the palm from all other absurdities.—*J. Jennings.*

My mind fails to conceive of a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying destroy or destruction, are explained to mean “maintaining an everlasting but wretched existence.” To translate black as white is nothing to this.—*Dr. R. F. Weymouth.*

It is insisted by some that “thou shalt die” puts man under the necessity of sinning continually, and so multiplying the provocation. By death I understand nothing but ceasing to be; under which death they should have lain forever had it not been for the redemption of Jesus Christ.—*John Locke.*

I have read volumes on the nature of the soul, but I have no scruples in saying, I know nothing about it (“Memoirs,” p. 23). Some suppose that consciousness is an essential attribute of spirit, and the soul is naturally immortal: the former of which cannot be proved, while the latter is contradicted by the Bible, which makes our immortality a gift dependent on the will of the Giver (“Institutes” v. 1, p. 82-83).—*Bishop Watson (M. E. Church).*

DEATH AND PUNISHMENT.

“Who knoweth the judgment of God, that they who commit such things are worthy of DEATH.”—Rom. i. 32.

THE following, upon this subject, are the words of John Locke, one of England's greatest philosophers and metaphysicians, who lived between the years 1632 and 1704:

“By death, some men understand endless torments in hell fire; but it seems a strange way of understanding a law which requires the plainest and directest words, that by death should be meant eternal life in misery. Can anyone be supposed to intend, by a law which says, ‘For felony thou shalt surely DIE,’ not that he should lose his life, but be kept alive in exquisite and perpetual torments? Would anyone think himself fairly dealt with? Putting together all the passages which teach, either expressly or constructively that the end of sinners is absolute destruction, the number, it is believed, may be counted by hundreds. Sometimes the word used is (as in Matt. vii. 13, 14), destruction itself, and destruction cannot mean endless preservation in misery. Sometimes it is ‘death,’ and death cannot mean life in suffering. Sometimes it is being burnt up like chaff, and being burnt up like chaff, we contend, cannot mean being kept unconsumed, like the bush of old, in the flames. Sometimes it is ‘being devoured’ (as in the Scripture, ‘judgment and fiery indignation which shall devour them’); and being devoured, we assert, cannot rightly be thought to signify being kept whole and living to undergo suffering forever. So of several other expressions, such as ‘to perish,’ ‘to be slain,’ ‘to be killed,’ ‘to lose life,’ ‘to consume,’ ‘to reap corruption,’ ‘to be blotted out,’ ‘to be rooted up,’ ‘to be cut off,’ ‘to be dashed to pieces,’ ‘to be lost,’ ‘to be ground to powder,’ ‘to be cut asunder,’ ‘to be cast away,’ ‘to melt away,’ ‘not to abide forever,’ ‘to be as nothing.’ Many of these are doubtless figurative phrases; but if they do not indicate finality, no language would suffice to do so. If to perish is to be immortal, words have no certain meaning; and if to die is to live forever, whether in suffering or in bliss, no language can be confidently construed. Matt. xxv. 46. It seems to be generally assumed that the word

'punishment,'—the effect of the sentence—is everlasting. These words cannot mean the process of punishment is continuous, any more than the words 'everlasting judgment' mean that the process of judgment will be going on to all eternity; or that the similar expression, 'eternal redemption,' means that the redemption is being eternally wrought out. In both these instances it is the *effect*, and not the *process*, which is everlasting. To suit the common doctrine, the meaning would be, 'These shall go away into everlasting life in misery but the righteous into everlasting life in happiness!' But there is no ground in Scripture for such an interpretation. It is 'life' and 'death,' which are set in opposition, 'life,' and 'destruction,' 'life,' 'punishment,' or some equivalent term. It is *never* 'everlasting happiness,' and 'everlasting misery,' nor any form of expression, which, carefully weighed, will bear such an interpretation. Whatever the punishment, it is not *life* of any kind. The particle 'but,' would be forceless if it were. Let us for a moment suppose that the text had been, 'These shall go away into everlasting punishment, *but* the righteous into everlasting light,' clearly we should conclude that the punishment was not light of any kind, but darkness. So, from the text in question, we should infer that the punishment, not being life, must be death, especially when so many other passages teach us that death is the punishment of the wicked, and life the very blessing that is peculiar to the good, 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord.'"



NATURE AND GOD.

BY H. L. HASTINGS.

THERE are infidels who do not believe in a God who judges, and punishes, and afflicts. They believe in nature, and in nature's laws.

But what do they gain by the change? Are not "the laws of nature," as they term them, as immutable as those inscribed on tables of stone? Do not fires burn, floods over-

whelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, diseases waste, pains rack, sorrows pierce, and calamities afflict mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with "the laws of nature"? Does not "the god of nature" do all this? Pray, then, what do men gain by throwing away their Bibles which they will not believe, when they must find the same facts, and worse ones, in the Book of Nature, where they can neither doubt them nor deny them? The facts will stand. Skeptics may deny man's fall, but they cannot escape its consequences. They cannot argue pain out of their bones, misery out of their hearts, nor death out of their families. They may deny that God has cursed the ground, but they cannot rid themselves of thorns and thistles, with all their arguing and with all their unbelief. And sorrow, and guilt, and condemnation will follow them in spite of all their doubts and skeptical objections. What, then, do they gain by their efforts to get rid of God?

They gain just this: they put away the chastisement of a Father, and sling themselves amid the revolving gearings of an Almighty Machine that crushes them in the dust, and then grinds them to powder. They have the same *facts* they had before, with no possible relief from them. They retain every trouble, and reject every consolation. They have the same realities of sin, and sorrow, and penalty; they have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease, and flung away the remedy. Let then the infidel glory in the fact that he has *preserved* his *death warrant* and *burned up his pardon* that might have canceled it; that he has kept every sorrow of earth, and rejected every joy of heaven; but let the Christian rather rejoice that he possesses every real blessing of which the ungodly man can boast, and, added to them all, he has the presence of a Divine Father, and the sympathy of an Almighty Friend, who, while He reprove in righteousness and punishes in justice, yet pardons with such infinite and compassionate love that the heart of the penitent turns with tears to him as the only Saviour, saying, "There is forgiveness with thee, that thou mayst be feared."

“Hark! the voice of love and mercy
 Sounds aloud from Calvary;
 See! it rends the rocks asunder,
 Shakes the earth and rends the sky;
 ‘It is finished!’
 Hear the dying Saviour cry.

“Tune your harps anew, ye seraphs!
 Join to sing the pleasing theme;
 All in heaven and earth uniting.
 Join to praise Immanuel's name;
 Hallelujah!
 Glory to the bleeding Lamb!”

LIFE AND DEATH: THE RIGHTEOUS ONLY LIVE FOR EVER.*

THE righteous kings of Judah, the prophets, Christ, and the Apostles, all agree and testify that conscious existence in a future life is dependent on a resurrection from the dead. Our Saviour said, when on earth, “no man hath ascended up to heaven, but He that came down from heaven” (John iii. 13). Peter says, in Acts ii. 34, “For David is not ascended into the heavens.” The Scriptures nowhere speak of a partial reward either to the righteous or to the wicked. Paul, speaking of the ancient worthies, says that “these all having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect” (Heb. xi. 38, 40). Paul shunned not to declare the whole counsel of God, and yet he says nothing about a partial reward before, and a complete reward after, the resurrection, as is now taught and believed through Christendom. Paul teaches that the saints will all be perfected together at the coming and Kingdom of Christ, when the whole household of faith is made up, when the righteous dead are raised, and the living saints are changed. John, in Revelations, when writing about the second coming of Christ, says, “And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and

* “A Letter to a Friend.”

shouldst destroy them which destroy the earth" (Rev. xi. 18).

These positive declarations of the Scriptures of truth, among the many which might be quoted from the Saviour's teachings, and from the Epistles, ought to be enough to convince any unprejudiced mind that the teachings of the churches on this point, as on others, are in direct contradiction to the word of truth. The resurrection was made prominent by the Apostles, for it was their only hope of a future life.

The wicked will finally all be "consumed," "burned up," "perish," "be devoured," "be as though they had not been," "be as nothing, and as a thing of naught." The similitudes by which the wicked are represented are "thorns," "briars," "tares," "stubble," "trees," and "chaff." These, being all combustible articles, are easily consumed by fire. Therefore we read "Ye [the righteous] shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts" (Mal. iv. 3). These figures can never be reconciled with the eternal, conscious existence of the wicked.

IMMORTAL—IS MAN SO?

It is most reasonable to suppose that, if man is immortal by nature, Scripture will assure us of the fact in the clearest manner. Other doctrines are announced, in language not to be misunderstood, such as the existence of one God; the sublime attributes that compose His being; the sinfulness of man; the gift of God's only-begotten Son for the world's weal; His death for us, that salvation might be brought within our reach; His return to earth by and by in glory, with other articles of faith, whose magnitude cannot be overestimated. If it be a truth that we are individually immortal by creation, can we doubt that ample proof of it will be found in the Bible; proof beyond all cavil; proof, moreover, easily understood by the simplest mind—for the simplest is as concerned in it as the greatest! To be left ignorant of that truth—a truth utterly beyond the power of rea-

son to discover—would be an unspeakable misfortune to poor man; and, we say it reverently, a painfully inexplicable fact in the life of Him who in His Volume declares such a fatherly interest in our highest welfare. Has it been made known? Has ever one clear beam fallen on the awful problem from the illuminating Holy Spirit?

In disclosing it—supposing human immortality to be a certainty, and, therefore, of the most vital moment to be revealed—it must be communicated in the words by which the human mind would express, and is wont to express, the great conception, such as “immortal” and “immortality,” or by a description equivalent to what these terms import to our understandings. In other words, by affirming that man as man is “immortal,” or by so speaking of his future destiny as to mean that.

Now, let us examine all the passages where the words “immortal” and “immortality” are found, and any passage, if there is such, where, though these terms may not be used, a description is given of deathlessness as the heritage of man, or of a particular order of men, whoever may compose it. This is a fair method of procedure; we submit that none could be fairer. Well, then; let us see what conclusion it will warrant us to accept.

The verses of the kind referred to may be classified as follows:

1. Those where God is the subject.

(1) 1 Tim. vi. 16: “Who only hath immortality,” etc.

That it is God, and not Jesus Christ, concerning whom the affirmation is made, seems to the author of these paragraphs beyond all question. In v. 13 we read, “I charge thee in the sight of God,” etc.; in v. 15 it is said that God will yet “show” Jesus, or cause Him to be manifested in royal majesty, to our world; and then partly in the same verse and partly in the 16th verse, the Apostolic writer, by way of exalting the Supreme One, enumerates some of His lofty titles and attributes. Among His attributes, or the characteristics of His being, “who only hath immortality,” is one; another is “whom no man hath seen, or can see”—His invisibility, in other words. Now this latter peculiarity cannot be ascribed to the Lord Jesus, for men have seen Him, angels see Him now in heaven, and the hour is approaching when “every eye” on earth “shall see Him”;

and therefore the full description characterizes absolute, self-existent, omnipresent Deity. He it is "who only [alone] hath immortality."

The meaning is, His being, and His being alone, is inherently perpetual; for ever beyond the malign stroke of death. As it had no beginning, it can have no end. Any creature who is immortal, is so merely by the benignant concession of the Almighty; enjoys the vast privilege as a bounty at His hand. From no other source can immortality be derived. Independent of Him no creature can be, let his life have a brief or an endless duration. The awful mystery about God is that He must live. The fact as to any created mortal existence is that it may, and if God pleases, will continue for ever; but only if it so pleases His loving, infinite, irresponsible will.

(2) 1 Tim. i. 17: "Now unto the King eternal, immortal, invisible, the only wise God," etc.

The word here rendered "immortal," is, in Rom. i. 23, translated "incorruptible"—"changed the glory of the incorruptible God into an image made like to corruptible man." Each member of our family is mortal and corruptible—corruptible because built up of fleshly organism, and so mortal. The limitless Potentate is neither. From everlasting to everlasting He is God; the same yesterday, to-day, and for ever.

II. A passage describing what Christ has done, having an ultimate reference, of necessity, to the human race.

2 Tim. i. 10: "Our Saviour Jesus Christ hath abolished death, and brought life and immortality [literally, incorruption] to light through [by means of] the Gospel."

(a) Christ hath abolished, or destroyed death. In His own case that was effected when He rose victorious over the grave on the third day after His crucifixion. "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. vi. 9).

(b) But Christ so occupied an official position, that of the Second Adam, and what He did was completed as the world's Saviour; completed especially as the head and representative of His own people. That is, His re-animation, presupposing His death as an offering for sin, secured, and became the pledge of, a resurrection similar to His own for all who accept Him as their Redeemer by Divine appoint-

ment. As their Head, He rose; they, the members of His body, shall rise from the dust in due time.

(c) Thus "life and immortality are brought to light"—revealed as in a blaze of sunshine, by the Gospel. This is the corruptible life, ending in death; yonder is the incorruptible; a life such as our Lord's has been since His resurrection.

(d) Mark it well: this transcendent blessing, immortal life, is a Gospel blessing. The Gospel explains how it came to be a possibility for man; who made it so; and how Christ made it so, viz., by dying in our behalf, and bursting the bars of the tomb. The Gospel does not certify us that we are immortal; it does affirm for our consolation, however, that we may become immortal. For he that believeth on the Son of God "shall not perish, but have everlasting life." "Therefore," says Jude, to his fellow disciples, "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." Thus "eternal life," deathless life, is not a creation-gift, nor a reward of merit on our part, but is an outcome of the Lord Jesus Christ's boundless mercy to man.

III. Passages where men are directly the subject.

(1) Rom. ii. 7: "To them who by patient continuance in well-doing seek for glory, and honor, and immortality [incorruption, supply from verse 6 God 'will render'], eternal life."

If man in his essential nature was incorruptible, would he require to seek for incorruption, the basis of immortality? Honor he has not, nor glory, and he is invited to seek for them; incorruption he has not, but he is encouraged to strive after it, as one seeks for a coveted prize, or a lost treasure. If not sought for by patient continuance in well-doing, not one of them shall ever be conferred on him. To those who enter on the resolute endeavor to reach the three; to those who cultivate rightcousness and sincerity of heart; to those who remain "faithful unto death" in Christ's love and service, God, "the Judge of all," will at length impart "eternal life," which includes in its mighty embrace not merely deathless being, but the radiance and bliss of heaven; said otherwise, it expresses an existence modeled after that of His Divine Son, who liveth for ever, wrapt in unfading splendor past all thought.

(2) 1 Cor. xv. 53: "This corruptible must put on incorruption, and this mortal must put on immortality."

(3) v. 54: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

At present saints are corruptible and mortal—these are the God-pronounced characteristics of our nature as it now appears; but on the Lord's return they shall be constituted incorruptible and undying, through an exercise of the force whereby He is able to subdue all things unto Himself. The sainted dead rise so; the regenerated living on earth at the time will be transformed into the same glorious aspect. Both classes will be like Him, for they shall see Him as He is. As we have borne the image, likeness, of the earthy Adam, we shall also bear the image of the "heavenly"—the Lord from heaven (verses 47 and 49).

Immortality is, therefore, something reserved in the future for the saints of God, and is not now in their possession. Only those are heirs of it whom Paul addresses as "brethren," and to whom he left the earnest admonition, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (verses 50 and 59).

(4) Luke xx. 36: "Neither can they die any more; for they are equal to the angels [of God in heaven, Matt. xxii. 30], and are the children of God, being the children of the resurrection."

That is, they are children—living, glorified products—of the resurrection spoken of in the preceding verse, "the resurrection from [out from among] the dead." Unless they have been "counted worthy," none see "that world," the new age, the heavenly order of things, into which Christ promises to introduce His friends, when the resurrecting and transforming moment arrives.

Here the word "immortal" is not employed, but the thing is exactly and powerfully described: "neither can they die any more."

So again we have demonstration that the privilege of entering on an endless term of existence, or immortality, is conditional. The aspirant must be "worthy," in order to

receive it; and to the honor of that wonderful Being, who is Son of Man and Son of God, whose heart is tenderest love to each of us, may this momentous truth be everywhere devoutly recognized. Amen!

MY KINGDOM IS NOT OF THIS WORLD.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell on their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great, and shouldest destroy the corrupters of the earth.”—Rev. xi. 15-19.

“My kingdom is not of this world.”—John xviii. 36.

IN trying to grasp the above idea, we must not understand the word “world” as meaning the earth. Had the Lord intended to teach that His kingdom was in some other part of the universe, away from the earth, He would have used the same word found in Matt. v. 5, where He says: “Blessed are the meek, for they shall inherit the *ge* [*i. e.*, the earth or land].”

He did not use the Greek word *ge*, because it would not express the truth.

He said, “My kingdom is not of this *kosmos*”—which is translated “world” and “adornment,” meaning arrangement or order of things on the earth.

The meaning of this word *kosmos*, in its widest sense, is the universe, or, more particularly, the arrangement and order of the systems, suns, moons, and planets, which is the *kosmos* or adorning of the Divine dwelling place. The same word is found in 1 Pet. iii. 3, where it is rendered “adorning.” “Whose adorning let it not be that outward of apparel and gold and plaiting the hair.” And, in the 5th verse, the word slightly changed (*kosmeo*) is found: “For after this manner the holy women adorned themselves.” The

same occurs in Rev. xxi. 2: "I saw the holy city prepared as a bride adorned for her husband."

His disciples called the Master's attention to the temple, "how it was adorned [kosmeo] with goodly stones and gifts."

From these examples we conclude that the words Jesus used had reference to things pertaining to the earth, but not the earth itself.

A woman's clothing and the arrangement of her hair are her kosmos, or adorning.

The beautiful stones of the temple were the kosmos of the temple.

The arrangement of the rooms, the furniture, and draperies of the house is the kosmos of the house, or its adorning.

In applying this word to the earth, it refers more directly to the annual and diurnal motions causing day and night, and change of seasons, thereby clothing the earth with the verdure of spring and the golden wealth of autumn.

This is the natural kosmos, or adorning, of the earth, which includes man and all animal life, pronounced in the beginning very good.

