

(Vols. 4,5,6 and Vol 7)

**Gospel Banner and
Millennial Advocate**

**Benjamin Wilson,
Editor and Publisher**

**Vols. 4, 5
1858, 1859,
Geneva, Illinois**

**Owned by Geneva Historical Society
Geneva, Il.**

and

**Vol. 6
1860**

**A copy owned by Geneva Historical Society and also
Church of God General Conference, Atlanta Bible College
Morrow, Ga.**

**includes Anatolia, a tract by Dr. John Thomas
1854**

**Vol. 7
1861**

owned by Church of God General Conference, Atlanta Bible College

Microfilmed Summer 2001 by Facez, Rockford, Illinois

Gospel Banner & Millennial Advocate
Benjamin Wilson, Editor. Publisher
Geneva, Illinois
Index Vol 4 1858

compiled by Jan Stilson
Oregon, Illinois
Summer 2001

"Advent Review," 117
Age to Come 37
Allen Mark (Mass) 84c
American Bible Society 47
Assyria 131
Baker, L.Z. (II) 12
Baptism, 15, 29, 73
Beecher, Henry Ward 59, 73
Bible 102 (history of N.T.) 130, 132
(spurious text)
Bonar, Dr. author, Land of Promise 103
Books for Sale 11a, 24a, 26b, 96b, 108b
 "Summary of Christianity
 Revealed" 11a
 "Glad Tidings of Kingdom of
God" 11a
 "Light Sowing," 11a
 "Rays of Light tracts" 11a
 "Anatolia," Dr. John Thomas 11a
Thomas, Dr. John 11a, 72 (travels to
Scotland)
 "Saints Inheritance" Wm
 Shepherd 11a
Bragdon, Rev. M. Sermon 118
"British Millennial Harbinger" 78
Burlington, Mich. 126
Camp Point, Il. 62 (near Ripley)
Campbell, Alexander 76
Campbell, Zenus 10, 31, 67, 91, 14, 135
"Christian Evangelist" 62
Cockroft, Joseph, (II) lecture
 11, 21, 24, 34, 96
Conditional Immortality 11, 21, 46
Conferences, Geneva, Il. (1857) 12

Congregations in Il:
 Geneva 12,
 St. Charles 12,
 Aurora 12
 South Norfield 12
Dabb, Nicholas, 136
David's Throne 92
Death 117
Elizabeth, N.J. 42, 60b, 108a, 136
Emphatic Diaglott 1st # 96b, 102,
 2nd # 132a
Europe 91
Fellowship, defined 4, 17
Gallagher, William D. 48b
Geneva, Il. 3, 96, 113
Glad Tidings, 7
God 58 (immateriality 124 (reigns)
Gospel Benner, critique of 84c

Gospel, defined 3, 13, 31, 44, 57, 67, 85, 97,
 105, 109, 121, 133
Griesbach's Stand Greek Text 102
Hacket, H. B. 129
Heaven 49, 114
Heb. 2:16 various translations 24
Herald of Coming Kingdom & Age to
 Come, 108b
Holy Spirit 47, 105, 125, 132, 72b
Hymns: Messiah's Reign 132a
 Israel & Judah 72b
 Prayer for Israel 24b
Innes, Peter (II) 12
Israel 112, 115, 139
Jackson, J.W. 84b

Jesus 7,27,55 (Messiah Reigns) 79, 107
(crucifixion)

Jews , in China 142

Kingdom of God 7,134

Letters Received 11b, 24b, 26b, 48b,
72b, 84b, 96b,

Lord's Prayer 78

Man, Nature of 118

Mill, J. 79

Millennium 19

Milton, John 60

Ministers 24

Palestine, 11b

Peter's Confession 20

Receipts, 11b, 24b, 48b, 72b, 84b, 96b

Royal Society of Antiquarians 131

Sabbath 65, 112, 135, 136

Salvation, Steps to 29, 61 (Israel

Satan 117

Second Coming of Jesus 57

Shepherd, William (N.J) 11a, 37,
60b,108a,

Shuttlesworth, 132a

Sleep of the Dead 88

Spirit of man, defined 92

Stone, James M. (Ky) 51

Subscribers, appeal to 12

Tracts: Rays of Light 108b

The Gospel 60a

Kingdom of God 84a

Thoughts for Thinkers 72a

What is Religions 36a

Destiny of the Wicked 48a

Truth Seeker 18

Waggoner, J.H. 112, 136

Walton, R. Geneva, Il. 20

Whitfield,, J.G. poem 11b

Wilson, Benjamin 12, 19, 36a, 48a, 63

Wilson, George D. (IL) 84

Wilson, John 24b poem,

What's the News 24

Wine 128

Zion, Henderson Co Ky 51



747
THE

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE:

DESIGNED CHIEFLY TO UNFOLD

“The Things concerning the Kingdom of God,
and the Name of Jesus Christ;”

AS FOUND IN

THE WRITINGS OF PROPHETS AND APOSTLES.

GENEVA, ILL.:

PUBLISHED BY WILSON & COCKROFT.

MDCCLXVIII.

CONTENTS OF VOLUME IV.