But the adorning of the earth is not complete with this natural kosmos. God designs to further embellish it with men and women, who themselves have been adorned with intellectuality and morality in perfect harmony with the Divine will.

To accomplish this end, God has filled the earth with "the natural man," free to think and act as he pleases, in order that he may develop character, which character becomes the adorning of the individual; whether good and in harmony with the Divine will, or whether out of harmony and therefore bad.

Being endowed with some of the characteristics of His Creator, this natural man attempts to adorn the earth politically, ecclesiastically, and socially; but in the abuse of his liberty he almost entirely disregards the instructions of his Maker and arranges a kosmos (world) not at all in keeping with the universal harmony of the Divine arrangement.

This human kosmos, or world, is like the simple furniture of the poor man's house; it is better than none and serves a purpose until it waxes old and is ready to vanish away

(Heb. viii. 13). In the meantime God is developing and selecting suitable material for the adornment of the earth in "the world to come." Like the Jew under the Law, He is in the field selecting a handful of the best ears as a kind of "first fruits—an offering unto the Lord."

These selected and perfected ears represent "the children of the kingdom," who will be the adorning of the new heaven—the stars that will shine for ever and ever, reflecting the brightness of the Sun of righteousness, when he shall cause the earth to be "filled with God's glory" (Isa. xi. 9; Numb. xiv. 2).

He accomplishes this by selecting the poor of this world (kosmos) but rich in faith (James ii. 5) unto whom he imparts the true riches (Luke xvi. 11) and invites them to become joint heirs with him in the kingdom to come (Matt. vi. 10) and the glory to be revealed (Matt. xxv. 31).

Having become conformed to the image of His Son (Rom. viii. 29) they will be embodiments of the Divine essence or spirit, and will cause His will to be "done on earth as it is done in heaven," having renewed and refurnished the old homestead, which in the beginning God gave to the children of men (Ps. cxv. 16).

This changing of the old human adorning for the new or Divine arrangements is expressed by John in First Epistle ii. 17: "The world [kosmos] passeth away, but he that doeth the will of God abideth for ever."

In Eccl. i. 4, we learn that the earth also abideth for ever. So here we have two elements of God's universe that are to abide for ever: The earth, and God's children. But not so with the world, or kosmos. "It waxeth old as doth a garment, and as a vesture it is changed."

The kosmos which God arranges is made up of elements, or constituent parts, that do not pass away. A human kosmos is as unstable as man himself. The kosmos, or world, of which Jesus spoke was chiefly Jewish, and this was composed of elements chiefly human.

These elements Paul terms "weak and beggarly" (Gal. iv. 9), and Peter, in Second Epistle iii. 10, speaking figuratively of the political and ecclesiastical order of things in his day, calls them "the elements which shall melt with fervent heat." In other words, "they shall pass away."

The human kosmos, world, or arrangement, which Jesus

refused to recognize as having any relationship to His kingdom, is described as follows:

Children of darkness (Luke i. 79; John iii. 19).

Liars (John viii. 55).

Thieves (Matt. xxi. 13).

Hypocrites (Matt. xxiii. 14).

Generation of vipers (Matt. iii. 7).

Earthly, sensual, devilish (James iii. 15).

In commenting on the condition of the world in his day, John says: "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life" (1 Epistle ii. 16).

The above description presents the most prominent features of the world, or kosmos, eighteen hundred years ago, and differs little from the world of to-day.

The world at that time was made up of:

Roman imperialism: "We have no king but Cæsar."

Greek philosophy: speculation about gods and immortal souls.

Jewish formalism and traditions: by which they made the word of God of none effect.

Pagan idolatry and superstition: believed the sick were possessed of devils, etc.

Having this knowledge of the people and their institutions, it is not surprising that Jesus should say, "Of this world [kosmos] my kingdom is not."

But God has in preparation a kingdom which will adorn this earth and cause it to bud and blossom as the rose.

This kingdom is "The World to Come."

Compared with the world which is to pass away, it will be as much superior as day is to night, or as the gentle breeze of spring is to the howling storm of winter.

The following features will accompany the Divine arrangement of the world to come:

All shall know the Lord.

The inhabitants shall not say, I am sick.

The people shall be all righteous.

Sorrow and sighing shall flee away.

The tabernacle of God will be with men.

God Himself shall dwell with them.

The meek will then inherit the earth.

All the families of the earth will be blessed.

"I will give you rest" will then be fulfilled.

A world composed of such elements and magnificence could not be formed of the material at hand eighteen hundred years ago.

Such material could have no place in His kingdom. It was not to grow from such seed, neither would He “put new wine into old bottles.” It was not to be the Old, re-organized into a New.

His kingdom would be a “new creation,” Himself the beginning (Rev. iii. 14), and every member of which would be a new creature (2 Cor. v. 17; Gal. vi. 15).

This can only be accomplished by the natural man dying unto sin while living unto God.

Jesus did not say, my kingdom is not of this earth.

His words refer to the moral aspect of the people and their institutions, with which the earth was adorned at that time.

His kingdom is not of such material. The world, or adorning of this earth, aside from nature is made up of the inventions of men and is not in keeping with the harmony of God’s kosmos, or universe.

Christ’s kingdom will be a heavenlike kingdom, in entire harmony with the universal environment, and will not pass away or be left to other people (Dan. ii. 44).

Not so with the kosmos of eighteen hundred years ago or the world of to-day.

A good house is built of good material.

A righteous kingdom is made up of righteous people.

An everlasting kingdom is composed of elements that will not pass away.

This was the mission of Jesus when here in person—to give a living pattern of that material that shall enter in to beautify his “Father’s house.” He was the sheaf waved before the Lord as a sample of the first fruits, which were all a holy offering unto Jehovah.

Of such is the kingdom of heaven. “But they are not of the world, even as I am not of the world.”

All human governments are only temporary arrangements, and in many instances out of harmony with the Divine mind. They must therefore “pass away” to make place for that kingdom which comes as a “little stone cut out of the mountain” and increases until it fills the whole earth. In that kingdom harmony will prevail, blessings will

abound, God will be glorified, and man will have "life more abundantly."

"In my Father's house are many mansions."

"I go to prepare a place for you."—John xiv. 2.

"The Father's house is the universe."

This bit of dogmatism may not be questioned by any, and certainly by none who have read Mr. J. J. Brown's little work on "Time, Space, and Substance."*

Those disciples unto whom the Lord spoke were of the class who "wait upon the Lord," and will therefore "inherit the earth" (Ps. xxxvii. 9-22).

They were "the righteous," and had promise of the land, to dwell therein for ever (Ps. xxxvii. 29).

They will see these promises fulfilled when the wicked are cut off (Ps. xxxvii. 34-38).

They belonged to the class denominated "the meek," and, according to the Master's word, they will inherit the earth (Matt. v. 5).

They were "upright and perfect," and will therefore dwell in the land and remain in it (Prov. ii. 21).

Being righteous, they will never be removed (Prov. x. 30), and consequently will be recompensed in the earth (Prov. xi. 31).

The bestowal of the recompense will take place at the resurrection of the just (Luke xiv. 14).

From the foregoing testimonies, which are only a few of the many to the same import, it seems clear that the earth is to be the permanent abiding place of the righteous, and that they are not to be removed. It would follow, then, that if Jesus is preparing a place for them, it must be on this earth.

God's house—the universe—contains many mansions. This word mansion is from the Greek word *monē*, meaning "abode" or "abiding place."

The words of Jesus would imply that this abode, wherever located, was not just as it should be—perhaps in a state of disorder and confusion—Babylon-like—and required preparation or making ready. Now we cannot conceive of that imaginary locality termed heaven as needing any repairs, preparation, or making ready. These terms imply im-

*To be had of the author, No. 300 Cathcart Road, Glasgow.

perfection, whereas heaven is supposed to be complete and perfect in all its parts.

A perfect place needs no preparation, therefore Christ is not preparing a place in the popular heaven for His people.

If the conjectures of astronomers be correct, that the conditions on many of the planets and stars are favorable to living beings, then, indeed, does the Father's house contain many abiding places. This earth being one of the many, and having promised the righteous everlasting inheritance herein, it must be that this is the mansion—the place Christ is preparing for His people.

Paul says, first that which is natural, afterward that which is spiritual.

Let us now look at some things natural.

God's operations with, and for, natural Israel seem to be somewhat typical of the way in which he deals with the world and for His people.

Four hundred years before it came to pass, He promised the land of Canaan to natural Israel for a possession. During this time it was in the hands of people who had no rights there, more than that of usurpation and possession, "for," said the Lord, "the land is mine" (Lev. xxv. 23).

Being fit tools for certain work, He tolerated their occupancy until they had houses builded, vineyards planted, and caused the land to flow with milk and honey.

When the time came to give this goodly land to the people for whom it had been prepared, He said unto them, who had also been undergoing a preparation for this event, "Go in and possess the land."

The people who had been used as means for preparing and adorning this land, having brought nothing into it, were sent out with just what they brought in. This was very like a transaction that will take place when the Master comes and "sends the rich empty away."

The infidel may cry out against the "injustice" of God's dealings with the Canaanites, but anyone possessing himself of the infidel's property would, no doubt, be served in like summary manner.

Now allow this typical transaction with the land of Canaan and Israel to cast some light on the matter in hand.

The mansion, or abiding place, promised His children is co-extensive with the earth. Thousands of years ago it

was promised them for an everlasting inheritance. Since the promise was made the inheritance has been in possession of the wicked. But God is overruling in a manner to accomplish His purpose, and in the meantime is taking out of Jews and Gentiles, by the proclamation of the Gospel, a people prepared to meet the Lord at His coming, and to enter into his rest (Tit. ii. 13-14; Heb. iv. 11).

When the inheritance is prepared and the family is complete, then will He say unto them as He said unto Israel, "Go in and possess the land." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Those who have the earth in possession now are, like the Canaanites, simply advancing the work of adornment.

By the washing of floods, the upheavals of earthquakes, and the erosions of glaciers, God laid the foundation of a most beautiful world. It was from this foundation the kingdom has been preparing (Matt. xxv. 34).

But the hills and valleys, the mountains and plains, the rivers and lakes, the mountain peaks and yawning canyons, the flowing springs and falls of water, beautiful and majestic as they are, do not complete the adorning of the earth. The natural products need to be developed. The "natural man" is not what he may become. So with the products of nature. The soil must be subdued and cultivated. The trees yielding wild fruits must be caused to bring forth the beautiful and health-giving fruit that now fills our markets. The luscious peach must be developed from the bitter almond; the apple from the wild crab; the beautiful double rose from the blossom of the little briar. Go into one of the numerous parks that now adorn portions of this great country, and see how the intelligence of man has taken up the work where the Creator left it, and has developed and made to appear the latent glories stored in nature.

God seems to have left for man to do that which he is capable of doing; or rather perhaps He created man to do that which could not be done by the forces of nature. The Lord creates the diamond, but man must do the polishing. If humanity, in a state of sin and mortality, can accomplish so much, what may it not do in a state of righteousness and immortality?

While the earth is being thus prepared and adorned, the

Lord is also preparing adornments for the "new heavens" which He said He would create.

In the present world, or arrangement, the heavens are the ruling class or governments, and the "world to come" will also have a ruling class (Isa. xxxii. 1; Zech. xiv. 9; 2 Tim. ii. 12; Rev. v. 10), which will adorn the new heaven as well as the earth. In that heaven the Sun of Righteousness will shine out in all His glory, being surrounded by such bright stars as Abel, Enoch, Abraham, Sarah, Moses, Job, Samuel, Ruth, David, Elijah, Esther, Isaiah, Daniel, the two Johns, Peter, and Paul, with all the Apostles, and these all set in a background of lesser lights, being a great multitude which no man can number, and shining as the stars for ever and ever (Dan. xii. 3). These, all being fixed in the new heaven, will reflect the Divine character and cause the earth to be filled with His glory. They will then be constituent elements of the world to come, and great will be their reward in heaven (Matt. v. 12).

When the necessary material has all been prepared, when the stones have been cut and the gems polished, He who said, "I am the light of the world," will come forth like the High Priest from beyond the veil to bless His people. His glorious coming will cause the old political heavens to flee away (Rev. xx. 11), and He will replace the same with His new heaven adorned with all the splendor of Divine art. This is the heaven in which Paul said that our citizenship begins (Phil. iii. 20).

This earth is the abiding place, the mansion prepared for those who are worthy to enter therein. This is the kingdom of God, which shall break in pieces all other kingdoms, and it shall stand for ever. Into it His servants shall enter and go no more out (Rev. iii. 12).

In order to accomplish this glorious work the Lord Jesus ascended to the right hand of power, in which state He is superintending and directing the work until this earth becomes a fit home for the ever-living righteous, when the tabernacles of God will be with men and He will dwell with them (Rev. xxi. 3).

Matt. vi. 10: "Thy kingdom come, thy will be done on earth as in heaven."

Ps. lxxviii. 69: "The earth He hath established for ever."

Ps. xxii. 27, 28: "All the world shall turn unto the Lord, and all nations shall worship before thee.

"For the kingdom is the Lord's, and He is the governor among the nations."

Luke xii. 32: "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

Rev. ii. 25, 26: "But that which ye have, hold fast till I come. And to him that overcometh I will give power over the nations."

TIMES OF RESTITUTION.

Acts iii. 21.

On Zion's holy mountain a king shall sit ere long—Ps. ii. 6.
The royal son of David foretold in prophets' song—Jer. xxxiii. 15.
In equity and justice o'er all the earth shall reign—Jer. xxiii. 5.
And all shall yield obedience throughout His wide domain
—Ps. lxxii. 11.

The fallen house of David in glory He will raise—Amos ix. 11.
And make His chosen city in all the earth a praise—Isa. lxii. 7.
The exiled sons of Jacob from every land He'll bring
—Ezek. xxxix. 25.
And in the heights of Zion His goodness they will sing
—Jer. xxxi. 12.

Now banished in His anger from their loved fatherland—Jer. xvi. 13.
They dwell among all people, a scorned and hated band
—1 Kings ix. 7.
But when the Gentile kingdoms have filled their measured times
—Luke xxi. 24.
From her long night of sorrow Jerusalem shall rise.—Isa. li. 17.

And Judah's sacred valleys, where thorns and briars grow
—Isa. xxxii. 13.
Shall blossom like a garden and Eden's beauty know—Isa. li. 3.
The fir tree and the myrtle shall in the desert spring—Isa. xl. 19.
And Lebanon's bright foliage to grace His mount He'll bring
Isa. lx. 13.

The sun in seven-fold brightness shall pour its radiance down
—Isa. xxx. 26.
The earth shall yield abundance, nor blighting curse be known
—Ps. lxxvii. 6.
The inhabitants of Zion shall fear disease no more—Isa. xxxiii. 24.
When God shall save His chosen and health and peace restore
—Jer. xxx. 7-17.

The monarchs of the forest shall be at peace with men—Hosea ii. 18.
 The child shall play in safety beside the adder's den—Isa. xi. 8.
 The wolf and lamb together on Judah's hills shall graze

—Isa. lxxv. 25.

And throughout all her borders shall echo songs of praise

—Isa. xxxv. 10.

Then from the holy city His word shall sound afar—Isa. ii. 3.

And earth's most distant nations shall hear and cease from war

—Ps. xlvi. 9.

They'll beat their swords to plowshares to till the fertile land

—Micah iv. 3.

And each shall sit untroubled beneath the vine he plants

—Micah iv. 4.

He'll send the truth to nations which have not heard His fame

Isa. lxvi. 19.

And all shall have salvation who call upon His name—Joel ii. 32.

The watchman on the mountain shall see with undimmed sight

—Isa. lii. 7, 8.

And earth shall be encircled with heaven's own glorious light

—Num. xiv. 21.

O let the earth be joyful, the sea lift up its voice—Ps. xcvi. 11.

The hills break forth in singing and all the trees rejoice

—Isa. xxxv. 1, 2.

Before the King who cometh to reign in righteousness—Isa. xvi. 5.

Upon the throne of David and all the nations bless—Luke i. 31-33;

Gen. xxii. 18.

“SIRS, WHAT MUST I DO TO BE SAVED?”*

BY T. E. ADAMS.

“The world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever.”

THIS solemn question, by this honest Roman Gentile jailer, is surely one of the most important questions ever uttered or heard by mortal man. When he was made to feel and realize his lost condition, he at once became penitent and teachable. And he surely acted wisely in going directly to, and calling upon those so well prepared to answer his question. Hear the answer: “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” This was the first thing for this humble Gen-

* Acts xvi. 30.

tile to do, but not the only thing, as the sequel will prove. And that he be enabled to exercise an intelligent and saving faith in the Lord Jesus Christ they go to work and teach him the word of the Lord—the Gospel, God’s plan of salvation. “And they spake unto him the word of the Lord, and to all that were in his house.” When he had thus learned his duty to God, he was ready to obey. “And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.” Was this man saved by faith alone? or did his faith lead him to obedience where the blessing is promised, and found? Evidently the latter. The rush to be baptized, at that late hour of the night, and the rejoicing afterwards, all indicate clearly that the jailer had no faith in the “faith alone doctrine.” He had faith in what Paul and Silas taught him, therefore they never taught him that doctrine. They never taught him that doctrine, therefore it is a misleading doctrine—a vain human tradition of the elders. That man riding in his chariot, reading the Scriptures as he went along, when he heard Philip preach unto him Jesus, who He was, and what He required of sinners, came unto a certain water and said, “See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing.” The blessing and the rejoicing came as a result of intelligent obedience. How natural! When Saul of Tarsus was stricken down in his mad career, and made to feel the power of God, he humbly said, “Lord, what wilt thou have me to do?” The Lord told him to “Arise and go into the city, and it shall be told thee, what thou must do.” The Lord now appears to one Ananias, and sends him out to hunt up Saul of Tarsus, for, “behold, he prayeth.” And when he had found him, he said unto him, “And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Faith alone was not equal to the occasion. Faith alone is dead, and no life or comfort in it.

The Apostle James for it. And if you can understand how Naaman the leper was washed and cleansed from his leprosy, by dipping himself in the waters of Jordan, then you can understand how Saul of Tarsus had his sins washed away in the waters of baptism. When Jesus, the great Teacher come from God, said unto the ruler of the Jews, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," he marveled at it, or wondered at the idea. Jesus answered and said, "Verily, verily, I say unto thee, Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." This strong, emphatic language of the Master should for ever settle this question, and I feel confident that it would, if tradition was not so strong. Ministers generally admit that the Master meant baptism, and that by immersion, and yet many of them will wriggle, turn, and twist for an hour to evade its force. Jesus, the Life-giver and Captain of our salvation, told His preachers to "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Hear the Gospel, believe it, and obey it, and be saved; will you have it? The Gospel of Jesus Christ, and its obedience, forms a strong life line, running through God's plan of salvation to fallen man; embracing the gift of God's dear Son into the world, a Saviour of sinners, who died for our sins in harmony with the Scriptures. (See 1 Cor. xv. 1-4, with Isa. liii.) And that He was buried, and rose again to an endless life. And that He has promised to come again, and crown His people with life eternal, and receive them unto Himself, and live and reign with them on the earth. Hail happy day! (See Ps. xxxvii.; Mat. v. 5; Rev. v. 9, 10; xx. 4).

" God's kingdom then will be
 A righteous rule from sea to sea;
 Man and earth shall then be free;
 All hail the Lord's great Jubilee! "

This "Gospel of our salvation" is a system of good news to mortal, dying men and women, yet it never will save one from death, unless he humbles himself before God, like Saul of Tarsus, and conforms his life to the divine requirements. The blessing is always promised to the humble, obedient

ones, and only to them. Simon Peter, a faithful servant of the most high God on that great day of Pentecost, strikes the keynote, and chimes in with his Lord and Master.

And after explaining the real cause of this wonderful occasion, he calls the attention of that multitude of eager Israelites to Jesus of Nazareth, whom they had rejected and slain; whom God had raised up that His oath-confirmed promise to David (who was then dead and buried, and not in heaven) might be respected and honored. This new Holy Ghost preacher speaks with great freedom, and lays great stress upon these vital points of Gospel faith. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." They now have faith in the word of God, the Gospel just heard preached, which was ringing in their ears, and were not satisfied and happy, but turn to Peter and the rest of the Apostles, and eagerly say, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent"—now listen—"and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This is the uniform teaching of the Master and His Apostles on this vital question. Oh, do not try to quibble around it! And the record shows that about three thousand souls gladly received His word and were baptized the same day, and were added to them, or to the church. Baptism is a symbol or figure of death, burial, and resurrection unto eternal life (1 Cor. xv. 1-4; Rom. vi. 1-5; Phil. iii. 10, 11). To omit the figure is to omit the fact. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Yes, when they believed (not before) what Philip preached, they were baptized, both men and women. No babies. Thus they were buried with Christ in baptism; being then made free from past sins, they arise to walk a new life. Read Rom. vi. 3, 4, 5, 17, 18. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." No salvation out of Christ, the true antitypical ark. Then enter in while you may, in God's own appointed way.

Fellow-mortals, be not deceived; lay aside tradition, and receive with meekness the engrafted word and be saved.

Fly to the ark of safety, before it is too late. Those inside the ark were saved; those outside the ark were lost. "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Pet. iii. 20, 21). God is long-suffering to usward, not willing that any should perish, but that all should come to repentance. God so loved the world that He gave His dear Son, that all who would believe in, and obey Him, might not perish, but have eternal life. Oh, lay hold upon this hope while you may! for if we neglect this great salvation, how will we escape? There is no possible way to escape. Then

"Once more we ask you in His name—
We know His love remains the same.
Say, will you to Mount Zion go?
Say, will you have this Christ or no?"

PART VI.

THE GREAT MYSTERY: "GOD MANIFEST IN FLESH."

BY A LOVER OF THE TRUTH "AS IT IS IN JESUS."

"He that hath seen me hath seen the Father. . . The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works."—John xiv.

THE subject of "God-manifestation"—embracing the nature of the Christ—is a theme of intense importance to every follower of our Lord, and opens up a large field of thought and investigation, revealing the very mind of the Father toward our fallen race. "The testimony of Jesus is the spirit of prophecy." "The prophets testified beforehand the sufferings of the Christ and the glory that should follow." This mystery of God manifest in the flesh is bringing the unsearchable Jehovah (our great Creator) down to our finite capacities. Do we not see infinite wisdom in this arrangement? It clearly indicates that the Lord Jesus Christ was a God-development. He was of divine origin. The "Word" was made flesh. This Word was "God," the embodiment of God's spirit or His word personified, if I may so speak. The manner of our Lord's conception indicates the divine. God manifested Himself through a Son: "the only begotten of the Father full of grace and truth." He took hold of the seed of Abraham. The human and divine were beautifully blended together. He was a manifestation of divine power upon earth. The Father dwelt in the Son. Jesus said: "My Father worketh hitherto, and now I work." "And as the Father hath life in Himself, even so [after the same pattern] hath He given unto the Son to have life in Himself." We see in Jesus the beginning of the divine creation of God. The divine took hold of the human in Jesus, and we partake of the divine nature through Jesus.

Oh, the power of the divine nature! They were joined in Jesus. The process will continue until God will be all and in all—His whole family, who have been adopted in Christ Jesus. Christ never was an earthly man: He was the heavenly man, “The Lord from heaven,” to do the will of His Father. The first Adam was of the earth and gravitated to the earth. So also them that are earthly. The second Adam gravitated toward His Father. “I proceeded forth and came from the Father, and again I go to the Father.” If we follow our blessed Master we shall go in the same heavenly direction.

If we properly understand the mystery of godliness, many of our Lord’s sayings are made clear to our understanding. (See John i. 18.) “No man hath seen God at any time. The only begotten which is in the bosom of the Father, He hath declared Him” [or revealed Him]. “He that hath seen me hath seen the Father.” He was the express image of the Father’s substance. As a Son Jesus possessed the Divine attributes. He said to Nathaniel, “I saw thee.” “He needeth not that any should testify of man, for He knew what was in man.” He must have had intercourse with the Father. He was in the bosom of the Father in affectionate and loving intercourse. He said at the tomb of Lazarus, “I know that thou always hearest me.” In this saying, viz.: “My father worketh hitherto and now I work,” He put Himself on an equality with the Father, for so the Jews understood him. Jesus and the Father worked together. “The Father who dwelleth in me, He doeth the work.” “If I by the finger [power of God] cast out devils,” etc., etc. “For the bread of God is He which cometh down from heaven and giveth life unto the world.” “What and if ye shall see the Son ascend up where He was before.” Jesus knew from the beginning who they were that believed not. “He said unto them, Ye are from beneath: I am from above,” “I am not of this world.” Although a partaker of flesh and blood like the children, yet Jesus was heavenly. “I speak those things which I have heard of my Father.” “Before Abraham was I am.” This we understand was God the Father talking in the person of his Son. But those wicked Jews were blinded and mad, and took up stones to stone Him. “Therefore doth my Father love me, because I lay down my life that I might

take it again." "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Thus we see He became obedient unto death, passively submitting to the will of the Father. "Being delivered by the determinate counsel and foreknowledge of God," etc.

"He gave His life a ransom for many." "He gave His life for the sheep." If death in the case of Jesus was an absolute necessity, would there be much virtue in the above language? As the children are partakers of flesh and blood, He also Himself likewise took part of the same that through death,—as a possibility,—a part of the great programme of redemption might be carried out. Death had no legitimate claim upon Him, as His life was not forfeited by the sin of the first Adam. Jesus was sinless, and therefore the grave could not hold Him. "He died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures." This is a little digression, but may fit our subject, viz.: "God-manifestation." "Jesus cried and said, He that believeth on me beheveth not on me, but on Him that sent me." "And He that seeth me seeth Him that sent me." So that to believe Jesus is to believe the Father, and to hear His voice is to hear the voice of God (John xiii. 3). "Jesus knowing that the Father had given all things into His hand and that He came from God and went to God," etc. (John xiv. 7). "If ye had known me ye should have known my Father also, and from henceforth ye know Him and have seen Him." "Have I been so long a time with you and yet thou hast not known me, Philip?"

"He that hath seen me hath seen the Father, and how sayest thou, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." What a glorious union and what a blessed work! "God in Christ reconciling the world unto Himself." The mystery dissolves before the opening eyes of our faith, which hears God speaking unto us by His Son. Oh, what a wonderful work is God doing! taking hold of man through His only begotten Son and transforming Him into His image. Although the sin powers raged against the Son, the Son, through the Spirit, came off conqueror, and we shall come off more than conqueror

through Him. We shall be elevated to the divine nature. And, as a basis for this change, what do we see? Spirit made flesh, and, as the glorious result, our flesh will be changed to spirit nature. Spirit must be grafted into flesh to produce this result. We must reflect the divine image. "If the spirit of Him who raised up our Lord Jesus from the dead dwell in you, He that raised up the Lord Jesus shall also quicken your mortal bodies by His spirit that dwelleth in you." God is spirit; His word is spirit. Jesus said, "The words I speak unto you are spirit and they are life." Jesus was created a life-giving spirit. He is called the Lord, the Spirit, through resurrection. By virtue of His begetting by the Father through the spirit He was divine, though a partaker of flesh and blood through His mother: Emmanuel, "God with us,"—God-man, if I may so speak. His strong sympathies were with poor, lost man, and in affectionate accord with His Father, and His delight was to do the will of the Father, and to finish His work. None of God's children are begotten as was Jesus. He was God's son by birth—a born son. He has the pre-eminence in all things. "The fullness of the Godhead dwelt in Him." "All power is given Him." "All things have been put in His hand, both in heaven and in earth." "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father," etc. "In Him are hid all the treasures of wisdom and knowledge." Our title of sonship comes through Him, "For as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Is it any wonder that God the Father hath highly exalted Him and given Him a name above every name, and that eventually every knee shall bow to Him? Our natural birth is sure death to us. We must be born again, or, as Jesus says, "Be begotten by the word of truth," that incorruptible seed, the engrafted word which is able to save us. Jesus calls it the good seed, or the word of the kingdom sown in an honest and good heart. God's seed impressed upon the fleshly tables of the heart molds its affections and thoughts after the divine likeness of His son Jesus. This divine seed grows and expands until the whole man is changed. Paul speaks of this divine power within as the inward man, which grows day by day, ending in the

death of the old man of the flesh, and being clothed upon with our house from heaven: at the appearing of Jesus Christ to change the living and raise the dead of His chosen and faithful ones. The planting of this incorruptible seed of truth is the first step in the divine life. It must be watered to make it grow. The believer must be baptized or buried in water, and by this operation indicates his faith in the "death," "burial," and "resurrection" of our Lord; but in figure he dies himself. The old man is put to death and the new man put on—is raised to a new life. He becomes dead to the world and unto sin; but alive unto God through Jesus Christ, "having passed from death unto life," or from a state of condemnation to a state of justification. By this act of obedience to the faith he is introduced into the family of God as one of his dear children; although then but a babe, begotten of God, because God's seed is in him. It is now for him to work out his own salvation with fear and trembling; God working in him to will and to do of His own good pleasure. The final result will be exaltation to the divine nature at the manifestation of God's sons. As Peter says, "Ready to be revealed in the last time." "Let us then be imitators of Him as dear children, walking in love, as Christ hath loved us and gave Himself for us, an offering and a sacrifice to God for a sweet smelling savor."

It is very evident the power the Son exercises is delegated power; *e. g.*, "All power is given unto me." "All things are delivered to me of my Father." "The Father loveth the son, and hath given all things into His hand." "The Father judgeth no man, but hath committed all judgment unto the Son," etc., etc.

The Son gives the Father credit for His words and His works. In the 5th of John we read: "The Son can do nothing of Himself, but what He seeth the Father do," etc. "For He whom God hath sent speaketh the words of God"; and again, "My doctrine [or teaching] is not mine, but His that sent me." These simple and plain Scriptures, with many others, go to prove the Son was a manifestation of the Father; Jehovah's mouthpiece, if I may so speak. "In these last days God is speaking to us through His Son." "Last of all He sent His Son, saying, They will reverence my Son," etc. He is God's appointed heir of all things. It is "through Him we have access to the Father." "No man

cometh to the Father but by me." As the "second Adam," He is the true way of life. "The Father hath given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." From what has been said, it will be seen that the "high," "holy" and "heavenly" calling of the saints in this dispensation is not to be slighted with impunity. It is no less than joint heirship with Jesus in all the things God hath promised.

Christ is the Head—Head over all the church, which is His body, "the fullness of Him that filleth all in all." "For in him dwelleth all the fullness of the Godhead bodily." The human body, with its head and many members, is a figure of the Oneness of the Christ. He the Head and we (saints) the many members. "There is neither Jew nor Greek, circumcision nor uncircumcision, male nor female, bond nor free; but Christ is all and in all" (Col. iii. 11, and Eph. i. 22-23). Oh, the riches of the glory of Christ's inheritance in the saints! Joint partakers with Him in those "unsearchable riches." "For ye know the grace of our Lord Jesus Christ, that, though He was rich [in promise, as the appointed heir of all things] yet for your sakes He became poor," lived a life of poverty and self-denial; having the wealth of the world at His command, yet denied Himself that we, through His poverty, might be made rich. Who can comprehend the breadth and length and depth and height of the love of Christ? It passeth knowledge. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word: that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Having such a glorious hope, it becomes us to purify ourselves even as He is pure. "For it became Him for whom are all things and on account of whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." This perfection, no doubt, referred to His official character as the Captain of our Salvation. In His career, as the Father's representative on earth, He fulfilled certain prophecies relating to His manifestation as the "Lamb of God that taketh away the sin of the world."

“To everything there is a season and a time to every purpose under the heaven.” (See Eccl. iii.) Four thousand years was a long time to wait for the development of the promised “seed” and “Son.” God is faithful who had promised. “But when the fullness of the time was come God sent forth His Son, born of a woman . . . that we might receive the adoption of sons.” To study the different programmes of this world’s history—from Adam, *e. g.*, the “Adamic” programme, the “Noachic,” the “Abrahamic,” the “Mosaic,” the “Davidic,” the “Daniel” and, last, the “Christ” programme—as revealed in the Scriptures, is to learn the great purpose of Jehovah. Infinite wisdom has arranged these “ages or dispensations” on account of the Christ. They are stepping stones to the crowning consummation of all prophetic declarations, proving that revelation has been progressive. God, speaking through Moses, says: “I will raise them up a prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I command Him, and it shall come to pass that whosoever will not hearken unto my words which He shall speak, I will require it of him.” Paul, in drawing the contrast between Moses and that prophet (the Christ), says: “See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven? Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip.” The word spoken by angels or the Elohim was “Steadfast.” Moses was the mouthpiece; and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit. Thus, we who are privileged to live in these last days, this age of wonders, can look back through ages past and see the gradual unfolding of “the mystery of His will; the great purpose which He hath purposed in Himself, that in the fullness of the times He will gather together under One Head [the Christ] all things.”

The great object of Jehovah is and always has been, viz., to make His Name known. Its ultimate accomplishment will be through His Son in the age to come, "when there will be one Lord and His name one." It will be an age of glory. Sin will not be permitted. "All nations will be blessed"; and the final result will be: "God all and in all."

As we said before, we are living in an age of wonders, and we regard it as the day of God's preparation. (See Nahum ii.) Those who have taken heed to the sure word of prophecy can see we are verging near the greatest crisis the world has ever witnessed. The prophetic periods are fast running out. Our chronologists are nearly all in harmony. There is only a small margin left. We rejoice that "the night is far spent and the day is at hand." "We see the day approaching and so we should exhort one another." The world at large, both political and ecclesiastical, are still aiming, as they always have done, to get to themselves a name, and therefore are not prepared for the return of King Jesus to carry out the great programme of the world's redemption. They still think they are to do the work. The lesson of six thousand years' experiment or experience proves their impotency to govern themselves. Human governments and human reforms have filled a place in the providence of God, keeping the world from being worse than it otherwise would be. The proclamation of the angelic host at the birth of the Messiah, viz., "Glory to God in the highest, on earth peace and good-will to men," remains to have a more perfect fulfillment. The earth is yet under the curse. "The whole world lieth in wickedness" (John v. 19). Paul calls it "the present evil world" (Gal. i. 4). The Appointed Heir will finish the work when He comes to rule the world in righteousness. "The sin of the world will be taken away." "In His days shall the righteous flourish and abundance of peace." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." "Wisdom and knowledge shall be the stability of thy times." The picture that the prophets give of the glories of the age to come does not fit the present state. The affairs of the world sadly need to be put in better hands. The desire of all nations (as such are righteous laws and righteous rulers) will come not in the manner the world expects, for this can only be realized in

the return of King Jesus. "Behold a king shall reign in righteousness and princes rule in judgment" (Isa. xxxii. 1). Again: "I will raise unto David a righteous branch, and a king shall reign and prosper and shall execute justice and judgment in the earth. In His days Judah shall be saved and Israel shall dwell safely, and this is His name whereby He shall be called, The Lord our righteousness." "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, 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. The prayers of David the son of Jesse are ended." This consummation was all his salvation and all his desire. He could go no farther.