	PAGE	PAGE
"The End of All Things at His I"	1	78
What is the Gospel?—The Popular Gospel	1	79
Examined.—2, 13, 21, 41, 51, 67, 80, 85, 97, 109, 121	1	85
What is the Fellowship?	3	91
Religion—No VI.	7	92
Kind words &c. not cast much	19	92
Sketch of a Lecture on Immortality 11, 21, 31	19	94
An Etymological Definition	15	94
The Fellowship	17	95
Remarks on do	18	95
Query concerning Salvation during the Millenniumal Reign	19	102
Peter's Confession	20	103
A Critical Examination of Heb. ii. 10, with various translations	21	104
Teachings of the Material	21	107
A Glance at the Religious World—Ministers—Revivals, &c.	21	108
Religion—No VII. Concluded	25	112
The Lilies	25	111
The Age to Come	27	114
The Blindness of the people and their Leaders	27	115
Thoughts on Texts—2 Tim. i. 19	27	117
"The Baptism of the Holy Ghost"	27	117
The Bible Society	46	118
Heaven	47	124
The Blessedness of Messiah's Reign	47	124
"Time is Short"	49	125
Thoughts on Texts—1 Thess. iv. 11	49	127
The Gardens of Solomon	54	125
Immateriality	56	127
Jerusalem—Poetry	57	128
John Milton's Views on Mutual Teaching	57	130
The Salvation of Israel—Remarks and Rejoinder, from "Christian Evangelist," with Remarks on the same	57	131
The Law of the Sabbath	58	132
Thoughts by a Christian Traveler	58	133
Obstacles to the Truth	59	135
Henry Ward Beecher on Baptism	61	135
Henry Ward Beecher again	61	135
The Lord's Prayer	65	139
Thoughts on Texts—Matt. x. 28	65	142
Materialism—No. Soulism	67	142
Something Coming	67	142
Query on the world Spirit	67	142
David's the Throne of Jehovah's Territorial Dominion	67	142
The Atmosphere	67	142
Startling, yet True	67	142
Miscellaneous Extracts	67	142
Remarks on the Greek Infinite Tenses	67	142
History of the Original text of the New Testament	67	142
The Top of Mount Moriah	67	142
What is the Gospel?	67	142
The Hour of Crucifixion—Query	67	142
Religious Partisans	67	142
The Sabbath	67	142
Greater in the Kingdom of Heaven	67	142
Rabbinical Views of the Heaven or Heavens	67	142
The most Wonderful People	67	142
Thou Shalt Surely Die	67	142
Satanic Wrath	67	142
An Examination of certain Methodistic Views on the Soul of Man	67	142
"The Lord Reigneth"	67	142
Information Wanted on 1 Pet. iv. 6, and Acts ii. 39	67	142
The Jews in China	67	142
An Illustration of Scripture—Treading of Grapes—Parable of the Vineyard—Hedges	67	142
Beauties of the Bible	67	142
A Voice from Assyria	67	142
"The Three Heavenly Witnesses,"	67	142
What the true Gospel is	67	142
The Sabbath	67	142
Observations on the Sabbath	67	142
Destination of Israel	67	142
The Jews	67	142
An Egyptian Coin found in Mississippi	67	142
Extracts from Tillotson	67	142

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., JANUARY, 1858.

[No. 1.

For the Gospel Banner.

"The End of All Things is at Hand."

This solemn declaration, made by the apostle Peter to the scattered brethren of his day, was full of meaning, inasmuch as it predicted the sweeping away of all things pertaining to the Jewish polity—the rolling up of their political heavens.

He therefore constantly warned and exhorted his brethren to stand firm during the trials they would be called upon to endure, and urged them to sobriety and watchfulness.

He doubtless recollected the prophetic words spoken by his Lord, when mourning over the doomed city, Jerusalem—"Behold your city is left unto you desolate;" and when speaking concerning that building which was the pride of the nation, the temple—"There shall not be left here one stone upon another that shall not be thrown down."

The time for the fulfillment of these predictions was fast approaching, and therefore we find frequent references to it by the apostolic writers.

But, permit me to ask, if the events which were about to transpire were of sufficient importance to call forth from them such solemn injunctions, and constant exhortations, are not we justified in applying them with all their force to ourselves, seeing that we are living in an age when the thunders of Almighty wrath are about to burst on the nations, and the Gentile times are drawing to a speedy close?

Some may ask what indications there are to warrant these conclusions? Let such take the word of prophecy and compare with past and present history, and if they possess honest, unprejudiced minds, they must acknowledge that the Lord is "doing his work—his strange work; is bringing to pass his act—his strange act."

If we examine the past we find the prophecies concerning it were *literally* fulfilled, as history fully verifies, so that we have no grounds to suppose that those which refer to the present and future will prove false. We will, however, express a few thoughts, and hope that the wavering will adopt the course of the ancient Bereans, viz., search the word to "see whether or not these things are so."

In the book of Daniel, chap. xi., we find a history which covers many centuries, but on arriving at the 40th verse, we recognize its proximity to the times in which we live. It there speaks of a power which should *push* at the one just before referred to as "dividing the land (of Israel) for gain." This kingdom of the South had its rise when Egypt revolted from Turkey. At that time we find Mehemet Ali establishing himself as king of the South. Being possessed of lofty aspirations, he wrested Syria from the Turks, and in 1838 "pushed at" the Sultan, in the advance he made towards Constantinople, advancing as far as Smyrna. A combination of strong powers, however, succeeded at length in turning him back, and conquering his obstinacy, compelling him to restore Syria again to Turkish rule. In this way the prophecy was fulfilled to the letter.

But we find another power spoken of, viz. the king of the North, who is not to merely *push* at the Turkish power (the one which divides *the land* for gain), but he is to "come against him like a whirlwind, and overflow and pass over." This indicates a complete subjugation,—an entire overthrow, and is yet unfulfilled. Do we find a power answering to the one here spoken of? Take a stand in the land of Israel, and what power do we find on the North? It is the vast empire of Russia, which now covers an im-

mense territory, and is constantly increasing. It can be proved beyond a shadow of doubt that this is the kingdom of the North spoken of in Daniel, as well as the Gog power prophesied of in Ezekiel xxxviii. and xxxix. He is destined to swallow up the Turkish power, and make great inroads and conquests in other countries, as any one may see, by carefully perusing the prophecies concerning him. But note at the same time the speedy fate that awaits him.

In Rev. xvi., we find an account of John's vision where he saw the seven angels pouring forth their seven vials of wrath. Five of these have passed, as history proves in her records of the bright achievements of the Corsican avenger—Napoleon. He avenged the blood of the witnesses when he swept Europe with his scorching wars, and caused the Papal power to writhe under his feet.

The sixth vial is said to have been poured on "the great river Euphrates," which symbol is used to represent the Turkish power. Its effect is to dry it up. Do we see this taking place? From 1820 to the present time she has suffered immensely from various causes, such as war, pestilence, fire, and earthquakes, all of which combined, have reduced this once formidable power to a mere shadow—a tool in the hands of stronger powers. She is compelled to make great concessions in order to obtain protection, and to appease the wrath of contending powers. Her independence is entirely gone, and therefore her power may be said to have almost "dried up." A few more years will complete the prophecy, when the Russian flag will float from the dome of St. Sophia.

Another important feature of unfulfilled prophecy is that concerning the land of Israel. We find that contemporaneous with the reduction of the power which possesses Palestine, God fulfils his promise to "remember the land." Ever since the wrath of the sixth vial has been pouring on the "desolator," the land of Israel has been rising in the scale, and the Jews have constantly been gaining ground over the fiercest national prejudices which have for centuries followed them wherever they went. This fact alone speaks volumes to those who believe in the literal fulfilment of prophecy, and expect a complete restoration of the lost tribes to their own land. Palestine, for a long season, has been comparatively a blank

in the earth so far as her productions were concerned. But what do we see now? It is fertilized, assiduously by copious showers, and the soil, which the prophet said should "be as iron," is now capable of extensive cultivation. It has so long remained at rest that its soil possesses every property necessary for great fertility. The climate, also, is delightful, and everything seems to bespeak for this once glorious land, a restoration to more than pristine beauty and luxuriance.

With these facts before us, can we for a moment deny that the time of Israel's redemption draweth nigh. The Lord has plainly declared concerning the restoration of the land that "the plowman shall overtake the sower, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt." Amos ix. 13.

In producing these incontrovertible signs of the times, we have said nothing about the fulfilment of the times spoken of in Daniel, all of which can be clearly demonstrated, showing from those alone, that "the end of all things is at hand." There are many more unmistakable signs which we might produce, had we sufficient space; but if the reader does not find sufficient in those already given to inspire him with a spirit of investigation, we will furnish more at some future time.

Let any one look abroad in the earth and ask himself the question, whether or not man is capable of self government? For aye, they do it. So long as mortals hold the reins of government, bloodshed, tumults, and every kind of confusion will prevail, and a desire for some change will ever linger in the breasts of the people. The world is, as it were, turned wrong side out. We see those who stand forth as the champions of liberty, crushing out every spark of freedom, while the power acknowledged as the representative of despotism, is doing all she can towards freeing her serfs. This one fact proves that some great change is needed at once. It needs an interposition of Almighty power to set it right. Ere long it will be done.

"The desire of nations shall come," says Haggai. The heavens will yield up their treasure, and the Lord of the whole earth will descend in a chariot of clouds, to execute vengeance on the ungodly, and reward his chosen ones.

What a category of sublime events are crowded into the next few years. In that time, the Spirit which raised up Christ will reanimate the sleeping saints, and instantly transform those who are alive. The scattered sheep of Israel will be brought back to a goodly fold, and will feed in a fat pasture, by springs of living water. The wicked will be destroyed from the King's presence, and "all the earth shall know the Lord, from the least to the greatest." The prayer of the prophet shall be answered, for the skies will "pour down righteousness," and peace as a river shall flow to the ends of the earth.

Seeing then that we are living so near to this grand consummation, when all human governments shall forever pass away, and an everlasting kingdom be set up in the earth, which shall have Christ for its great head, and immortal saints as kings and priests, ought we not to be sober,—searching constantly after the hidden riches which make for us an eternal salvation in the ages to come?

Let each one think seriously of these things, and at our early rising, our daily occupation, and our lying down to rest, may this important declaration ever thunder in our ears, that "the end of all things is at hand!"

Geneva, Ill.

T.

For the Gospel Banner.

What is the Gospel?

NO. IV.—THE POPULAR GOSPEL EXAMINED.

We advance a few more testimonies as to the Place, which we deem necessary because of its vital importance, ere we close this part of the subject.

It is generally admitted that the saints will dwell eternally with Christ. Now where will he be? Not in heaven, but on the earth, to which he will return to establish his kingdom and reign over it in conjunction with his ransomed ones. This divine Kingdom and Heavenly Constitution of things, is the *only true* Inheritance or hope of the Future revealed in the Bible. This, and Immortality to enjoy it with, was the one grand theme and expectation of the ancient saints. But more of this anon.

Jesus has promised that "where he is, here shall we be also," John xiv, 2, 3, and

"so shall we ever be with the Lord." 1 Thess. iv. 17. He is the Son of Man to whom the "NATIONS have been given for his Inheritance, and the UTMOST PARTS of the EARTH for His Possession." Psa. ii. 7, 8; and by virtue of this right he has to return and subdue them to his sway. As the "second Adam," Jesus has been constituted the "Heir of all things" in this world, and must like the first, exercise universal sovereignty on this terrestrial ball. In Psa. viii. 6-8, this dominion of the Son of man is spoken of, and applied to Jesus in Heb. ii. 6, 9. But the same writer testifies "but we see not yet all things put under him;" although "the world to come," or the "future habitable earth," (proper translation) is his lawful right. The prophet Daniel saw in the night vision, "one like the Son of Man who came with clouds of heaven * * * and there was given him dominion, and glory, and a Kingdom; that all peoples, and nations, and languages should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." ch. vii, 13, 14. Jesus has not yet begun to exercise these prerogatives. But when he does, his saints will share with him in the administration, and his accession to power will become an occasion of rejoicing, for then "great voices" will be heard announcing that "the KINGDOMS OF THIS WORLD are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever." Rev. xi-15, &c.

And oh blessed union! all that Christ is heir to—the Earth—the Kingdom—his Church (which is composed of individual saints) inherits too. Our inheritance is always associated with his, in the same things, at the same time, and in the same Place. Thus Daniel connects them, ch. vii, 13-27. where, after speaking of the Son of Man receiving the royalty, he says, "the saints of the Most High shall take the kingdom, and possess the Kingdom for ever, even for ever and ever. * * * Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the Kingdom, and dominion, and the greatness of the KINGDOM UNDER the WHOLE HEAVEN shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." v. 18, 22, 27. Here the place of inheritance is plainly

shown to be *under* not 'above' the heavens, but on the territory over which the Horn-Powers ruled.

Other testimonies appear in I Cor. vi. 3 "Know ye not that the saints shall judge (rule) THE WORLD;" in Rev. ii, 26, 27, & ch. iii, 21; "He who overcometh, and keepeth my works to the end, to him will I give POWER OVER THE NATIONS," &c. Now we know nothing of such divisions obtaining in "the spirit land." But on earth 'nations' do and will exist. In the New Song these redeemed by the blood of the Lamb out of every kindred, tongue, people and nation, rejoicingly declare that they have been made "Kings and Priests to God and shall REIGN UPON THE EARTH," Rev. v. 10.