The doctrine of "God-manifestation" is a most important part of divine revelation, having reference not only to the past, but also to the future, and it is of the deepest interest to everyone who aspires to an inheritance in the kingdom of Christ and of God. Now, to "manifest" signifies to show forth, make known, display, declare. The Apostle Paul informs us that in time past God spake by the prophets, but in these last days (that is, the last days of the Mosaic age or constitution of things) He spake by His Son, and of this Son the same Apostle testifies that He was the brightness of His (God's) glory and the express image of His person (Heb. i. 1-3). In this way God made known His will. The words spoken were the words of God. For God to manifest Himself, however, was not for the Eternal One to descend from heaven and actually appear among men; that was impossible, for He is a God "whom no man hath seen nor can see," and "upon whose face no one can look and live." Hence the necessity of a medium through which such manifestations would be adapted to our limited capacities. That medium was flesh or human nature. It was the long-promised "seed of the woman"; the body prepared, the "child born," and the "son given"; "Jehovah's only begotten"; the exact representation of His character; in a word, "the man Christ Jesus" (1 Tim. ii. 5). In His prayer to the Father before He suffered Jesus says, "I have manifested thy name unto the men which thou gavest me out of the world" (John xvii. 6). This manifestation had

reference to character, or that moral and intellectual perfection which shone forth in Him as the image of the invisible God in whom "He was well pleased." The first Adam failed to manifest such a character; he disobeyed, and on account of transgression was doomed to die and return to the ground from whence he was taken. Hence it was necessary that a second Adam should appear, through whom the moral attributes of the Deity could be manifested. Such was Jesus of Nazareth, who was obedient in all things. In relation to human nature two men are represented as its types in the two phases it is to assume, viz.: The first Adam and the last Adam; the first man and the second man; one termed earthly and the other heavenly. This image of the invisible God it was that the Apostle John declares he and others heard, saw, looked upon, and handled. "For," writes the Apostle in his First Epistle, "the life was manifested, and we have seen it and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us," etc. The Bible teaches that "there is only one God, of whom or of out of whom are all things . . . in whom we live and move and have our being." Read Isa. xliii., xliv., and xlv. "I am the Lord and there is none else. Who alone spreadeth out the heavens and treadeth upon the waves of the sea." Christ was a created being, and this is proved by the written testimony concerning Him. He was "begotten" by the Father; "born of a woman"; "found in fashion as a man." He came not of Himself, but God sent Him, and in the exercise of His mission He was entirely under the direction of the Father. He says: "I came not to do mine own will, but the will of Him that sent me." "My doctrine is not mine, but His that sent me." We are aware there are some passages of Scripture which seem to teach pre-existence; they may all be harmonized through the pre-existent "word," which dwelt in Him. "His name is called the Word of God" (Rev. xix. 13). "In the beginning God created the heavens and the earth." "By the word of the Lord were the heavens made and all the hosts of them by the breath [spirit] of His mouth. He spake and it was done; He commanded and it stood fast" (Ps. xxxiii.). "By His Spirit He hath garnished the heavens."

We hardly can think that the whole creation of God, as seen in the heavens above and the earth beneath, dates its beginning from the first week of the Mosaic record. When the beginning was we cannot tell. Revelation informs us not. The beginning may be very remote, for aught we know. The testimony of geology bears evidence that this earth has undergone various changes and revolutions. Each revolution may be thousands of years' duration. The beginning would thus be so remote as to be beyond all calculation. Well, then, the testimony of John is, "In the beginning the Word made all these things." As things which are revealed belong to us and our children, that which most concerns us, as an important part of God's creation, especially in our present fallen condition, are those things that relate to the Lord Jesus as a manifestation of the Father's mind toward us, and how we may be reinstated in His favor and enjoy that original communion which our first parents had before sinning. If we would know God we must contemplate Him as He has revealed Himself in His Son, who is, as it were, a bright and polished mirror from which are reflected all the divine attributes. If we are to be partakers of the glory that shall be hereafter revealed, we must so walk while in the flesh as you have Christ for an example; that when He shall appear you may appear with Him in glory, and thus you may become a manifested son of God. 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" (1 John iii. 2). Such sons of God there are, even at the present time, but they are a scattered few, a very small remnant. The world does not know them, for they are not yet manifested. They are still in an imperfect state, "waiting for the adoption, to wit, the redemption of the body." Thus we see that God-manifestation has reference to the future as well as the past. God in His goodness intends "bringing many sons unto glory." In other words, He promises to manifest Himself through a multitude, who will then all be embodiments of the same spirit that descended upon Jesus at His baptism, and will possess a glorified nature like His. As we have borne the image of the earthly, or first Adam, we shall also bear the image of the heavenly, or second Adam.

The language of the 1st verse of the 1st chapter of the

New Testament is very suggestive: "The record of the genealogy of Jesus Christ, the son of David, the son of Abraham."

We see "Abraham and David" stand out as headlights, alone visible in the great genealogical chart that leads to Christ. Why is this? For what purpose is the matter put in this remarkable way? "Jesus Christ, the son of David, the son of Abraham." Why this grouping of names so distant in time, and thus ignoring of all intervening generations? It surely cannot be accidental, or without significance.

The Lord had a long line of ancestry according to the flesh, besides Abraham and David; but of them all those two only were those with whom were made two comprehensive covenants of promise, embracing within their scope the whole Gospel plan of salvation. Surely this is the explanation. Abraham and David had each many eminent, and some royal sons; but Christ only is pre-eminently the "seed" or "son" alluded to in those covenants, and therefore the one who will fulfill them in all their glorious promises. We therefore conclude that this first verse of the New Testament is designed to call attention to the Abrahamic and Davidic covenants, and to identify Jesus of Nazareth as that illustrious "seed," son, and heir of which they speak; and in whose offices of prophet, priest, and king they will have their complete fulfillment. The Abrahamic covenant promises that at some time in the future Christ, together with Abraham and all the chosen and faithful ones, as joint heirs with Christ, will obtain everlasting possession of the promised land, and that He will possess the gate of His enemies, that is, conquer the world. The Davidic covenant, after the same tenor, but more explicitly, promises that He (Christ) will rebuild and occupy the throne of David upon that land; and in this form of royalty "reign until He hath put all enemies under His feet"; causing "all kings to fall down before Him, and all nations to serve Him"; "whose dominion shall be from sea to sea, and from the river to the ends of the earth. Then shall Jerusalem be called the throne of the Lord, and all the nations (or representatives of the nations) shall be gathered unto it, to the name of the Lord to Jerusalem. Neither shall they walk any more after the imaginations of their evil heart." Thus we find that the

oath-confirmed promises made unto the fathers center and culminate in Christ. In Him are bound up the destinies of the world. "Now to Abraham and his seed [the Christ] were the promises made." "All the promises are yea and amen in Christ Jesus." It was appropriate, then, that the New Testament Scriptures should begin with language identifying Jesus Christ as the head under which the economy of human affairs shall ultimately be established. Yes, this little verse contains a doctrine in which all earth will yet harmonize with heaven. We look back upon these events many centuries in the past, and see the fulfillment of all the things written by the prophets relating to the sufferings and the death of Christ. "When we were yet without strength, according to the time Christ died for the ungodly." How literally, even to the very letter, everything was fulfilled relating to His birth, life, sufferings, death, and resurrection; "being made a minister of the circumcision for the truth of God to confirm the promises made to the fathers," that is, ratifying them by His death and resurrection. The knowledge of the strict fulfillment of these things in the past strengthens our faith in the "hoped-for" things of the future. "God remembers His covenant" (Ps. cv). His promises never go to protest. "They are in Christ, yea and amen, to the glory of God the Father." Jehovah's faithfulness in the past is the guarantee of what is to come. The historical picture aids the prophetic, and encourages and comforts and strengthens us in our patient waiting for Christ. It is very evident that these promises have never had as yet their complete fulfillment; they have been referred to at different periods of the world's history by the prophets and Apostles, and thus confirmed; *e. g.*, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." These days of old go back twelve centuries to Abraham; from this last verse of the Prophet Micah we infer that their fulfillment is still in the future. We go on farther in the future over seven hundred years to the days of Paul, who refers to them in the following language, *viz.*, "And now I stand and am judged for the hope of the promise made of God unto the fathers." Abraham, Isaac, and Jacob, including all the ancient worthies who died in faith, "not having received [the fulfillment] of the promises saw them

afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." The doctrine of the kingdom is based on these promises; at the Saviour's appearing and kingdom they will receive their fulfillment. The "hope of Israel," embracing the resurrection, will then be realized. We shall see Abraham, Isaac, and Jacob, and David, and all the prophets in the kingdom of God. We, like David, in contemplating the glories which are enfolded in those "sure mercies," would say "this is all our salvation and all our desire."

"IS THERE A FUTURE FOR ISRAEL?" WHAT SAITH THE SCRIPTURE?

THERE are thousands of unfulfilled promises concerning Israel dotting every page of the Old Testament; *e. g.*, "Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, 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 be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee. Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." The nations amongst whom He scattered Israel have all passed away, but He has preserved Jacob because He has purposes of grace concerning him which are still unfinished. Do not let us suppose, and thus dishonor God's Word, that only the curses upon Israel will be fulfilled and not the blessings. "Hear the word of the Lord, O ye nations, and declare it in the Isles afar off and say, He that scattered Israel shall gather him and keep him as a shepherd doth his flock." "Israel shall bud and blossom and bud and fill the face of the world with fruit." The blessing which is to come upon all nations in the future age is associated with "God's remembering His mercy and His truth toward the house of Israel," at which time all the ends of the earth shall see the salvation of God" (Ps. lxxvii. and xcvi.) reach them. It is true they have been forsaken and hated; made a by-word

and a reproach among the nations. Still they are beloved for the Father's sake. God's promises, however, will never go to protest. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah vii. 20). "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." In the Zionistic movement of the present day we see a preliminary fulfillment of the prophecies concerning their restoration. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation" (Isa. xii). Read also the 11th chapter: "And it shall come to pass, that as ye were a curse among the nations, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." All hope, then, of establishing enduring peace and blessedness in the earth depends on the lifting up of the Jews into their true place. While they are outcasts, the world will ever be tempest-tossed. Every scheme of the millennium which does not include them as the metropolitan nation is an utter chimera. "Their fullness will yet enrich the world." Christ,—God's anointed King of the Jews,—who is the first and last in all the divine counsels and operations, must be constantly kept in view, in our inquiry respecting the future destiny of the Jewish nation, and the rank it shall have in the Kingdom of God. Christ is pre-eminently the seed through whom blessing is to come; He is the root, in whom the virtue of this promise inheres, and from whom it is to shoot forth; and the house of Israel are to be made a blessing unto all nations—solely because of "the Child born, the Son given unto it, upon whose shoulder the government shall be, and of the increase of whose government and peace there shall be no end, upon the throne of his father David."

DO YOU DESIRE LIFE? SEARCH THE SCRIPTURES.

BY C. SMITH, EDINBURGH.

DEAR FRIENDS: You have been taught in school and church that you have an immortal soul to be saved. Have you examined the Holy Scriptures to ascertain what they teach concerning salvation, to whom it is offered, and the conditions whereby it may be obtained? and whether the offer is to an immortal soul you are supposed to have, or to yourself? If you have not already done so, you will find it interesting and of great profit to give the Holy Scriptures a careful examination on the subject.

It may be a little help to give you a hint as to what you will find. You will find that salvation is offered to you, yourself, your literal self, bodily as you are, a living man or woman. You will also find that salvation is not to be obtained at death, but at the coming again of the Lord Jesus. "For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works" (Matt. xvi. 27). Again, "Thou shalt be recompensed at the resurrection of the just" (Luke xlv. 14). The reward, or salvation, is then after a rising from the grave, and not when we die. The righteous die and sleep the sleep of death until the Lord come, who is "the resurrection and the life." If we inquire as to where they sleep, we shall find the answer to be—in the dust of the earth. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2). The Lord Jesus Himself was for a short time among those sleeping in the dust of death. The Spirit of God, through David concerning Him, as if the Christ were speaking, said, "And thou hast brought me into the dust of death" (Ps. xxii. 15). From this state He was delivered by the power of God, and exalted to be Lord of all. The Apostle Peter, speaking of the resurrection of Jesus, said, "Whom God hath raised up, having loosed the pains of death" (Acts ii. 24). The Apostle Paul wrote, "But now is Christ risen from the dead, and become the first fruits of them that

slept" (1 Cor. xv. 20). Then at verse 23, "But every man in his own order; Christ the first fruits, afterward they that are Christ's at His coming."

From these, and many more passages which you will find in your examination of the Holy Scriptures, you will be able to see that the salvation which God is offering is to yourself, your entire self, composed of body, soul, and spirit; body, life, and character.

Your present state is mortal. Death holds dominion over you. Now, in the Scriptures God is offering you deliverance from death, and more, He is offering you immortality, so that sin and death shall have no more power over you. And still more, He is offering, along with this, dominion, power, honor, and glory. If you accept His offer, you will become His children in His Son, the Lord Jesus the Christ. Being the "children of the resurrection," you will become equal to the angels who die not any more. The Lord Jesus said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me" (John v. 39). On another occasion He began "at Moses and all the prophets, and He expounded unto them [His disciples] in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

And now, dear friends, supposing that you and I by searching the Scriptures have found Jesus, in the true sense,—*i. e.*, by understanding and obeying His words,—we must both believe and obey. The first act of obedience is to put on His name by baptism. Those who thus render obedience are in Him, and if they hold fast their confidence steadfastly unto the end, they shall at His coming be raised from the dead, when this mortal body shall be made incorruptible; they shall then receive the promised blessing—life for evermore.

Where, then, shall be our dwelling place? Shall we dwell beyond the clouds, or on this solid earth, where we now live? An answer will be found in the words of the Lord Jesus. He said, "Blessed are the meek, for they shall inherit the earth" (Matt. v. 5). This accords with the song of the redeemed, "For Thou wast slain, and 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. 9-10). The earth, then, upon which we now dwell is the place where we shall live again, if so be that we keep the faith firm unto the end.

In this future life what shall be our employment? One of our first and continued happy privileges will be the unalloyed worship of the Father, from whom the blessing has come, and also that of His glorious Son, through whom it has come. But will this be the only employment? No; for the saints will be kings, and therefore will reign on the earth. Over whom will they reign? They are also to be priests. For whom will they officiate, and whom will they teach? The answer to the first will be found in Dan. vii. 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

And as to whom they will teach, we read in Ps. cxlv. 11-12, "They [the saints] shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Of that happy time, when the Lord Jesus and the saints shall rule the world in righteousness, God says, through the prophet Jeremiah, "I will give pastors according to mine heart, which shall feed you with knowledge and understanding." The Apostle Paul in Gal. iii. 29 says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." One of the promises was, "In thy seed shall all the nations of the earth be blessed," so that to be in Christ is to be Abraham's seed, even the pastors who will bestow the blessing.

From this it will be seen that the saints, when raised from the dead and made immortal, are to live upon this earth, and are to be the rulers and teachers of the mortal inhabitants of the world. But you may perhaps inquire, How can this be, seeing that the saints are to be raised "in the last day"? It is true that they are to be raised from the dead in the last day, but not the last day of the existence of the earth. There is no last day for it; for the Scriptures testify, "Who laid the foundations of the earth, that it should not be removed for ever" (Ps. civ. 5). "Like the earth which He hath established for ever" (Ps. lxxviii. 69). It is the last

day of mortal man's dominion upon the earth, and the beginning of the dominion of the new man, the spirit man, of which the Lord Jesus is the head.

Now, dear friends, is it not worth your utmost endeavor to seek for immortality, glory, and honor in the coming age, and to be of that community who shall, in their ruling the world in righteousness, bless all nations of mankind?

What will not a man give for his present mortal life? and if so much is given and endured for the present, surely a never-ending life with fullness of joy is worth seeking after. If we have but a spark of right feeling in us, then shall we seek for it with our whole hearts. Search the Scriptures, then. Take the teaching of God. Set aside all human creeds and thoughts. Exalt the Word of God. By believing and obeying it you will have His approval, although you may lose the esteem of men.

“ETERNAL LIFE”: IS IT A PRESENT POSSESSION OF THE SAINT? OR IS IT A FUTURE BESTOWAL? OR MAY IT BE BOTH?

BY R. S. WEIR, TORONTO, CANADA.

IN order to answer this much-agitated question, some attention must be given to the Greek originals in which the sayings of Jesus Christ and His Apostles appear. The English term “life” is the representative of three Greek words, viz., “psuche,” “zoe,” and “bios.” With the last of these (“bios”) we need not concern ourselves at present. The other two, “psuche” and “zoe,” are almost exclusively used in the New Testament in connection with this subject. Young makes “psuche” to mean “animal life, breath.” “Zoe” he makes to mean “life, motion, activity.” Robinson defines “psuche” to be “the soul as the vital principle (Latin, ‘anima’); *i. e.*, the animal soul, the vital spirit.” “Zoe” he defines to be “physical life and existence as opposed to death and non-existence.” Liddell and Scott are in practical agreement with Robinson, and both authorities give a number of additional meanings for both terms.

What concerns us most now is to ascertain the use made

of these terms by the New Testament teachers. Did they observe the distinction drawn by these lexicographers? or were they, on the contrary, in the habit of using the terms indiscriminately? They used them, it seems to me, with great discrimination; and herein will be found a solution of the perplexities which have troubled so many minds and caused so much controversy.

In the first place, it is noticeable that the adjective "aionios" is never associated in the New Testament with "psuche," but frequently is with "zoe": an eternal "principle of life" ("psuche") is not promised to the believer, but "aionion zoen," *i. e.*, a condition of animate, bodily, blissful existence, or, in other words, livingness, is. But this "livingness" is produced by the "psuche," or "principle of life"; *e. g.*, "I lay down my life ['psuche'] that I may take it again" (John x. 17). "He that loveth his life ['psuche'] loseth it, and he that hateth his life ['psuche'] in this world shall keep it unto life eternal" ("zoen aionion") (John xii. 25). Thus, reanimation is effected by restoring the "psuche," whether in the case of the Lord Jesus, or in that of any of His followers. But, according to James ii. 26, the life ("psuche") is dependent on the spirit—"The body apart from the spirit is dead;" *i. e.*, lifeless. When Jesus died "He bowed His head and gave up His spirit" (John xix. 30); and on the third day His Father, into whose keeping He had commended His spirit when dying, restored it to his body. In this way He "took his 'psuche' again." Matthew (x. 28) reports Jesus as saying, "Be not afraid of them which kill the body, but are not able to kill the soul ['psuche']; but rather fear Him which is able to destroy both soul ['psuche'] and body in hell" ("gehenna"). What is this which man is not able to "kill" or render lifeless? Evidently not life in the abstract, because it would be absurd to speak of rendering life lifeless. Neither can it refer to God's spirit—the first cause of all life. Obviously the language is metonymical: "psuche" (soul or life—the effect) is put for "pneuma" (spirit—the cause), and the lesson is that man may produce a divorce of body and spirit, so killing the former, but the latter God only can kill. If God elect to preserve any human spirit after it "returns to Him who gave it," and to reclothe it with a body, "zoe" or "livingness" of that

human being is then produced, but not necessarily endless livingness: and, inasmuch as man has both a body and a spirit, both must live or He cannot be said to live: while they are separated He is "dead."