But what we wish especially to impress upon the mind is—that Jesus being *the Heir* to the Throne of David, his kingdom *must be that which David once ruled*—viz, the Kingdom of Israel's twelve tribes—*restored*. One somewhere else is not David's kingdom. This was promised to Jesus, as David's son. Isa. ix. 7; Luke i. 32, 33. Therefore it follows as a logical consequence that if we inherit with him, and he reigns in Israel, *then our future portion must have a very close connection with that People and Locality*. Hence this is the reason why so much importance is attached to this nation and to this kingdom in both Old and New Testaments. This formed the basis of the faith and hope of the apostles. Jesus had promised them that "ye who have followed me, in the Regeneration, WHEN the Son of Man shall sit on the throne of his glory, YE also shall sit on Twelve thrones RULING the TWELVE TRIBES OF ISRAEL," Matt. xix. 28; Luke xxii. 29, 30. These tribes are not in the skies, but on earth where they always have been. Hence "the kingdom of God and of Christ" was the one grand Hope of the early christian churches, and was identical with the national hope of the tribes themselves, and the expectation of all the ancient Hebrew believers. Acts xxvi. 6, 7. This fixes and localizes our future inheritance, besides which God has never promised any other. This is rendered doubly emphatic the declaration that "salvation is of the Jews."

The following are a few samples of what were the hopes and longings of the saints in apostolic times. "Wherefore brethren give diligence to make your calling and election

sure: for if ye do these things ye shall never fail: For so an abundant entrance shall be ministered to you into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 10, 11; "walk worthy of God who has called you to his Kingdom and glory." 1 Th. ii. 12; "we must through much tribulation enter the kingdom of God," Acts xiv. 22; and other similar expressions; which hopes were founded on their Lord's assurances, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," Luke xix. 31, 32; and "To him that overcometh will I grant to sit with me in my throne," &c. Rev. iii. 21. Yes, this was the "one Faith and one Hope" of these primitive believers, but alas! how is it now! The very knowledge of such truths has disappeared from our so-called "evangelical" denominations! But more hereafter.

This Kingdom of God does not now appear on earth. When it formerly existed here the Twelve Tribes of Israel were its subjects. Palestine its territory, and Jerusalem its favored metropolis. But its elements are all dispersed and the kingdom itself overturned. But God has pledged its restoration under a more glorious constitution of things. With this *restored* Theocracy He has indissolubly linked the future salvation and blessing of all the human race. We will show the reason why afterwards. It is a subject of Hope, and consequently unattainable at present.

Surely this must be sufficient to convince any candid mind that EARTH is to become the everlasting home of the saved, and place of Reward. At present it "is given into the hand of the wicked," Job ix. 24. But a reversion is coming, soon will it be delivered from his grasp, and God arising to judgment will "destroy those who corrupt the earth." Rev. xi. 18.

TO BE CONTINUED.

What is the Fellowship?

"And they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Acts ii. 42.

That some definite thing was intended by the historian Luke when he penned the Greek word *κοινωνία*, represented by the term *fellowship* in the above passage, must be evident to every reader. It is found in immediate and inseparable connection

with the breaking of the loaf, and the other acts of worship, in all of which the congregation at Jerusalem continued steadfast. Each item of worship is preceded by the definite article in the original, though not observed in the common version. It is admitted that the breaking of the loaf is the same institution as that appointed by Jesus, "the same night in which he was betrayed;" called by Paul, "the Lord's supper;" and in order to observe which the disciples came together on the first day of the week. See Acts ii. 7; 1 Cor. xi. 20; Matt. xxvi. 26. The teaching and the prayers are also definitely spoken of. The Jerusalem congregation was the model or pattern for all other churches, both as respects its organization and worship. The primitive church, whether composed of Jews or Gentiles, was only one body, governed by one head, animated by one spirit, regulated by the same laws, and observed the same order. This is very evident from a perusal of the letters of the Apostles. Paul writing to the Corinthians says, "Timothy will bring you into remembrance of my ways which ye in the church, as I teach everywhere in every church," 1 Cor. iv. 17; and "so ordain I in all churches, vii. 17, &c. He also commends them for keeping the ordinances as he delivered them, 1 Cor. xi. 2; of which, the teaching, the prayers, and the breaking of the loaf, constituted an important part, as they are all alluded to in the same chapter.

Paul commands the Corinthians to "Let all things be done decently and in order," which command implies that he had appointed certain things to be done by the congregation. And what was enjoined on one church was enjoined on all. That Divine order of worship is that mentioned in Acts ii. 42, or no order exists. "God is not the author of confusion." If then the items of worship attended to by the Jerusalem church be of Divine appointment, (and who can prove they are not?) it is highly necessary and important to know what we are to understand by the *Fellowship*, as this is one of the definite acts of worship already referred to.

In order to bring the matter fully before the reader, we give below a classification

of all the passages where *κοινωνια* occurs, and as translated in the common version:

It is translated *fellowship* in Acts ii. 42; 1 Cor. i. 9; 2 Cor. viii. 4; Gal. ii. 9; Eph. iii. 9; Phil. i. 5; ii. 1; iii. 10; 1 John i. 3, 6, 7.

Communion in 1 Cor. x. 16; 2 Cor. vi. 14; xiii. 14.

To communicate in Heb. xiii. 16.

Communication in Philemon 6.

Distribution in 2 Cor. ix. 13.

Contribution in Rom. xv. 26.

On a careful examination of each passage with its context, it will be apparent that the original word imports a joint participation in giving and receiving; and that King James' translators have not always chosen the most proper term to express the idea of the writer. Much depends sometimes on the choice of a proper word in translating any particular phrase, in order to give a particular turn to the meaning of that phrase.

With reference to Acts ii. 42, the *κοινωνια* in which the disciples continued steadfast must have been something more definite than what is generally understood by *fellowship*. This term is altogether too vague. It leaves the reader at a loss as to the true meaning, and therefore nullifies that portion of the Divine word. The disciples had fellowship with each other in the breaking of the loaf, and in the prayers, and as Luke has made *this* distinct from the rest, it is very plain that something more is intended. Whatever word is chosen to convey the spirit of the original, and the practice of the church, it must be one which includes the idea of joint participation, and at the same time be a separate, distinct, and visible act of worship.

Most modern translators have followed the common version in rendering this passage; while but few have deviated from the beaten track. Samuel Sharpe translates instead of fellowship, *the distributing*; Thompson uses the word *community*; Murdock, *associated together*; and A. Campbell, *contribution*. The latter we think is correct.

That *contribution* is an appropriate translation of *κοινωνια* in Rom. xv. 26, no one will deny; and that it is also in Acts ii. 42, no one can successfully refute. The

"certain contribution" made by those of Macedonia and Achaia for the poor of the saints at Jerusalem, is expressly called by Paul in 1 Cor. xvi. 1, "the collection for the saints;" and in 2 Cor. viii. 4, and ix. 13, "the fellowship" or contribution. This was a special service for a particular occasion. See Acts xi. 27—30. If this specific collection was called *κοινωνία*, "a certain contribution," Rom. xv. 26, why may not *κοινωνία* of Acts ii. 42 be called "the contribution?"