This brings us to consider "zoe" in its various New Testament uses.

1. It is applied to all men; this may be called the natural or general sense (Acts xvii. 25-28).

2. There is a future and abiding condition of "zoe," called "aionion zoen," into which the faithful enter after resurrection (Rom. vi. 22).

3. A highly moral-mental, or spiritual, condition is begotten in all true followers of Jesus by the "word of truth" (James i. 18). In all such, a thorough transformation is taking place. They have cast in their lot with Jesus and are "looking unto Him" (Heb. xii. 2). They are earnestly striving to become like unto Him who is their "Head"—"Christ is in them." "He that hath the Son hath the life" ("zoe"). If these two "haths" be not used in two entirely different senses, "He that hath the Son hath the 'zoe'" here and now: "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves ['zoen en cautois']. He that eateth my flesh and drinketh my blood hath eternal life ['zoen aionion'], and I will raise him up at the last day" (John vi. 53, 54). "No murderer hath eternal life ['zoen aionion'] abiding in him" (1 John iii. 15). This last passage clearly indicates John's meaning. "Every disciple who hates his brother is a murderer and hath not eternal life ['aionion zoen'] abiding in him." But one who loves his brother has. There is no evading this conclusion without destroying the force of the Apostle's remarks. The language is not proleptic, as some imagine, but literal; not a "calling things that are not as though they were" (Rom. iv. 17), but a statement of accomplished fact—the loving disciple being "all alive" with the "zoe of the age."

When we remember that those persons to whom these passages apply have been begotten spiritually, and are now "children of God" (1 John iii. 2), it seems unreasonable to deny that as such they must be alive; *i. e.*, possessed of that "zoe," or life, which had been begotten in them by the word. In fact, this is what Paul affirms of the Christians

at Ephesus (Chap. ii. 5)—“God, even when we were dead through our trespasses, quickened us together in Christ.” No matter how heavy a discount we exact for figure in connection with the term “begat,” there must still be a measure of life admitted as existing, else we simply outrage metaphor: a begettal without life is an absurdity.

But the term “aionion,” generally rendered “everlasting,” or “eternal,” causes a difficulty with some. “How,” say they, “can a person have eternal life now who has to die before the coming of Christ and the resurrection and immortalization of the righteous? Death being still ahead, how can he have an endless life at present?” If “aionion” meant endless this would be a genuine difficulty, but it doesn't: it may signify endlessness or it may not, according to circumstances. Liddell and Scott define “aion”—(1) “A space or period of time, especially a lifetime; life; an age; generation. (2) A long period of time; eternity.” In harmony with this, Young gives “age-lasting” as the meaning of “aionios”; and the “Emphatic Diaglott” and Rotherham both render it “age-abiding.” It is evident, then, that endlessness is not necessarily meant when the term “aionios” appears in the New Testament; and therefore the afore-mentioned difficulty has no real basis, but rests on a misunderstanding of the scope and meaning of this word. Obviously there is an ethical, as well as a chronological use, made of “zoen aionion,” particularly in John's writings. This ethical use is exceedingly important, as it indicates that moral-mental activity in the present world, which is the guarantee of glorified bodily activity for the saint in the world to come. In the present, the saint lives physically by means of his own spirit; apart from which his body would be lifeless. He lives morally by means of the “spirit of Christ” which dwells in him. This latter life he did not always have—it was begotten in him by the Word of God when he became able to receive that word; but the former or natural life he received from his mother, and on it depends his very being, as the spirit in which it resides is a part of his constitution.

To the saint, John ascribes two kinds of life—a “psuche” and a “zoe.” In chap. i. 4 he makes “zoe” synonymous with “phos”; that is to say, life identical with light. “In Him was life, and the life was the light of men.”

Then, in chap. xvii. 3, the same lesson—"This is eternal life [*zoen aionion*'], to know the only true God and Jesus Christ." Not merely an intellectual grasp of certain dogmas, but an intelligent realization of "the truth as it is in Jesus," and a loving, active regard for all that concerns Him and His, "the love of God being shed abroad in our hearts by His Holy spirit, which had been given to us" (Rom. v. 5). This is a "grafting" of God's spirit upon man's spirit; an infusing of a new and higher nature into the latter, by means of which the natural life force is utilized to bring forth "fruit unto holiness," in keeping with the nature of the scion or "graft." In harmony with this thought Paul, by a slight employment of figure, separates man into "outward" and "inward." "Though the outward man [the body] perish, yet the inward man [the spirit] is renewed day by day" (2 Cor. iv. 16). This does not mean that there are "two men in the one skin," but one man viewed in two different relationships. Prior to his begetting by the Word, the body with its animal desires had control of the spirit, and the manifestations of the man were, therefore, of a merely animal order; but when this animal ("*psuchikon*," 1 Cor. xv. 44) spirit became impregnated by the Holy Spirit from above, it underwent a change; thenceforth a warfare existed; the animal propensities of the flesh, on the one hand, pulling down; and the influences of God's spirit, on the other, lifting up, or "renewing day by day." The ultimate result of this warfare, in the true disciple, is the perfecting of his spirit or "inward man," and the clothing of it with a spiritual body. This is effected by "fashioning anew the body of our humiliation and conforming it to the body of his glory" (Phil. iii. 21). Thus the "outward man's" influence over the spirit weakens day by day; whereas the "inward man" (the spirit) is "renewed day by day," and, finally, is clothed with its "house from heaven"—the transformed, incorruptible body, at the resurrection of the dead.

What, then, is the bearing of all this on our subject? Simply this: (1) That, as the spirit of the saint continues to exist between death and resurrection, and is the basis, or source, of his physical and mental activities, both in this world and the world to come, there can be no cessation of the life which inheres in it.

(2) Nevertheless, man being a union of body and spirit, it would be improper to speak of him as alive while these two factors of his constitution were separate in death.

(3) Although "aionios" is not the synonym of endless, yet when employed by Christ and His Apostles to qualify the "zoe" of the "just," in the coming age, it may have been used in that sense, because the circumstances would warrant such use. Endlessness of life necessitates correspondence with a perfect environment. This does not obtain in the present age: a corruptible and mortal body is a fatal barrier, and not the only one. In the coming age all this will be changed; an incorruptible, spiritual body will have supplanted the present corruptible one; a perfected spirit, released from all fleshly impediments, will have grown out of an imperfect and struggling one; the society of Jesus Christ and the faithful of all ages will have been substituted for the present evil world, with all its vexatious temptations and afflictions; in short, everything that would interfere with longevity will be removed, and therefore the "zoe" of the saint will be an endless "zoe." This is, necessarily, future, and is very fitly referred to in some passages of the New Testament as a matter of hope—a future bestowal. But this would not prevent the New Testament teachers using the phrase "aionion zoen" in a modified sense, to indicate the condition of the same persons, in the present age. The "zoe" they possess now is the same in every respect, save that of duration and degree, as the "zoe" they shall have in the future. It is now manifested in a "corruptible" and "mortal" body. It is now the product of a spirit being perfected; it will then be the product of the same spirit perfected. It is the same in essence and kind, differing only in degree; therefore, there is no necessary conflict between the two classes of passages: the saint, doubtless, has "aionion zoen" in the present age, or he will not have it in the age to come.

But may any have "aionion zoen" now, and not in the age to come? It would seem that such may be the case. The Master, for instance, in the parable of the Sower, represents seed as falling in different kinds of soil: some by the wayside; some among thorns; some on stony ground; and some on good ground. The last-mentioned alone brought forth fruit—all the rest failed. But that which fell among

thorns, as well as that which fell on stony ground, grew up to a certain extent, and such growth was due to the life furnished by the seed. If this be illustrative of the Christian system, it would seem to teach that some instances of begettal by the Word, as well as different degrees of growth, may obtain, and nothing more. These developments, as far as they go, are due to the life begotten by the Word—the “zoe” of the coming age; but they do not bring forth “fruit unto holiness,” and their end is not eternal life, but “destruction.”

The same lesson is taught in the parable of the Vine and its Branches (John xv.). The disciples are enjoined by the Lord to “abide in Him,” and He says: “If any man abide not in me he is cast forth as a branch and is withered, and men gather them, and they are cast into the fire, and are burned.” It is clear that these must be “in Him,” or it would be nonsense to say “Abide in me.” It is equally clear, for the same reason, that they must be free to choose, and also to have the power to act. While they abide in Him, as branches, they must have the same life (“zoe”), as He.

To sum up, then, there are two senses in which the phrase “aionion zoen” is used in the New Testament in connection with the saint. The first applies to the present; the second to the future. The first indicates a spiritually-minded condition resulting from his “begettal by the Word,” and without which he could not be a saint; the second, that state of permanent, glorified existence upon which he enters at the resurrection of the dead, in which this same spiritual-mindedness continues, and of which it was, during his lifetime, the earnest, or guarantee. But it must ever be remembered that the medium of manifestation, before the resurrection, is a “corruptible” and “mortal” body; whereas, after it, an incorruptible body is furnished, capable of endless manifestation. In the first case it is temporary, in the second it is endless.

THE WORLD TO COME, AND THE LIFE
EVERLASTING.

BY J. BLAND.

“Godliness is profitable unto all things; having promise of the life that now is and of that which is to come.”—1 Tim. iv. 8.

“The ungodly are like the chaff which the wind driveth away.”—Ps. i.

THE words which you have just heard announced—which embrace two most important subjects, upon which we propose to address you this evening—ought to be very familiar to any persons present who have been in the habit of attending the services of the Church of England. They occur a number of times in the regular services of that Church, and cannot well fail to be noticed. In the morning and in the evening services they are repeated. In the Litany they also occur, and those who repeat the Creed contained in the Communion Service assert their belief in “the life of the world to come.” In the “Prayer of St. Chrysostom,” repeated several times every Sunday, these words occur: “Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.” Now that is a beautiful and scriptural petition when offered by an enlightened mind, and one in which we can most heartily join, for those words represent what is most ardently desired by every true son and daughter of the Lord God Almighty; but suppose now, by way of experiment, you were to go to all your Church acquaintances and ask them to kindly tell you what impression was conveyed to their minds by the words they so often repeated at church—“the world to come and the life everlasting.” I fear that in many cases you would get no intelligent reply; that you would find the words were repeated formally without any particular meaning being attached to them; while others attached to them a meaning at variance altogether with the scriptural ideas connected with the words, and probably different altogether to what was meant by the man who wrote the prayer and the men who compiled the Prayer Book, and contradictory also to

another expression—to be noticed directly—they often repeat from the same much-used book. I have tested the matter for myself. Only recently I asked a person what meaning the words conveyed to her mind. “You are a churchwoman,” I said, “and you often repeat these words at church. What do they mean?” “Why, of course, they mean what they say,” was the intelligent(?) reply, “the future life. Don’t bother me.” That was the only answer I was able to get. And though we know that many intelligent people who attend church could, doubtless, give you a better reply than this, we venture to say that the vast majority would be no more able to give an answer to the question than the person addressed by me.

Now these words are scriptural words; they occur more than once in the Bible. Jesus Himself declared—you will find the words I am about to quote in the 18th chapter of Luke’s history, 29th and 30th verses—that all those who had “left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake,” should “receive manifold more in this present time, and in the world to come life everlasting.” Evidently, therefore, it is a something to hope for and pray for, and we do right to be greatly concerned to find out what the meaning of the promise can be. Words are, indeed, no use unless they convey a meaning to our minds, and it is a most unfortunate thing for us, or for anyone else, if, even in all sincerity, we attach a meaning to them they were never intended to bear, and so go on hoping and praying for that we shall never receive, because it has never been promised, and is altogether opposed to that which has. For instance, the words “the world to come,” cannot, by any fair mode of interpretation, mean the world to go to. And yet it is to be feared that this is the impression which these words convey to many minds; that they refer to that state of happiness or misery, which a person is—without any scriptural proof—supposed to enter into at death. But if it were, indeed, a fact that, when we die, there is a something within us that takes its departure to another sphere where it consciously exists apart from its earthly environments, what appropriateness would there be in speaking of this as “the world to come”? and how could it, in truth, be said that life everlasting—that is, unending existence—was conferred upon us, as a reward for a par-

ticular course of conduct in that future state when it is not a life conferred, but simply a prolongation or perpetuation of the life we now possess under other conditions, to which we have not been accustomed before? Such an idea "clearly implies that that world is not to come in the sense of being absolutely future to the present time, or even to Christ's time, but that it has been existing since the death of the first human being," if not before; it cannot be right, therefore, to speak of a world already in existence, to which people are supposed to go at death, as a "world to come."

There is another idea we may just glance at, quite as far removed from the truth as that to which we have just referred; that is, that the present world upon which we live, meaning the earth in the literal and physical sense, is to pass away, and be succeeded by a newly created world, upon which the saints will dwell for ever. This idea is, of course, somewhat antagonistic to the one just examined, and is based upon a misapprehension of a few passages of the Bible. Besides, if it be held by our church friends, I should like to ask them what idea is conveyed to their minds by another expression they often sing and repeat at church—"world without end." What "world" is it that is "without end"? That expression occurs a great many times in the Prayer Book, and it is quite scriptural. The same words occur in the Book. We find them, for instance, in the 45th chapter of Isaiah. Commencing at the 16th verse, we read thus: "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end. For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." In that passage we have a most solemn declaration of Jehovah's purpose, in reference to the literal earth upon which we tread. It is His handiwork. He created it for a purpose, even for the habitation of man; as the Psalmist declared: "The heaven, even the heavens, are the Lord's, but the earth hath He given to the children of men" (cxv. 16). He has never promised them a share of His home. Remember that, and when your ministers tell you

that He has, ask them for the proof, and don't be content without they give it you, which we may tell you in advance they will not be able to do. No! God has made the earth for man throughout all time. "The earth abideth for ever" (Eccl. i. 4). He has established it. And He has not formed it in vain, as some might suppose who look only at its present condition, and the experience of its millions of inhabitants to-day. Truly it is a sad spectacle. Sorrow and anguish, misery and pain, want and despair, poverty and wretchedness, vice and depravity exist throughout the world. The dying and the dead are here; the haughty tyrant and the groaning captive; the oppressive master and the crushed operative; the boasting villain and the violated victim; these things exist the wide world through. "The dark places of the earth are full of the habitations of cruelty" (Ps. lxxiv. 20). I know other men paint bright and glowing pictures. I know that the precepts of the Bible—even when its doctrinal truths are not rightly understood—have done much to ameliorate and bless those where its influence is felt. I know that there are some bright spots on the earth's surface, but if you obtained a large map of the world, and painted black all those lands which are heathenish and barbaric, and those which are only half-civilized, and those which are full of superstition; and if, in the most Christian lands—so called—you could mark all the places where vice reigns among the high and the low, all the drinking and gambling dens, all the houses of ill-fame where virtue has perished; if, by lifting up the secret veil that hides the actions of men from their fellows, you were permitted, as Ezekiel was, to see the reeking abominations of men, even the men who frequent the temple of the Lord, how astounded would you feel, and how few bright spots would be left upon the map! "The whole creation groaneth and travaileth in pain," and sorrow and sin "together unto now" (Rom. viii. 22). If this is all, men might say the earth was created in vain. But God's purpose is not completed yet. There is a glorious scheme to be carried out in which the house of Israel will have a prominent place. "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end." Ye, the literal house of Israel,—now scattered about the world, dispersed among the nations be-

cause of iniquity,—ye shall be delivered from this dispersed and down-trodden condition; ye shall be saved, in the national sense, with an everlasting salvation; ye shall be exalted to the pinnacle of power among the nations of the earth, as many other passages declare, and shall be made the basis of that great political salvation the Almighty is about to accomplish upon the earth, when the King of the Jews returns from heaven to reign in Jerusalem, and to inaugurate that long-predicted time of righteousness, and glory, and peace, which will reflect the glory of God to the utmost parts of the earth, and prove that the earth has not been created in vain. In this coming time, ye Israelites “shall not be ashamed nor confounded, world without end.” In the 21st verse of the 3d chapter of Ephesians, we have the same expression, “world without end.” “Unto Him [God] be glory in the Church of Christ Jesus throughout all ages, world without end.”

Those who believe the present literal earth is to pass away base their belief upon certain passages where we read of “the end of the world,” which we shall refer to again presently, and which, on the face of them, seem to be somewhat contradictory to those which declare that the world is without end—but more especially upon a passage in the 3d chapter of the 2d Epistle of Peter, where we read of “the heavens and earth” which existed in Peter’s day being “reserved unto fire against the day of judgment and perdition of ungodly men,” and of the same heavens passing away with a great noise, and of the earth also and the works that are therein being burned up. The writer then goes on to say, at the 13th verse, “Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” Those who apply these words in the literal sense overlook two very important considerations, the first of which is that the terms “heaven” and “earth” are used constantly in the Scriptures in the symbolic or metaphorical sense as well as the literal, meaning the political constitution of a nation, the “heavens” standing for the ruling authority, and the “earth” for the ruled. So the sun, moon, and stars denote kings, queens, rulers, and persons in authority. These figures of speech are constantly used in the Bible, and in this sense “the heavens and the earth” have frequently passed away. Thus, in

the 13th chapter of Isaiah, we read of the Babylonian heavens and earth passing away, of "stars of heaven and the constellations thereof" ceasing to give their light; of the sun being "darkened in his going forth," and of the light of the moon failing, and in the 13th verse the Almighty says, "I will shake the heavens, and the earth shall remove out of her place. . . And it shall be as the chased roe, and as a sheep that no man taketh up." Further on—in the 34th chapter—we read of the passing away of the Idumean heavens, and in this connection we are told at verse 4, that "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 fallen fig from a fig tree." Again, elsewhere, we have similar language applied to Egypt (Ezek. xxxii. 7, 8), but all these events had happened long before Peter's day, and referred to the political convulsions which had taken place in those nations to which the prophecies referred, when their ruling authorities were abolished, and the old order of things changed, or altogether ceased to be. The "heavens and earth" of which Peter wrote were the Jewish, which had become so corrupt, and which passed away in the awful conflagrations kindled by the Roman power, which it is not our intention now to particularize, as we are only very hastily glancing at this subject in order to clear the ground. The Jewish commonwealth passed away and has never existed since, but there was a something beyond that for which the Apostles looked, most intimately connected with our subject this evening—which is the second consideration to which I referred, overlooked by those who believe in the ending of the literal world. You remember the words I quoted before, "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." Now, the very thing people neglect to do is to go back to the promise. In the 2d verse of that chapter the writer states that his object in writing the Epistle was that they might "be mindful of the words which were spoken before by the holy prophets, and of the commandment of the Apostles of the Lord and Saviour." and in the 13th verse he draws their attention to a specific promise "according to his promise." Obviously the best thing to do is to refer to the promise and see what light it throws

upon the subject under discussion. This promise occurs in the 65th chapter of Isaiah and has special reference to the "world to come." "For, behold," says Jehovah (I am reading from verse 17), "I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Now I particularly invite the attention of believers in the literal heaven-and-earth theory to notice what follows: "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit [as they did formerly; see Amos v. 2; Zeph. i. 13]; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." That is the promise which Peter had in view when he wrote of the "new heavens and new earth." It is a picture—a very glorious one—of the world, or age, to come. It has to do, you see, with Jerusalem, the capital city of God's ancient kingdom. It has to do with the Jews, God's ancient people. It speaks of a new order of things, a new political arrangement, in connection with that city and that people, which shall far eclipse all that has been experienced before, so much so that the former arrangement of things should not be remembered nor come into mind in comparison therewith. It speaks of a time of great national blessing and prosperity. Human life is to be prolonged. Security will be experienced. Sorrow will be banished. War will cease to deso-

late and alarm: for in all God's holy mountain none shall hurt or destroy. That, we say, is a picture of the world, or age, to come.

But why introduce the word "age" as synonymous with, or as a substitute for, the word "world"? For this reason: it is the correct word to use. It is the word "world" which has confused the matter in so many minds, and a correct understanding of the original word helps to simplify the truth very much. Now, in the New Testament there are five different Greek words translated "world." One of these is "aion"—a-i-o-n; a word very frequently translated "ever," and very frequently "world." "It denotes," says Parkhurst, in his Greek Lexicon, "duration, or continuance of time, but with great variety." One of his definitions of the meaning of the word in some of its New Testament occurrences is this: "An age, period, or periodical dispensation of Divine providence." This is quite correct, and if the word were rendered "age" instead of "world," it would make many passages much clearer to the mind of an ordinary reader. A few illustrations will make this plain. In Matt. xii. 32, Jesus mentions a sin which He declares shall not be forgiven, "neither in this world ['age'], neither in the world ['age'] to come." In the 39th verse of the next chapter (xiii.) interpreting the parable of the Tares, He said, "the harvest is the end of the world," or age. Next verse, "as therefore the tares are gathered and burned in the fire; so shall it be in the end of this world," or age. In the last verse of the 28th chapter of Matthew's history, we have the promise of Christ to be with His disciples "even unto the end of the world," or age. "The cares of this world," or age, are said to "choke the word," and make it unfruitful (Mark iv. 19). Paul exhorts us not to be "conformed to this world," or age (Rom. xii. 2.) The end of the age that Christ referred to, in some instances, was the Jewish age, the one contemporary with Himself. This age was drawing to a close in Apostolic days. Hence Paul, writing to the Corinthians, says, in the 10th chapter of his 1st Epistle, verse 2, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." If you take that in the literal sense, Paul seems to have made a mistake, for the world still moves on

as it did in his day; but the end of the Mosaic age was drawing to a close, and you will find, by referring to the Revised Version, that the word is rendered "ages" instead of "world." So in the 26th verse of the 9th chapter of Hebrews, we read that "now once in the end of the world" (Revised Version, "at the end of the ages") "hath He [Jesus] appeared to put away sin by the sacrifice of Himself." The disciples, as we learn from Matt. xxiv. 3, earnestly desired to know from Jesus what should be the sign of His coming, and of "the end of the age," and these passages, with others that we might quote, serve to show that the word "world" obscures the meaning, and that "age" or "ages" more correctly represents the original word.

Now there have been different ages or dispensations of God's redemptive plan in the past, but they all center in Christ. There was the patriarchal age, the age of the family; the Mosaic age, the age of the nation, when the families developed into tribes, and the tribes were welded into a nation, to which was given a divine law through Moses at Mount Sinai, in the end of which age Jesus appeared to put away sin; but all the ages of the past were related to Christ, and centered in Him. This we are told in more places than one. In the 2d verse of the 1st chapter of Hebrews, we are told that God "hath in these last days [*i. e.*, of the Mosaic dispensation] spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The last clause of that verse is a very unfortunate translation. If we understand it to mean that the material worlds were created by Christ, it at once conflicts with many passages which ascribe the work of creation to the Father, and also with other passages relating to the origin and nature of Christ, who was not in existence at the time the material heavens and earth were formed, except in the mind of His Father, to whom all things are foreknown, and in whose mind all His "works were finished from the foundation of the world" (Heb. iv. 3). For the word "by" the Revised Version substitutes "through," and in the margin they have given the Greek word "ages" for "worlds," which they have wrongly, as we think, retained in the text. Through whom, or for whom, He constituted the ages—that is the idea. Everything leads up to Christ. It is the same idea that we find in the 3d chapter of Paul's Epistle

to the Ephesians. The Apostle tells us there, in the 8th verse, that the grace of God was given to him that "he should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship [or 'dispensation,' R. V.] of the mystery which from the beginning of the world [or, as the R. V. reads, 'which from all ages'] hath been hid in God, who created all things"—not "by Jesus Christ" as the text reads, those words are spurious, and are left out of the Revised Version—"God who created all things; to the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Now we are not in the habit of referring much to the originals when quoting from the Scriptures, but we have to remark again here that this last verse quoted is an unfortunate rendering of the text. This we do not state upon our own authority, but upon the authority of eminent scholars. You will find, by referring to the margin of the Revised Version, that the Revisers have given as the correct Greek translation of the passage, "according to the purpose of the ages." I don't know why it was not put into the text. It is the correct idea. The Greek word or words rendered "eternal" mean "of the ages," and the word "purpose," denotes a "plan," or arrangement." It should, therefore, read "plan," or "purpose," or "arrangement of the ages," and the whole sentence should read, "According to the purpose of the ages which He made for Christ Jesus our Lord." We thus see that God had a plan before Him, which in all the ages past He has been working out according to the counsel of His own will, and that those "ages" were all arranged with a view to Christ. The promises to the fathers related to Him in the Abrahamic age. The types and shadows of the Mosaic economy found in Him their fulfillment. The prophetic age pointed forward to Him, for "the testimony of Jesus is the spirit of prophecy," and the prophets testified both of "the sufferings of Christ and of the glory that should follow" (1 Pet. i. 2).

Now all these past ages pointed forward to one that is yet to come; an age in which Christ will be the acknowledged head of all mankind. The present is the age of Gentile

power, and running along parallel with that we might say is also the age of the Church, but these are to be followed by the Millennial age. God's purpose, though ripening fast, is not completed yet. There is a good time coming. The earth has not been created in vain. All present evil is to be banished in due time. The world has wandered from God, but it is to be redeemed, or brought back to Him; for, to quote Paul's words in the 9th and 10th verses of the 1st chapter of his Epistle to the Ephesians, God has "made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness 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." Christ thus, as you see, becomes the object around which, in the future dispensation, all things gather. He will be God's representative on earth. "The government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the Mighty God, the Father of the future age, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever" (Isa. ix. 6, 7).

The teaching and preaching of Christ had largely to do with this "age to come," and with the conduct that would fit persons to become identified therewith. It is the age in which the kingdom of God will be established, which indeed forms its chief glory. It is that which distinguishes it from the present and past ages. God is going to rule the earth "in righteousness by that man whom He hath ordained." That man is He upon whose head they once placed a crown of thorns; to whom they paid mock homage; upon whom, in derision, they placed a purple robe; and to whom they said, smiting Him with the palms of their hands, "Hail, King of the Jews!" That man is He whom they lifted upon the Cross, and over whose head they placed the superscription, "This is Jesus of Nazareth, the King of the Jews." That man is He whom they laid in the sepulcher of the rich Arimathæan, into the mouth of whose sepulcher they rolled a great stone, and sealed it with a seal. *That* man is going to rule the world in righteousness, for God has

“given assurance of this fact to all men, in that He hath raised Him from the dead” (Acts xvi. 31). All the glory and grandeur of these sublime truths is hid from those who are taught, and believe in, the theories propounded from the pulpits to-day concerning heaven-going at death and reigning in the skies! The earth—renovated, beautified, cleared of all its evils, ruled over by the glorified Son of Man—will be the everlasting home of the righteous. “They shall inherit the land and dwell therein for ever” (Ps. xxxvii. 9, 11, 22, 29). “Blessed are the meek,” said Jesus, “for they shall inherit the earth” (Matt. v. 5). This renewing or renovating process is the work of the age to come, preparatory for the fuller glory of the ages to follow on. It will last a thousand years. It is spoken of as a time of “restitution of all things” predicted. There has been a work of demolition in the past. The law of God was despised; the people of God were broken and dispersed; the throne of David was overthrown. Jerusalem, the capital of God’s Kingdom, was demolished, and has for ages been “trodden down of the Gentiles.” The Israelites have for many days, as Hosea said, been “without a king, and without a prince, and without a sacrifice, and without an ephod,” without all their various national characteristics (chap. iii. 4, 5); but the various prophets foretold a time when their national life and grandeur as a nation should be restored and greatly increased, when there should be “new heavens”—a new ruling-power and aristocracy, and a “new earth”—a completely regenerated people. It is “the age to come” which witnesses this renewing and transforming power in the earth, and the fulfillment of the many glowing predictions of the seers of Israel. As Peter said (Acts iii. 20, 21): God “shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restoration of all things, which God hath spoken by the mouth of all His holy prophets since the ages began.” In another place the future age is spoken of as a time of regeneration. It was when His disciples were astonished at His remarks concerning the extreme difficulty of rich men entering the Kingdom of God. It made them think of their own position and prospects, and on his own behalf, and on behalf of the rest of the disciples. Peter addressed the question to Jesus, “Behold, we have forsaken

all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 27-29). It was at this time that He made the further promise quoted earlier in our address, that all who had made sacrifices on His behalf should receive "in the age to come life everlasting." What do we learn from a passage like this? First, That there is to be a time of regeneration or new birth for the world, in an age future to the time when the promise was made. Secondly, That it is at that time, and not before, that the Son of Man sits upon His glorious throne. Thirdly, by implication, that that throne will be an Israelitish throne. Fourthly, That the twelve tribes of Israel, ten of which were dispersed among the heathen in the time of Christ, will be restored. Fifthly, That, in the Kingdom of God, the twelve Apostles will be exalted to special positions of honor, each having rulership over a tribe of Israel. Sixthly, That reward time is not at death, but when the Son of Man returns from heaven, and that the reward is on earth—not in heaven, as it would be foolish to consider that the tribes of Israel would require judging or ruling in the skies! And lastly, that eternal life is not a present possession, but a future gift, bestowed upon the righteous as a reward for their obedience to the truth now. We see from these facts why such importance is attached in the Scriptures to the second coming of Christ from heaven. On the theory that we go to Him at death, and that our reward is not here, but yonder, the constant references to Christ's return, and to the saints "waiting" and "watching" for the same must ever be inexplicable; but when we perceive that it is the only hope held out to man, and that, apart from the coming of Christ, there is no salvation for the individual, and no world-wide deliverance for the human race from the multitudinous evils under which they live, and suffer, and groan, and die, then we cease to wonder at the great prominence given to His return, and at the ardent desires expressed by the divine writers for that event to be accomplished.

All previous ages are but preparatory for the age to come. Christ is to be the universal King of men, reconstituting

the Israelitish throne and polity, and afterward subverting all earthly dominions, and subduing all earthly potentates by His invincible power. Israel will be the favored nation, and the Gentile power that will not yield to Israel's King must perish, but those who yield will be blessed by His rule, for He comes to rule all nations, and to be King over the entire earth. This kingdom is in more places than one referred to parabolically, and in symbol, as a marriage feast, to which Jesus invited men in the days of His flesh, and to which they are still invited by the preaching of the Gospel. In plain language they are invited to participate in the honors of the coming age. There will be many positions of administrative authority to fill in a world-wide dominion. Men and women are now being invited to fill them. They are honored by a call to God's kingdom and glory. Many esteem it no honor, or will not make the necessary sacrifices to attain unto it, and turn aside. Like the Jews to whom the honor was first offered, they begin "with one consent to make excuse" (Luke xiv. 18); they "judge themselves unworthy of eternal life" (Acts xiv. 46). A few accept it. In the end the few of every age will prove to be a vast number in the aggregate, so vast a multitude to look upon that no man will be able to number them. These will be raised from the dead at the return of Christ from heaven, while those who are alive at His return will be gathered from the midst of the people by whom they are surrounded, to meet the Lord. They are to be constituted "kings and priests unto God," and they have to "reign upon the earth" (Rev. v. 10)—subject, of course, to Christ, the King and Father of the future age. Their mission will be to instruct the mortal nations of the earth in righteousness, to execute justice and judgment in the earth, to crush the oppressor, to help the helpless, to befriend the poor and friendless; everywhere to defend the right and the true. If these things are strange to you, it must be because you have overlooked such a passage as this: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. iii. 21). Or your attention has never been arrested by the promise of Christ contained in the 26th and 27th verses of the 2d chapter of Revelations: "And he that overcometh, and keepeth my works unto the end, to him will I give

power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." It is a very difficult matter to spiritualize such a promise as that, its meaning is very plain; but such passages seldom get selected as the basis of sermons at church or chapel, and if the truth about the age to come is not sought out by the earnest occupier of the pew, the pulpit will do very little to enlighten the mind.

I need hardly remind you that the saints would hardly be qualified for the purpose of reigning over the nations with a rod of iron if their natures underwent no change; if they still remained weak and frail and subject to decay, as they now are. It would be impossible for them to "live and reign with Christ a thousand years" under present conditions. Threescore years and ten, aye and less, bound most human lives now. We are all under the penalty of death, and there is not a shred of immortality about any one of us by nature—not a shred. But our subject speaks of "the world to come, and the life everlasting." The repeater of the creed, whatever it may represent to his mind, expresses his belief in "the life of the age to come." Ah! there is a life connected with that age not experienced by men now. A life that none can destroy. A life that those who inherit will not fear to lose. The rulers of the future age will not tremble upon their thrones as the Czar of Russia quakes upon his. They will be proof against powder and shot and dynamite and all the explosives the art and science of men can invent. No plot will avail against them, for "the powers of the age to come," which were partly experienced in apostolic days, enabling the possessors thereof to work miracles and detect deceit, and foretell future events, will enable them to detect and punish the plotter, although, if any conceivable plot was allowed to be put in operation, it would avail nothing against those it was designed to destroy. No! they possess an endless life. It is the gift of God through Christ. "I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John x. 28). What a blessed promise! How inconceivably glorious to be permitted to realize its fulfillment! This is what will be conferred upon all the worthy ones. Let us find a place where

this is made very clear by the word of Christ. The Sadducees did not believe in the resurrection of the dead. So they came to Christ, as others did, with a question which they thought would greatly puzzle Him. The law given through Moses provided, for certain reasons we need not refer to now, that if a man died without issue, his brother might, or ought, to marry the wife of the deceased, and raise up seed unto his brother. Now, said these unbelieving Sadducees, "There were with us seven brethren, and the first took a wife and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife." Now they thought they had cornered Jesus with a question like that. It was based upon unbelief and ignorance. They argued, in their question, as though the resurrection state was to be organized altogether upon the same conditions as the present life; as though the marriage relationship would exist then, as now; and they asked, when this woman in the resurrection was confronted with her seven husbands, whose wife of the seven would she be, seeing that she was lawfully married to each. It was a carnal question, as well as an ignorant and skeptical one; but the truth was in no way compromised, and Jesus was able to give an answer which astonished the listening multitude, silenced the Sadducees, and elicited the remark from certain scribes to the effect that he had answered them well. This was his reply (I quote from the 34th verse of the 20th chapter of Luke): "The children of this age marry, and are given in marriage; but they which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." There we have something about "the world to come and the life everlasting." Not everybody, you see, will be "accounted worthy to obtain that age." Only "the called, and faithful, and chosen." It will be a select number. It will be an undefiled community. All the evil will be excluded. "There shall in no wise enter" into that glorified community "anything that defileth,

neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." You will find that declaration in the last verse of the 21st chapter of Revelations. That will shut a great many objectionable people out of the age to come, for there are a vast number of people who work abomination, and millions who think nothing at all of making a lie. They won't be there, thank God! and they are only a nuisance here, but we have to endure them for the present. No; those who are accounted worthy are those who—to quote the Apostle Paul—"by patient continuance in well-doing seek for glory and honor and immortality"—seek for it, friends; that means that you haven't got it yet. To such the Apostle says God will render "eternal life" (Rom. ii. 7); they will be made "equal to the angels" and will "die no more." It is a most blessed prospect and hope. Well may we pray "Thy Kingdom come." It has been the cry of the saints in every age. They fell asleep with this blessed hope; and "silently from the graves of the sleepers goes forth the prayer—'Thy Kingdom come!' From many a grave, scattered far and wide over this fallen world, from the pathless waste of the sandy desert, from the crowded cemetery, from the lone hamlet churchyard, from the depths of wild ocean, comes up the silent prayer of the sleepers, 'Thy Kingdom come!' From many a languishing couch, from many a dying pillow, from many a mourner, the sunshine of whose life has faded, while sighing for the glimpse of a vanished face, the prayer goes forth and has gone forth—'Thy Kingdom come!'" Christ's coming will turn their sorrow into laughter, their mourning into rejoicing, their anguish into joy. It will bring back the sleeping dead, it will immortalize the dying saint, it will beautify the meek with salvation, and it will fill the earth with gladness and peace. "And I saw"—says John, reading from the 1st verse of the 21st chapter of the Apocalypse—"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea," no more troubled nations on the earth. "And I [John] saw the holy city, new Jerusalem,"—a symbolic representation of the glorified church,— "coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with