Again, this "certain contribution" was to be made on the first day of the week, and treasured up, implying that there was a treasury in each congregation. Macknight translates 1 Cor. xvi. 2, as follows: "On the first day of every week; let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be then no collections." This treasury without doubt was that in which was deposited the regular weekly contribution.

There is nothing strange or inconsistent in a Christian congregation making a weekly contribution and having a treasury. There was a treasury connected with the Mosaic economy. See Mark xii. 41; Matt. xxvii. 6. Jesus and the chosen twelve had a treasury, in which moneys were deposited. Out of this their necessary expenses were defrayed, and the poor sometimes relieved. See John xiii. 29; xii. 3—8; vi. 5. We cannot for a moment suppose that the Christian church, organized by the Apostles, under the direct guidance of the Holy Spirit, was left without such an important means for aiding it to attain the great purposes of its establishment. Would not the efficiency of an army be completely destroyed without an organized means for its support? Just so with the church. The primitive church had available means at command. Paul received assistance from the congregation at Philippi, when in Thessalonica, as he says, "once and again," Phil. iv. 14—16. Paul and Barnabas were brought on their way to Jerusalem by the congregation at Antioch, Acts xv. 3; and when the apostle purposed to go to Spain, "he hoped to be brought on his way thitherward" by the congregation at Rome, Rom. xv. 24.

If it be denied that *κοινωνία* means the contribution, then the church of Christ is left without any provision for the supply of its own wants. "The poor," said Jesus, "you have always with you," but alas! they are left unprovided for, if there is no stated collection. "The church is the pillar and support of the truth," and is expected to hold forth the word of life to all within the circle of its influence, but no means are afforded for the prosecution of the work, except individual effort. If the weekly contribution be discarded, also, the necessary and continual outlay, in finding accommodation for the congregation on every first day, in furnishing fuel, supplying the table, &c., is left to be provided for, if the church has no treasury. Elders and deacons were appointed in every congregation, "to take care of the church of God," to "distribute to the necessities of saints," to "relieve those who are widows indeed," &c., but how could they do it unless material aid was given them?

"The contribution" was a practical exposition of the "new commandment"—"Love one another," John xiii. 34. This law embraces something more than a mere feeling, or mental emotion. "By this shall all know that you are my disciples," said Jesus. This certainly was love in action. The beloved disciple conveys the proper idea—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth." 1 John iii. 17, 18. James says, "Pure religion and undefiled, in the presence of God, even the Father, is this, to visit the widows and orphans in their afflictions, and to keep one's self unspotted from the world," i. 27. And by Paul we are reminded, "But to do good, and to communicate, (literally, of the communication or contribution) forget not; for with such sacrifices God is well pleased," Heb. xiii. 16. The love of the brethren at Jerusalem prompted them to perform such sacrifices; for it is recorded in Acts iv. 34, 35, "No one among them was in want, for as many as were possessors of lands or houses sold them; and

brother, the prices of them when sold, and laid them at the apostles' feet; and it was divided unto each according as he had need. This principle of love seemed to destroy all selfishness, and to unite the believers in one common brotherhood, so that no one said that any of the things which he possessed were his own; but they had all things common," or that they benefited equally to all. The rich, who had gathered much, had nothing over, and the poor, who had gathered little, had no lack. A true Christian equality existed among them. And all this was effected by carrying out the "new commandment" in its practical import; principally, as we conceive through the Divinely appointed *ministrations* on the first day of the week.

Supposing we take the word *fellowship*, as it stands in the common version, to be a proper term, in what better or more proper manner could the congregation have fellowship with each other, than in this joint participation? The poor and the rich met here and had fellowship with each other; the rich in giving out of their abundance, and those in need in receiving the bounty.

This institution, then, was evidently a benevolent one, and acted the part of an equalizer. And had the Divine order of worship been kept pure as originally established, professing Christians would not seek or need the benefit of any worldly institution for the relief of their necessities. The Christian church, on its original basis, is all that any benevolent institution can be to any of its members.

We conclude, by quoting an interesting paragraph from Justin Martyr's Second Apology, illustrative of the order of worship about the middle of the second century. He says, "On Sunday, all Christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles. This being done the president makes an oration to the assembly, to exhort them to imitate and do the things they heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes

to orphans and widows, and other Christians as their wants require."

RELIGION.—No. VI.

Having exhibited in previous articles the things concerning the Kingdom of God and shown that those are the things which constitute the "Glad Tidings" or Gospel which the apostles and evangelists proclaimed both to Jews and Gentiles: I shall now proceed to develop "the things concerning the Name of Jesus Christ," and their connection with the salvation of man.

JESUS.

When Mary was apprised by the angel of the Lord, that she should conceive and bear a son, she was instructed to call his name Jesus; Mark i. 21; Luke ii. 21. The reason assigned is; "He shall save his people from their sins." Thus while it is a proper name, it is also one indicative of the work he was appointed to do.

Jesus, signifies Saviour. Hence in speaking of him it is common to call him the Saviour, thus using the signification for the name. In Luke ii. 11, it is thus used. The angel of the Lord said "For unto you is born this day * * a Saviour which is Christ the Lord." Supply the term *Jesus* and it will read just as well.

But there were many in Israel who were called Jesus, who were not Saviours; in their case it was but a name.

Again: He is often spoken of as Jesus Christ, as though *Christ* was his surname; and the rendering of it thus, in many places in the common version, has favored the idea. But the angel of the Lord named him *only* Jesus; and at his circumcision, Jesus was the name given to him by his parents, Luke ii. 21; Matt. ii. 25. Why then is he called Christ? I answer 1st, as a means of distinguishing him from others of that name; See Matt. i. 16, and xxvii. 17, 22. *Jesus* who is called Christ—the Christ. And 2ndly because it is a name of Office, not a proper name, and indicates the official dignity to which he was called. Hence Peter said of him, "Thou art *the* Christ"—the Christ of God; Matt. xvi. 16; Luke ix. 20.