men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things"—the first heaven and earth state of things—"are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." "All things new." What a social and political revolution it means, and what a magnificent result! The old order of things will never thus change under the influence of any political organization in the world to-day. Tory, or Whig, or Radical cannot make all things new, and banish sorrow, and suffering, and tears, and death from the universe. But Christ, the "desire of all nations," will. His rule upon earth will ultimately bring all these things to pass, for His reign of one thousand years is preparatory for the ages to succeed, even as the past and present ages are preparatory for that to come. He will put all enemies under His feet, and ultimately destroy death itself from the universe, so that at last the earth will be peopled with an entirely immortal throng, all "children of the resurrection," who will die no more. The heavens and earth are not created in vain, and they are not going to be literally destroyed. God will not burn them up. He will send Jesus to renovate, not to destroy; to bless, not to blast; to beautify, not to desolate. Why, all creation is called upon to rejoice and be glad at the coming of the Lord. "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 fullness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with his truth" (Ps. xcvi. 10-13). How can you understand that, if, when He is coming, He is only coming to burn it up? "Why is the creation represented by the Apostle in the 8th of Romans, as standing on tiptoe, with outstretched neck awaiting for His coming, listening to catch the rumble of His chariot wheels? Why is the heaving ocean called upon

to lift up its hands on high and pour its gleesome music on every shore, if, when He comes, He is coming to hush the laughter of its waves into eternal silence; if, at His coming, it is to be the sepulcher and shroud of all that lives on its shores—where all is dumb? Why are the trees of the field to clap their hands, and the cedars of Lebanon to rejoice, if they are only fuel for the final fire to be kindled when He comes? If this theory be true, rather let Nature, our mournful mother, drape herself in sackcloth, and summoning her sorrowing delegates from all the realms, march up in mournful procession to Messiah's throne, and beseech Him *not* to come!" But He will come to reign over and bless the living, and raise and confer immortality upon the worthy dead, and the very "wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing" (Isa. xxxv. 1, 2).

May it be the portion of him who speaks, and of those who listen, to join in the song of the Redeemed in the age to come, and the song of "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" when the kingdom is established, and to joyfully and gratefully exclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. 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. 12, 13).

A FRIENDLY TALK ON IMMORTALITY.

BY S. W.

"GOOD-MORNING, Mr. Goodfellow; as we have not met before, permit me to introduce myself. My name is Gospel Tract, and I called to have a talk with you at the instance of your neighbor, Mr. Christian."

"Mr. Christian is a gentleman whom I highly respect," was the response; "and I am pleased to receive anybody

whom he can recommend. Come into my library, where we can enjoy a chat without interruption."

As soon as he had opportunity the visitor remarked: "The object of my visit is a philanthropic one. I am in the service of one who loves all mankind, and who is very rich and generous, and anxious to have everybody share in His bounty. My special duty is to go about telling people this good news. In fact, my name, Gospel, which means good news, will indicate my mission."

"I have met others of your family name," remarked Mr. Goodfellow; "and one was recently here, a talkative fellow, and very positive and vehement in his manner. He did not have any good news to tell me, but, instead, irritated me so with his descriptions of the terrible fate that awaited me, if I did not accept his notions and follow his advice, that I fear I rather rudely showed him the door."

"Our family is a large one and very active, and I regret to say some do not carry a true message," was the response. "You are a man who apparently enjoys life, and if I were to tell you that I have a specific that will enable you to live in good health for a century or more, you would listen to me attentively and gladly."

"Indeed I would," was the reply.

"I have this to offer, and more. I have that which is far more valuable than the fabled fountain of perpetual youth, and, if you will listen carefully, can show you how to live for ever, and at the same time possess happiness, wealth, and power."

"Of course you mean to talk religion," said Mr. Goodfellow.

"Yes, it is religion, but at the same time good common sense as well. You, of course, admit that in your present condition you cannot live for ever."

"Judging by what my senses tell me, I would have to reply that I must sometime cease to exist," was the response; "but I have been taught that what seems to be death is but a changed form of existence, and the spirit, or inner man, continues to live for eternity."

To this the visitor replied, "The theory to which you allude, that of natural immortality, is generally accepted without question; and you will perhaps be startled when I say that it is absolutely without foundation, either in nature

or the Bible. Nature teaches that man, the whole man, is mortal; so does the Bible. Nature does not give any evidence of a life beyond the grave, except what can be drawn from the analogy of the yearly revival of vegetation. The Bible clearly teaches such a new life, and points out the way to obtain it."

"I must say that your very positive assertions do astonish me," said Mr. Goodfellow. "I have always been under the impression that nothing was more plainly taught in the Bible than the doctrine of the immortality of the soul."

"Yours is the usual experience," replied the visitor; "but large rewards have repeatedly been offered for a single text of Scripture that teaches the natural immortality of man, or the soul or spirit of man; and none of them has ever been claimed. On the other hand there are hundreds of texts that teach that man by nature is mortal, and that souls die. In confirmation of what I say I would suggest that at your leisure you examine the following Scripture texts: Gen. iii. 19, 22-24; Eccl. ix. 5, 6, 10; Job iv. 17; xiv. 1, 2; iii. 13, 16; xx. 7, 8; Ps. xlix. 10, 11, 12, 20; Eccl. iii. 18-20; Ps. civ. 29; Isa. xxxviii. 17, 18; Ps. cxlvi. 3, 4; cxv. 17; Eccl. ix. 5."

"If you deny the natural immortality of man, upon what ground do you base a belief in immortality?" inquired Mr. Goodfellow.

"Upon the fact of the resurrection of Jesus, and the law of regeneration by the divine power," was the answer. "The Apostle Paul very forcibly states the case in 1 Cor. xv., in the picture of the two Adams—one of the earth, the other of heaven—and argues that 'As is the earthy such are they that are earthy; and as is the heavenly such are they that are heavenly.' All in Adam partake of his mortal nature; so all in Christ will partake of His immortality. Jesus taught the same truth to Nicodemus when He said, 'You must be born again'; for the reason that 'that which is born of the flesh is flesh, and that which is born of the spirit is spirit' (John iii. 6, 7). Like begets like; and if the human race is to be raised above that which is 'of the earth earthy,' it is essential that a higher power shall intervene."

"I see the line of thought in your philosophy," said Mr. Goodfellow; "and your reasoning is good, and the conclusion irresistible, providing your premise that man is

mortal by nature is a sound one, which I am not prepared to admit."

"It is a question of evidence," replied the visitor; "and I maintain that those who affirm the natural immortality of man must prove it. Might I inquire what reasons impress your mind with such a belief?"

"Well," was the reply; "it is accepted almost universally without question."

"I hardly think you mean to urge that as a reason," remarked the visitor. "Majorities do not determine truths; and the majority of to-day may be the minority to-morrow. It is not long since the majority in the Christian world believed in witchcraft and kindred superstitions. Did that make it true, or justify the incineration of so many good people by our pious Puritan ancestors?"

"But man's superior intelligence argues that he is something more than an animal," remarked Mr. Goodfellow.

"The intelligence of the human race indicates the possibilities of progress to a higher sphere of existence, but not that it has already been reached. Immortality is a divine attribute, and if possessed by sinful, corrupt humanity would necessitate the perpetuation of sin and sorrow. Intelligence is not the index of nearness to the divine nature. Some of the greatest intellects have been possessed by very sensuous animal natures. A simple-minded person who lives a morally pure life is much nearer to godliness than such a one."

"I am not sufficiently informed in Bible teaching to dispute what you said about there being no Scriptural evidence of natural immortality, but I feel that I can find it," said Mr. Goodfellow.

"If you can, you will do what nobody else has been able to do," replied his visitor; "and furthermore you would certainly develop a contradiction at the same time; for instance, the Bible says: 'God only hath immortality' (1 Tim. vi. 16). How can this be true if all men have it also? Again, in the same chapter, we are urged to 'lay hold on eternal life'—a foolish exhortation if we have it already without the effort. We are told to seek for immortality (Rom. ii. 6, 7), and that 'this mortal must put on immortality' (1 Cor. xv. 53)—a strange statement if immortality is resident within us. Eternal life is said to be a 'gift of

God' (Rom. vi. 23), and it is said to be an object of hope (Tit. i. 2). Can we receive a gift when it is already in our possession, and 'what a man hath why doth he yet hope for?'"

"I notice that you use the terms immortality and eternal life interchangeably," remarked Mr. Goodfellow. "I have been told that they have different meanings, and that the term life in this connection does not mean existence, but rather happiness, or a condition of felicity to be enjoyed by the redeemed in heaven."

"I have heard this before," replied the visitor; "but I can only say that such statements cannot be proven. The term 'immortality' occurs but five times in the Bible, viz.: 1 Cor. xv. 53, 54; 1 Tim. vi. 16; Rom. ii. 7; 2 Tim. i. 10. In the first three texts the Greek word is 'athanasia,' meaning 'deathlessness,' and in the other two instances 'aphtharsia,' meaning 'incorruption.' The word immortal occurs but once (1 Tim. i. 17), and is applied to God. You will observe that in no instance are these terms applied to man in this life, or to his soul or spirit. In Rom. ii. 7, you will notice that those who seek for immortality are to be given eternal life. In this text the two expressions are identified. The word 'life' from the Greek 'psuche' and 'zoe' is the term used in translating classical Greek into English, and there is no reason why the rule should change in translating New Testament Greek. When qualified by the words eternal or everlasting, it refers to that divine life which is peculiar to the age to come; that glorious immortality which divine beings alone enjoy. This life is invariably spoken of as future."

"How is this life to be obtained?" queried Mr. Goodfellow.

"The way is clear," was the reply. "God who 'only hath immortality' (1 Tim. vi. 16), and He is the 'fountain of life' (Ps. xxxvi. 9).

"This life of the Father is transmitted to His Son, the Lord Jesus Christ, 'For as the Father hath life in Himself, so hath He given to the Son to have life in Himself' (John v. 26). The Son, having this life, promises, 'Because I live, ye shall live also' (John xiv. 19). This is emphasized in these positive words, 'This is the record that God hath given to us, eternal life, and this life is in His Son. He

that hath the Son hath life; and he that hath not the Son hath not life' (1 John v. 11, 12). At your leisure I would suggest that you also examine the following Scriptures, viz.: John iii. 14, 16; v. 24, 26; Gal. vi. 7, 8; John vi. 27, 40, 57, 58; Rom. vi. 22, 23; 1 John 1, 2; Luke xviii. 29, 30."

Continuing, the visitor said: "The questions of life and death are inseparably interwoven with that of sin. We find this law in the very beginning, where the penalty of transgression was death, 'dust to dust,' not eternal torment; and eternal life was represented in the tree of life, from which the guilty pair were driven away, 'Lest he put forth his hand and take also of the tree of life, and eat and live for ever' (Gen. iii. 22, 24). This truth is developed fully in Rom. v. and vi., and epitomized in these words: 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord' (Rom. vi. 23; and again in Gal. vi. 8).

"Sin is a moral disease, that, unchecked, will result in eternal death. To remove sin is, therefore, to prepare the way for immortality. The Lord Jesus is not only our Life-giver, but our Sin-bearer as well. 'His own self bare our sins in His own body on the tree, that we being dead in sins, should live unto righteousness, by whose stripes we are healed' (1 Pet. ii. 24); see also Gal. i. 4; Heb. i. 3; 1 John i. 9; iii. 5; Rom. i. 5.

"You will observe a beautiful harmony in this thought—sin is opposed to God. Immortality is a divine attribute, and of course the two could not dwell together. 'The flesh lusteth against the spirit,' and such a monstrosity as an immortal sinner is an impossibility; God cannot dwell in a defiled temple.

"Further, in answer to your question how this life is to be obtained, I would say, through faith. The power of God unto salvation is the Gospel (Rom. i. 16), and it must be believed and obeyed before it has any effect. By this means the germ of the new life is planted, and we are 'Begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever' (1 Pet. i. 23, 25). It is by belief that we receive the Son and participate in His life, and are received into the family of God. 'Believe on the Lord Jesus Christ and thou shalt be saved,' said Paul to the trembling jailer (Acts xvi. 31). '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,' wrote Paul to the Romans (chap. x. 9). 'Repent and be baptized every one of you in the name of the Lord Jesus Christ, for the remission of sins,' said Peter to the stricken multitude (Acts ii. 38); and again he urged, 'Repent and be converted, that your sins may be blotted out' (Acts iii. 19).

"These Scriptures indicate the way of life clearly, and all point to the necessity of purification and union with God through Christ, that we may become partakers of the divine nature."

"Let me ask one more question before we part," said Mr. Goodfellow. "When and how is this life to be manifested?"

"At the resurrection day," was the reply. "In that wonderful series of promises of life, as recorded in John v., the Saviour concludes the important ones with these significant words: 'I will raise Him up at the last day.' This is clearly shown in 1 Cor. xv. and 1 Thess. iv. 13, 18, and many other places. In fact, there is no promise giving hope of final blessing but is dependent for its fulfillment upon the second coming of Christ and the resurrection of the dead. 'Ye are dead and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with Him in glory' (Col. iii. 3, 4).

"I hope, my friend," said the visitor in conclusion, "that you will consider carefully, not my words, but the words of life that you have listened to, and that they may prove to be seed sown into good ground, and that having received the Word, you will obey it in beginning your new life by following your Saviour's footsteps into the watery grave, that like as he was raised from the dead, you also may walk in newness of life. Amen."

THE NATURAL IMMORTALITY OF THE SOUL: IS IT A SCRIPTURAL DOCTRINE?

BY SILAS HENN.

PASSING by the comparatively few, of a morbid and an unnatural state of mind, who, from some unhappy circumstances, do not desire life, the generality of people do not only desire life, but desire to live for ever. If in a normal state of mind, they desire immortality—eternal life. The man who does not desire immortality is not in a right state of mind. Man naturally dreads annihilation; he dreads the idea of returning to nothing. But this shows that the desire for immortality, being natural, is implanted by God. What, then, do the Scriptures teach concerning immortality? We have no hesitancy in affirming that the Scriptures teach that immortality is to be obtained by seeking for it, and that it is to be obtained only by seeking for it, for it is not a natural possession; that it is God's great gift to those who believe in His only begotten Son; but it will be given to none else. "And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life: he that hath not the Son of God hath not the life" (1 John v. 12).

The right view of this subject, the Holy Spirit's teaching on this line, is important, and may seriously affect the life. Some think that, if a man's life is good, it matters little what doctrine he may believe. Such an opinion involves a very serious error, for a man's life is largely influenced by the doctrines he holds. Faith in God, in Christ, in the Holy Spirit, and in the doctrines concerning our relation to the Sacred Three, and to the future life, is the basis upon which character must be built; and who will say that erroneous views of the Divine Being, and of the great future after death, will not affect unfavorably a person's character? We know there are some persons in whom the religious instincts are so strong, and who have had such a favorable environment, that they become holy in spite of errors in their creed; but these form the exception. The majority are molded in their character, in their lives, very largely by the doctrines

they believe. We cannot, then, well overestimate the importance of a close adherence to Scripture teaching.

Men come to the Scriptures with a certain theory about the immortality of the soul. They find some of the plainest and most easily understood words of the Bible against their theory; then, instead of making their theory square with the Word, they put an unnatural meaning on the Word to accommodate it to their theory. Many in the orthodox sects thus try to accommodate the doctrines of Holy Scripture to their opinions. This is no misrepresentation, but the simple statement of a fact.

Oh, how little do some men, even professing Christians, value the teachings of the Bible! What little pains they take to understand its teachings, to comprehend the mind of the Holy Spirit! How unwilling they are to accept the teachings of the Scriptures when they are contrary to the teachings of their creed! And how much more respect they show to the creed than to the Bible! It is not so much what does the Bible teach, as what does our standard teach. If a man is tried for what is said to be false doctrine, he is tried, not by the Bible, not by the words of divine inspiration, but by the creed, or standard of his church, by the words of fallible men.

If we believe the Bible to be a rich treasury of truth,—if we believe it to be inexhaustible,—how can we suppose that our forefathers got all the truth out of it that there is in it? Or how can we suppose that they clearly and fully understood, in all its bearings, the truth they did discover? Must we suppose that they went so far that they left no room for advancement? Have they taken possession of all the land that there is to be possessed? Have they weighed and examined every truth, every principle? Well, it would seem as if they thought so who deprecate any change in the old creeds. But *we* are not of that opinion. While we are thankful for the various helps our forefathers have handed down to us, and for the light they have thrown upon various parts of Scripture, we think there were some great errors into which they fell, and that it is our duty to avoid them; and some great truths which they in a measure neglected or overlooked, and that it is our duty to make them more prominent. Truth must be more precious to us than any creed, however time-honored it may be; it must be more

precious to us than wealth, or social position, or reputation; and, for its sake, we must be willing to let all go, if the Lord in His wisdom should see it to be necessary.

The creeds teach that man is imperishable: Christ teaches that, except a man repent, he shall perish, and that God "gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

The creeds teach that man is indestructible: the Scriptures teach that man, if he obeys not the Gospel of our Lord Jesus Christ, "shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might."

The creeds teach that the soul cannot die: the Scriptures teach that the soul that sinneth, and doth not turn away from sin, shall die.