The term Christ is an untranslated Greek word, of the same import as the Hebrew term Messiah: both of which when translated into English will read Anointed. The following remarks will make it quite clear

that the term Christ is not a proper name. Jesus asked his disciples, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Then Jesus charged his disciples that they should tell no man that he was Jesus the Christ." Matt. xvi. 15, 16, 20. Thus the reader will perceive, that Peter's confession was not, thou art Jesus Christ, nor yet, Thou Jesus Christ art the Son of God; but thou (Jesus) art the Christ of God. Here is definiteness and point, which shows that Jesus had received an important appointment from God.

Again, if the term Jesus Christ was simply a name, why should the disciples be charged not to publish it? But when we apprehend the import of the word, then we see its value, in a manner which those perceive not, who regard it as a proper name.

It is well known that when Jesus appeared, the Jews were looking for the long promised Messiah, but they knew not that Jesus was he; this was left to be developed by his works.

Samuel Sharpe, author of a new translation and critical notes of the New Testament, in his note on Acts ix. 20, says, "Jesus is a proper name; Christ, at that time was a title. The proposition was that Jesus was the Son of God, or that Jesus was the Christ. It was not until a later period that the word Christ was used as a proper name."

I am aware that in many places the two words are used in such a way as to convey the idea that they compose his name. And I am also aware that in many places they are so connected because the Translators have withdrawn the definite article. And in those places, in the original, where they are so found without the definite article, which are mostly in the Epistles, may it not be accounted for from the fact, that the Epistles being addressed to believers, they were so well acquainted with the meaning of the words, that the apostles ceased more particularly to designate them.

Having thus premised, I shall now consider what is to be understood by preaching the things of the name of Jesus Christ.

As it has already been shown, Jesus signifies Saviour—Deliverer. He is said to be the Saviour of men, especially of those who believe. He came to seek and to save the lost. Hence man, who is in a perishing condition, is the object of his compassion.

To preach the things of the Name, then necessitates the showing how he has become mighty to save, and what that salvation is; and the medium by or through which he saves men.

Jesus was the apostle of God, he received his commission from heaven. In main, he was majestic and Godlike. In character, he was humble as a child and innocent as a lamb. He was wiser than Solomon, and at his knowledge wise men stood amazed. God testified his approbation by acknowledging him as his "beloved Son, in whom he was well pleased;" and filled him with all his fulness, by giving him his spirit without measure; through which mighty deeds were performed by him. Nature, animate and inanimate, acknowledged his power—diseases fled at his rebuke—demons trembled and obeyed him—and his authoritative voice penetrated the gloomy mansions of the dead, and death yielded his grasp on his victim. And when death seized on him as his lawful prey, and took him down to his abode, he there grappled with the monster—conquered and rose, leading death a captive. Thus he became the prince (author) of Life; and has that blessed gift in store for bestowal upon all those who obey him. Such is he whom God hath set forth as a Leader and Savior. Is not he "mighty to save," and strong to deliver?

Permit me now, dear reader, to invite your attention to two specimens of Apostolic preaching of the things of the name of Jesus the Christ: "Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of

life, thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii. 22—36.

Here he bears testimony before the congregated thousands of Israel, that Jesus of Nazareth was a man whom the God of Israel approved, as the wonderful works which God did by him in their midst demonstrated—which things were matter of notoriety throughout Judea. That same God-approved man; Jesus by name, they had apprehended, and wickedly imbrued their hands in his blood. This cruel and wicked conduct God had foreseen; as is proved by its portrayal, even to minute particulars, by his Spirit in the prophets. See Psalm xxii. and Isaiah liii, and hence he had predetermined to thwart their malicious purposes by raising him from the dead; as the same prophecies clearly show. The knowledge of this made the heart of the prophet David rejoice, and gladdened his tongue; Ps. xvi. 8—11, because he saw there would nevertheless be a fulfilment of God's oath-confirmed promise, that his Seed the Christ should sit upon his throne forever; thus his hope was confirmed. Of the fulfilment of those predictions, the apostles were eye-witnesses, for they had seen him alive after his crucifixion, and were present at his ascension into the heavens, where he is exalted to the right hand of God, the proof of which was seen in their being filled with the Holy Spirit. In that

exalted station Jesus will remain, until his enemies are made his footstool. Therefore it is clearly demonstrated, that God hath made that same Jesus who was crucified, both Lord and Anointed King.

Such is a brief analysis of Peter's discourse. Now let us hear Paul, Acts xiii. 23; "Of this man's seed, (David's) hath God, according to promise, raised unto Israel a Saviour, Jesus," 26—37; "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption; he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption."

Here are precisely the same arguments used by Paul at Antioch, as were used by Peter in Jerusalem. He shows that Jesus is of the Seed of David,—that God hath constituted him a Saviour,—that the people of Jerusalem and their Rulers, not understanding what the prophets had written concerning him, had fulfilled their testimony, in his condemnation, crucifixion, and burial. But God raised him from the dead, and his disciples had many interviews with

him, and bare testimony of his resurrection, to the people. Hence the apostle could now with boldness proclaim the Glad Tidings contained in the promises made unto the fathers Abraham, Isaac and Jacob, because the certainty of the fulfilment of those promises was demonstrated by the raising up of Jesus from the dead, who was the Seed of Abraham, and the Son of David, according to the promises, and now proved to be *The Christ*. For he who was to occupy David's throne, though he was to die, he was not to be left in the sepulchre, neither was his flesh to be tainted with corruption.

Thus we see that the grand finale of these apostolic preachings of the things of the Name of Jesus is, that "Jesus is the Christ," or as expressed by Peter, "therefore be it known unto you, that God hath made that same Jesus whom ye have crucified both LORD and CHRIST." If the reader will take the trouble to read the narrative of Paul's visit to various Gentile cities, he will find that he preaches concerning the kingdom of God—bears testimony to Jesus—and proves that JESUS is *the CHRIST*; or as his hearers in one place (Thessalonica) said that he did "contrary to the decrees of Cæsar, saying there is another *King*, one Jesus."

Thus we see, that to preach the things of the Name of Jesus, is to make known the things which concern his Life—Death—Burial—Resurrection and Ascension; being thus constituted the Saviour of men and the future Monarch of the world. Under each of these heads there is room for enlargement, especially under that of his death, because our Salvation is so intimately connected with it. Who can read the pathetic portrayal of his sufferings and cruel persecutions as they are given by the Prophet King of Israel in Ps. xxii, without seeing that he truly was *THE "MAN OF SORROWS and acquainted with grief,"* and then consider, that he who endured all this "contradiction of sinners," without murmuring and resentment, had devoted several years of his life to works of the purest and most disinterested benevolence, and whose teachings were very gems of priceless value, which were calculated to enlighten, elevate, and ennoble the practiser of them, and re-stamp on him the effaced image of God. But when we read the graphic delineations of the purpose and object of his death as given by the evangelical pro-

phet in the 53rd chap. of his prophecies, then we see, that "he bare our griefs, and carried our sorrows. That he was wounded for our transgressions—was bruised for our iniquities—that his soul (life) was made an offering for sin—and that he bore the sin of many." He was innocent as a lamb—as uncomplaining under suffering, as a sheep under the operation of shearing. Yet "he did no sin, neither was guile found in his mouth." He was holy, harmless, undefiled, separate from sinners; i. e. he contracted no guilt by his intercourse with them. Why then were such cruelties and indignities heaped upon one so holy—so benignant? It shows how hateful is sin, and how essentially cruel. How deep were the depths of degradation and vice into which it had sunk man.

Jesus died. But why did he die? "Death, is the wages of sin," Rom. vi. 23. "Sin is the transgression of law," 1 John iii. 4. But Jesus was sinless. He honored all his father's commands. Unlike the first Adam, though more severely tempted, thrice he repulsed the tempter, and came off victorious. Hence it is clear, that on the account of transgression, death had no claim upon him. Why, then, did he die? I cannot in this article enter upon an extended answer to the question, but will leave it to another article under a more appropriate heading.

[TO BE CONTINUED.] Z.

KIND WORDS DO NOT COST MUCH.—They never blister the tongue or lips. And we have never heard of any mental trouble arising from this matter. Though they do not cost much.—1. They help one's own good nature. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely. 2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a change among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it

is. They smooth and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal*.

[Reported for the "Chicago Daily Ledger."
Sketch of a Lecture

Delivered before THE LINGER LITERARY AND SCIENTIFIC ASSOCIATION, Chicago, at its third meeting, September 6th, 1857.

BY JOSEPH COCKROFT.

Mr. President, and Gentlemen:

The subject we now propose to discuss, involves the inquiry, "Do the Sacred Scriptures prove the innate or constitutional immortality of Man?" The affirmative to this question seems to be the universal belief of Christendom. Indeed, I have heard of ministers saying, that sooner than deny this doctrine, they would deny the existence of a God. such is the tenacity with which they cherish this essential doctrine of their creed. While some affirm that the Bible teaches the inherent immortality in man, there are others who, indifferent as to what the Scriptures teach, dogmatically maintain that they *know*—they *feel* a something which tells them that they are more than mere material; that their body is *nothing*: that it is like the shell of an egg, or like an old suit of clothes soon to be cast off, &c.

In prosecuting our inquiry we shall assume, or take for granted, that THE BOOK, which is styled the Bible, is a revelation of the mind and will of God, and as such we shall appeal to it as authoritative, and according to best writers on the science of sacred hermeneutics, subject it to the same canons of interpretation as we would the words of any author addressing us from ancient times, and in language long since dead. For, bear it in mind, that when God spoke to man, he used the language of man to man.

As words are signs of ideas, how important, then, that all our words should be properly defined, in order that we may obtain proper and correct ideas. When persons read the productions of others, they should, if they would understand the writing, understand the meaning of the words used by the writers: this we shall endeavor to do in our present examination.

The first word to which we would invite your attention, is the word "SOUL." Now, it will not do to open Johnson or Webster, during our present investigation, and adopt the definition they attach to this word, because they only attach the opinions of Englishmen or Americans; that is, they define the word according to the theories of the people. In ascertaining the meaning, therefore, we must at once resort to the original source from which our English word "soul" proposes to be a translation. For, bear in mind, that the word translated "soul"

existed hundreds of years before the English language was spoken.

By turning to Webster, we find the following definition given to the word *SOUL*, viz.: "The spiritual, rational and immortal substance in man." It must be obvious to every student of the Bible, that it would be highly improper to put this construction upon the word wherever it occurs: for instance, Ps. 75: 10, "O deliver not the spiritual, rational and immortal substance of thy turtle-dove," &c. The thing makes nonsense, and does in every instance, if the definition as given by Webster is to be the criterion. Refer to the following passages, and with this definition see how beautifully they read—Prov. 11: 25; Judges 16: 30; Luzz. 2: 12; Isaiah 51: 12; Lev. 22: 6; Rev. 16: 3.

By turning to Gesenius we learn; that the word in the Hebrew Bible which is invariably translated "soul" is *Nephesh*. It is a substantive noun, common to both genders. It is also a verbal substantive, that is, it is a noun derived from the verb *nohas*, which in the Kal conjugation, signifies to breathe, respire, &c. it also signifies in the Passive conjugation to be refreshed, &c. The noun has a variety of meanings, all of which depend upon the connection in which they are used. Gesenius has classified them under five different heads. The radical idea is "a living being, creature, soul," and is often used for the pronouns, "me, him, &c." It occurs in the Old Testament some 700 times—471 it is translated "soul," 150 "life" and "living;" 28 times it is applied to animals, &c.

In order to illustrate it more fully we cite the following passages—Exodus 21: 23. "If mischief shall follow, then thou shalt give life for life." 1 Kings 17: 21, "Let this child's 'soul' [i. e. life] come into him again." This same *Nephesh* is said to "live," Gen. 12: 13; Ps. 119: 175. It is said to "die," Judges 16: 30, "Let 'me' [or as the margin reads 'my soul'] die." It is said to be "killed," Num. 31: 19. It is said to be "satiated" with food and drink. Prov. 27: 7; Is. 55: 2, &c. This list could be greatly extended, but is sufficient to show in what sense the word is to be understood. But let us hear what the learned Parkhurst, author of a Hebrew Lexicon, speaking of this word, says:

"*Nephesh*, as a noun, hath been supposed, to signify the spiritual part of man, or what we commonly call his soul. I must confess, that I can find no passage where it hath undoubtedly this meaning."

The next word is *RUACH* or *REACH*, and signifies, "breath, air or atmosphere, wind of God," &c. In 1 Kings 18: 12; and 2 Kings 2: 16, we have "Spirit of the Lord," or as it should be more properly termed "hurricane or whirlwind." See Isa. 40: 7; 59; 69: 19; Hosea 13: 15; Ps. 33: 6, &c., &c.