The creeds teach that the unquenchable fire shall burn and torture the wicked for ever and ever: the Scriptures teach that it shall burn them up, as chaff is burnt up. But if the wicked had immortal souls—souls that could never die—they could not be burnt up as chaff is burnt up.

The late Mr. Hastings says, "The Hebrew word 'nephesh' (soul) occurs in the Old Testament 733 times. The corresponding Greek word, 'psuche' (soul) occurs in the New Testament 105 times. Add to these two other places in the Old Testament where the word soul occurs, and where it is translated from other Hebrew words, and we have the word soul occurring 840 times.

"The word 'ruach' (spirit) occurs in the Old Testament 377 times. The corresponding Greek word 'pneuma' may be found in the New Testament 386 times, and yet among all these 763 instances, there is not one such phrase as 'immortal spirit,' 'undying spirit,' or 'never dying spirit.' Here then are the facts in the case. The words soul and spirit occur in the Hebrew and Greek Scriptures 1600 times, and the words 'immortal soul' or 'immortal spirit' occur in the Scriptures in Hebrew, Greek, or English *not once*."

Bishop Perowne says, referring specially to the Jewish Scriptures, "The immortality of the soul is neither argued nor affirmed in the Old Testament." How often are men addressed in sermons as undying creatures, yet the Scriptures never address men thus.

No creature, no created being, can possess inherent immortality. This must be self-evident to any man who has

not forsaken his reason. He who possesses inherent immortality must Himself be uncreated. Hence that is said of God which cannot be said of any other being: "who only hath immortality, dwelling in light unapproachable" (1 Tim. vi. 16). A being who is created may be destroyed by his Creator. This is taught throughout the Scriptures; and hence the line in the first verse of a well-known hymn: "He can create and He destroy." And if such a being ever becomes immortal, his immortality must be a gift, and if a gift, then it is not inherent in his nature. Immortality is God's gift, and man receives it through Christ, by faith in Him and oneness with Him.

If natural immortality is a true doctrine, and if the Scripture writers were inspired writers, how is it that they have said nothing about it? If this doctrine is true it must be of the first importance for us to know it; and can we suppose that God would give us a revelation, and yet make that revelation silent on such a truth? It is well known that even the advocates of this doctrine admit that the Bible does not teach it except by inference. And we affirm that the premises from which such an inference is drawn do not warrant such an inference.

If it is true that man possesses immortality as a natural endowment, then it could not be immortality that Christ came to bring men, but simply happiness, or deliverance from sin and misery. Yet this is not the Scripture representation of the matter. It is life, or immortality, that Christ came to bring, and that is now offered to men according to the Scriptures. To Timothy the Apostle Paul wrote: "Be not ashamed therefore of the testimony of our Lord . . . who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the Gospel" (2 Tim. i. 8-10).

If we are born with immortal souls, if in the very make-up of our being at birth we are possessors of immortality, the Scripture writers, and specially John, err greatly in attributing our immortality—our eternal life—solely to Christ through faith in His name. By believing, we may

receive forgiveness, favor, peace, and joy; but the attribute of deathlessness being inherent in our nature, being destined to live for ever independent of our faith or our acceptance of Christ, Christ cannot be the Giver of life or immortality in the sense and in the way the Scriptures teach. But accepting Scripture teaching as true, believing that John taught the absolute truth when he taught that Christ is the Giver of life to those who receive Him, and that those who do not receive Him cannot have life, but shall perish, we reject, and are bound to reject, the theory that we possess by nature undying souls and are destined to live for ever and ever.

“Immortality,” says a very learned writer and a great Bible student, “is not and cannot be an intrinsic quality of any creature, however exalted; for it is as much the exclusive attribute of Deity as infallibility, or omnipotence, or any other. ‘God only hath immortality,’ just as He is the ‘only Potentate, the King of kings, and the Lord of lords’ (1 Tim. vi. 15, 16; i. 17). Two things on this point are certain: (1) That no creature can be immortal except by union with God; (2) That none but a holy creature can have a union with the holy God.”

Dean Alford says, “Eternal fixity and duration belong only to those who are in accordance with God.”

The immortality, then, taught in Holy Scripture is not inherent in man; nor is it to be found in any system of philosophy; nor can we learn it from nature; it is only revealed to us in the glorious Gospel. It is God’s wonderful gift through His Son to those only who receive His Son as the Christ, as the one Lord and Saviour. It will not be given to unbelievers. The punishment of death, or destruction, awaits the unbelieving.

In John xi. 25, 26, the Lord Jesus says, “He that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.” Physical death is not much counted upon here; it is recognized, but it is as nothing, or almost as nothing, compared with the endless life given in the resurrection. It is said that the Greek, literally rendered, is “shall not die for ever,” or, as Alford renders it, “not die for evermore.” And whosoever hath not yet tasted of death,—whosoever liveth, who hath full and vigorous physical life,—if he believes on Jesus the Christ,

shall have spiritual or divine life, the promise and the pledge of the life eternal, in comparison with which physical death is little counted upon; he has hope in his death; he shall rise again; he shall not die for ever.

In Acts iii. 15, Christ is called the "Prince of life"; that is, according to the margin, the "Author of life." But if man is possessed of inherent immortality, how can he receive it from Christ as a special gift in answer to the prayers of faith? If that is true, and immortality is an essential part of his nature, how can it be the precious boon which Christ by His sacrifice procured for those who through faith attain unto union with God?

It is said by one writer, in one of the monthly magazines, that "the term life, when used descriptively of the future state of the righteous, does not denote existence, but happiness exclusively." We affirm that it denotes both, definitely and positively. On this point we shall obtain light by two passages in John: "The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly" (John x. 10). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John iii. 16). In the first of these passages life is put in contrast with kill and destroy; and in the second, eternal life is put in contrast with perish; thus showing that life is existence, and eternal life eternal existence. Life, therefore, when used to describe the future condition of the righteous,—and it is often so used,—does denote not only happiness, but existence—unending existence in a state of joy and felicity.

In Psalm xxi. 4, we read: "He asked life of thee, thou gavest it him; even length of days for ever and ever." This clearly shows the sense in which the term life is used. It shows that it is used in the sense of endless existence, and not merely in the sense of a happy condition of existence. This latter idea is always included, for endless being will be given to none but the holy. Happiness will be an accompaniment of life in Christ, or unending existence.

In the 22d Psalm, verse 29, it is said, "All they that go down to the dust shall bow before Him, even he that cannot keep his soul alive." This passage is a clear indication that the life of a man cannot be continued except by some power

outside of him. But this statement would not be correct if man by nature is possessed of innate immortality.

In Rev. i. 18 we have these words. "Behold, I am alive for evermore." These words were spoken by the divine Son of God to John. The former part of the passage is, "I am the first and the last, and the Living one; and I was dead [marg., 'became dead'], and behold, I am alive for evermore," or, "unto the ages of ages." This word, "behold," points out that some statement out of the ordinary way is to follow, and this is surely the case in the statement here made by our Lord. He who was the Living One assumed our nature, and in that nature died, laid down His life, became dead, and in three days, or at the end of the third day, took up His life again, and became alive for evermore. This was certainly something extraordinary, and the statement was well prefaced by the word, "behold." We have commented on this passage for the sake of making the following observation: To be alive for evermore, or unto the ages of ages, is to possess immortality. No one who does not possess immortality can truthfully utter these words of our Lord. But the common doctrine of the orthodox sects, so called, the doctrine we are now combating, is the teaching that every man born into the world has immortality inherent in his nature. Now if this is so, then every man may make the statement, "I am alive for evermore," and he does not need to preface it with the word, "behold," for there is nothing in it that is extraordinary; there is nothing extraordinary in what is common to every man. But the doctrine is utterly false; it is not a doctrine of the Bible. And while it is the common belief of the orthodox sects, it has never been the belief, as we shall presently show, of large numbers of the human family.

Now since immortality does not belong to man, since by nature he is mortal, how presumptuous it is in him to claim immortality as a part of his nature! Such an arrogant claim must be displeasing to God.

The belief in natural immortality, in some cases, doubtless leads the unsaved into fatal error. Trained in, and accepting, the dogma of inherent immortality, the sinner thinks that he shall live for ever; that he cannot be deprived of immortality, and that, if at the last he acknowledges his sin and asks for mercy, God, who is love and delights in

mercy, will not consign an immortal creature to eternal misery. Or he believes in the larger hope, or in a second chance, or in universal salvation. These ideas are cherished to the last by many who know nothing of genuine repentance or true faith. Oh, how this lie of Satan is deceiving precious souls!

It is impossible to conceive of any loss so great as the loss of life, specially the loss of immortality. The loss of life includes the loss of everything. The possession of the whole world is not worth a straw to a man when he loses his life. The loss of life is the thing above all others which men dread. Where there is life there may be advantage, blessing, happiness; where life is lost, all is lost. If this is true with regard to the present life, and in relation to the things of this world, how much more awful is the loss of life with regard to the future world! In the Scriptures life—especially eternal life—is set forth as the thing of the greatest value, and the loss of it as the greatest loss.

Again; we only know of one text in the whole Bible which seems to teach that man is immortal, that he shall not die, and the words of that text were spoken by the biggest liar in the whole universe. The devil said to Adam, "Ye shall not surely die," although God had assured Adam that he should die, if he partook of the forbidden fruit.

If Adam was created immortal, what use could there be for the tree of life? It seems clear from the record that, had he eaten of that tree after he sinned, he would have become immortal as a sinner. That tree seems to have been intended as a means of lifting him higher in the scale of being. But Adam's exclusion from the tree of life in Eden meant death, the extinction of vital existence. Had he kept obedient, his access to that tree would have secured his immortality; but his access to it as a sinner would have made him an immortal sinner; and hence it was in mercy that he was not permitted to have access to it after he sinned.

It is indeed said that man was originally made in the image of God, and, therefore, it is concluded that he was immortal. But there is no more proof that immortality was implied in the image of God than that perfect holiness, or perfect knowledge, was implied in that image. But is an image necessarily coeval with its original? And whatever might be implied in that image, did man retain it, or did he

lose it? Let the following question, therefore, be pondered by believers in natural immortality: Does man inherit immortality from his first parents, or does he receive it, if a believer, when he is raised from the dead at the coming of Christ? Scripture teaches that he has it in the latter way. In the new birth he has the germ, the pledge, and the promise of immortality; in the resurrection he puts on immortality.

Knowing that the Bible says nothing about the immortality of the soul, its advocates lay down the position that the Bible does not reveal, but assumes, the immortality of all men, just as it does not prove, but assumes, the being of a God. But this assertion has no sanction in the teaching of Scripture. Now all through Scripture, in hundreds of instances, there is a Being called Jehovah, or Lord, or God; therefore, the existence of God is assumed. But where is there any person, any human being, or any soul called an immortal being, or an immortal soul? Nowhere; no, not in any one passage from the first verse in Genesis to the last verse in the Revelation. Therefore, the immortality of the soul is not assumed in any part of the Bible; it is never even mentioned.

Some believers in the doctrine, seeing the Scriptures do not so much as name it, think the Scripture writers took it for granted. But there is no evidence of the correctness of such a thought. It is more reasonable to conclude that they said nothing about it because they knew nothing about it, or because God had never revealed any such doctrine.

Since there is an entire absence in the whole Bible of any word respecting the immortality of the soul, it ought at least to start the question in the minds of thoughtful Christians, Is the doctrine true? Can that be from heaven which has no place in a revelation purposely given to man for his instruction and guidance?

Now nothing but a deep conviction that this doctrine has no foundation in Holy Scripture, and that the belief of it is very mischievous, would constrain us to attack an article of faith held by so many Christians and Christian ministers, and to risk our reputation among those whom we respect and love. No false doctrine ever taught was more void of Scripture upon which to rest; the Scriptures know nothing of it.

Some tell us that the belief in the immortality of the soul has been in the past a universal belief: that it is instinctive in man. But this statement is without any foundation in truth.

Buddhism can boast 369,000,000 adherents. These have no belief in the immortality of the soul, as now held by what we call the orthodox churches, which disproves the notion that this belief is instinctive in the race. Buddhism holds out as the highest object to be aimed at a final cessation of existence. In "The Faiths of the World," it is said, "The great object of the devout Buddhist is to attain Nirwana, or cessation of existence. He directs his whole efforts, not towards Absorption like the Brahman, but annihilation. He longs and strives to enter into a state of non-existence."

Confucianism has about 300,000,000 adherents. They "are generally regarded," says the authority just named, "as materialists and atheists, yet the greater number of them are found to conform to the popular idolatry." In the American "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature," speaking of the oldest religion of the Chinese, it is said, "Nowhere in this system do we find any trace of immortality." It is not true, therefore, that natural immortality is instinctive in the race, or that it has ever been a universal belief.

Socrates advocated the doctrine of the immortality of the soul. But he tried to show "that we shall always continue to exist because we always have existed."

Plato, as is well known, was the chief advocate of this doctrine among the ancient philosophers, and it is from him indeed that the doctrine has been derived. The philosophy of Plato, and not the word of God, is now made the basis of part of our popular theology.

Men who have believed this doctrine have tried to prove it by almost every method except that of quoting plain Scripture in its support.

E. A. Wells says, "Humanity is everlasting in existence; once a human spirit comes into existence, it will always henceforth exist. There may, and will be changes of form, of environment, of conditions, but in point of existence, never—for all time and all eternity a human soul remains a human soul. What an awful contemplation!" And we

may add, What an awful untruth! When writers make such a statement, it would be well for them to give the book, the chapter, and the verse where such teaching can be found. We affirm that the teaching of the Bible is that a human soul cannot remain a human soul for all time and for all eternity without faith in the Lord Jesus Christ and union with God.

President Bascom, in his "Philosophy of Religion," says, "The foundations of a faith in a future life lie outside of Revelation, and ought, therefore, to be disclosed independently of it. . . It is immortality which gives promise of Revelation, not Revelation which lays in our own constitution and in the government of God the foundations of immortality." We think that every unprejudiced Bible student will regard the very opposite of this as the truth. We think that we could have no solid ground for belief in a future life were it not for the teachings of Revelation. It is only in Revelation that God speaks to us in definite terms on this subject, and His word is the foundation of our faith. Independent of God's word, or outside of Revelation, there can be no sufficient ground for faith.

"The faith of immortality," says Dr. Bushnell, "depends on a sense of it begotten, not on an argument for it concluded." To this we reply that the faith of immortality depends on God having made known His purpose to bestow immortality on all who believe on His Son. And we conclude an argument for it from the fact that God has promised it. And what can beget a sense of it but the Divine promise? But this is not natural immortality, but God's gift through His Sons to believers. "God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life" (Rom. ii. 5-7).

CONCLUSION.

MANKIND in general has always been intensely interested in the subject of the future. All things presently bear the impress of change and decay; generation after generation of humanity arises, and, after performing its brief part in the world, passes away, to be known no more in the place where once it labored and rested, laughed and wept, rejoiced and sorrowed, lived and died. The question of all ages, from Job downward, has been: "If a man die, shall he live again?" After death—what? Is there any future life? and if so, who shall attain it? The Bible answers, Yes: there will be a future life, by a resurrection from the dead; that is God's way back to life, and the only way which His Word reveals.

The foregoing essays elaborate this question exhaustively. "In the multitude of counselors there is safety." It is conclusively shown that *eternal or endless life* is not a human heritage or given at birth—that is a fiction of human origin. But it is all-divine, and one of God's best gifts to man, and comes through His beloved Son, who is the Way, the Truth, and the Life. Life and immortality are brought to light through the Gospel. Aside from the Gospel all is lost. The *Christian*, who becomes such by believing and obeying the Gospel of God's motive power unto salvation, is seeking for glory, honor, and immortality, and will in due time receive this "eternal life," which God, who cannot lie, has promised. Christians have it now by promise, and will have it in fact when Christ our Life-giver returns to earth, His reward with Him. Then the sleeping saints will awake in God's likeness and be satisfied, and the living saints be clothed with immortality, to die no more. Jesus says, "I am come that they might have life and have it more abundantly"; that is, an "endless life." His mission was in vain if all are in possession of immortal life. How did they get it? An unanswerable question. It is only for certain worthy ones who have accepted it on

the revealed terms. There were those in Paul's day who put this unspeakable gift from them and "judged themselves unworthy of everlasting life." The Jews had the first offer. They stumbled over that stumbling-stone in not receiving their life through the despised Jesus of Nazareth. They were as a nation "broken off through unbelief, that we Gentiles might be grafted in." We get a full account of the Gospel in its relation to both Jew and Gentile in Paul's elaborate letter to the Romans. This little digression may be a little foreign to the subject of the foregoing Essays; still they are a part of the great programme of the purposes and plans of Jehovah in bringing about the consummation of all prophetic declarations. Of the reader of the foregoing Essays we ask, What is your verdict concerning the subjects treated? Has the promise of eternal life no charms for you? I refer to that class who have not as yet been united to that all-saving "Name"—"Christ the Life-giver." Have you no aspirations for an endless life, associated with glory, and honor, and incorruptibility? or do you prefer the pleasures of sin for a season; choosing the "wide gate and broad way leading to destruction." "Godliness profitable unto all things, having the promise of *this life* and that which is to come." "Enter the strait gate and walk in the narrow way that leadeth to everlasting life." "Take my yoke and learn of me; my yoke is easy and my burden light," says Jesus. *There* is a resting place in Him. He is the fountain of living waters. It is dangerous to neglect so great a salvation. "Now is the accepted time." "Soon . . . He will come to make up his jewels." "The Lord hath set apart him that is *godly* for Himself" (Ps. iv. 3). "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if you forsake Him, He will forsake you" (2 Chron. xv. 2); "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. xvi. 9); "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have made Him hide His face from you that He will not hear" (Isa. lix. 1, 2).

"Happy is the man that findeth wisdom, and the man

that getteth understanding. For the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared to her. Length of days are in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is everyone that retaineth her" (Prov. iii.); "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord; but he that sinneth against me wrongeth his own soul: all they that hate me love death" (Prov. viii. 34-36); "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man" (Eccl. xii. 13).