Solomon using the same word says:—

"For that which beareth the sons of men beareth beasts; even one thing beareth them: as the one dieth, so dieth the other: yea they have all one breath. [Heb. *Revah*], so that a man hath no pre-eminence above a

beast; for all is vanity—all go to one place—all are of the dust, and all turn to dust again. Who knoweth the spirit (Heb. *ruch*) of man that goeth upward, and the spirit (Heb. *ruch*) of the beast that goeth downward to the earth?—Ezek. 3: 19—21.

This passage, properly translated, is in the form of an interrogation and not of an affirmation; and is evidently incorrectly rendered as will presently appear. Luther gives the correct reading as follows:—

"Who knoweth whether the spirit of man goeth upward," &c.

Also, Dr. Conquest in his new Translation, renders it—

"Who knoweth the spirit of man, whether it goeth upwards, and the spirit of the beast whether it goeth downwards to the earth."

These renderings are supported by the Septuagint and the Latin Vulgate. The following is a translation of the LXX by Sir L. C. L. Brenton, recently published by Bagster & Sons, London, which reads as follows:—

"Also, to them is the event of the sons of man, and the event of the brute: one event befalls them; as is the death of the one, so also the death of the other; and there is one breath to all; and what has man more than the brute? nothing; for all is vanity. All go to one place: all were formed of the dust, and all will return to dust. And who has seen the spirit of the sons of man, whether it goes upward; and the spirit of the beast, whether it goes downward to the earth?"

The question then is, who knows? Solomon says there's no difference, their destinies are the same, "all go to one place," "So that man has no pre-eminence above the beast." In another place he uses the same word, Ec. 12: 7.

"Then shall the dust return to the earth as it was; and the spirit (Heb. *ruch*) shall return to God who gave it."

What was the *ruch* when God gave it? but the "breath" or "spirit" by which man lived; which the wise man says is the same in man and beast. The man made of dust re-returns to dust, and the "breath" or vital principle of life returns or goes back again into the universal pabulum of all animal life—into the hands of God.

The next word for our notice is *chayah*, and is translated in Ezek. 18: 9, "shall live." The primary idea is that of "breathing" as the manifestation of animal life. It also signifies to "live again, to revive," see Ezek. 37: 5: 1-King: 17: 22. In the Piel conjugation, it signifies "to make alive, to give life to any one," Job 33: 4. A woman is said to "make live, or to quicken" the seed of a man, when she conceives by him. Gen. 19: 32, 34.

Having very briefly glanced at those words occurring in Old Testament on which the most stress is laid by those advocating the affirmative of our proposition, we conclude by giving a quotation from a learned work, entitled "Analytical Investigations concerning the Credibility of the Scriptures," by Dr. McCulloch, of Baltimore. In vol. ii. pp 466, 8, he says:

"There is no word in the Hebrew language that signifies either *Soul* or *Spirit* in the technical sense in which we use the terms as implying something distinct from the body. . . . A soul was first inferred from seeing that the body turned to dust, and not seeing how it could be raised, and its identity restored or continued.

men concluded there must be a part of man that lived on."

We shall now briefly notice their corresponding Greek words, which have also been the subject of much trouble amongst the learned.

The first word is *ψυχη* *psuche*. This word occurs in the New Testament about 105 times—50 times it is translated "soul;" 40 times "life;" 2 "animals." Moses wrote in Hebrew, and man became *naphash chayah*, (soul living)—Gen. 2: 7; which Paul translates into Greek, 1 Cor. 15: 45, "The first man Adam was made *zooe*, *psuche* (soul living)." Again, David wrote, Ps. 16: 10: "For thou wilt not leave my *naphash* in hell," which Peter translates, Acts 2: 27, "Thou wilt not leave my *psuche* in hell." Thus, then, we have inspired authority for making *psuche* equal to *naphash*.

In Matt. 16: 25, 26, it occurs 4 times, twice it is translated "life" and twice "soul." Why, we would ask, should the same word receive different translations in these two intimate and connected passages? Let us substitute "soul" in the 25th verse, and see how it will grate upon the ears of modern orthodoxy—"For whosoever will save his soul, shall lose it; and whosoever will lose his soul for my sake, shall find it." See a similar instance in Luke 9: 24. In fact, the translators of the Common Version were believers in the soul's separate existence and immortality, and hence, the English Bible has received a coloring from their private belief.

Πνευμα *pneuma*, signifies "wind, air in motion, breath, respiration, spirit," &c. It corresponds to the Hebrew word *RUAH*, and is so used by the LXX. Lastly—

ζωη *zoe*, "life, or living." It occurs 134 times—123 times it is translated "life," and 1 "lifetime." It is used in connection with "eternal, everlasting, &c.," 122 times. For the sake of preserving a clear distinction we have classified them in the following manner;—

Hebrew.	Greek.	English
<i>Nafash</i>	<i>Psyche</i>	living being, life, &c.
<i>Ruah</i>	<i>Pneuma</i>	breath, air, spirit
<i>Chayah</i>	<i>Zoe</i>	life, living.


I am not aware that these terms are ever used in the Scriptures as synonymous or interchangeable, i. e. the Hebrew word *CHAYAH* is never rendered "soul;" *NAFASH* is never rendered "spirit;" and *RUAH* is never rendered "soul." So in the Greek, *ψυχη* is never rendered "spirit;" *πνευμα* is never rendered "soul," nor is *ζωη* ever translated "soul."


[For want of space we have not been able to give the entire article; the remaining part will appear in next number. It will contain the origin and history of the popular belief, also the Scripture doctrine of Future Life.

"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city," Rev. xxii. 14.

BOOKS FOR SALE AT THIS OFFICE.

<p>“Summary of Christianity Revealed in the Bible.” 64 pages, 32 mo.</p> <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 30%;"></th> <th style="width: 20%; text-align: center;">TERMS.</th> <th style="width: 50%;"></th> </tr> </thead> <tbody> <tr> <td>12 copies</td> <td style="text-align: center;">-</td> <td style="text-align: right;">\$0.50</td> </tr> <tr> <td>30 “</td> <td style="text-align: center;">-</td> <td style="text-align: right;">1.00</td> </tr> <tr> <td>100 “</td> <td style="text-align: center;">-</td> <td style="text-align: right;">3.00</td> </tr> </tbody> </table>		TERMS.		12 copies	-	\$0.50	30 “	-	1.00	100 “	-	3.00	<p>“Anatolia; or, Russia Triumphant and Europe Chained: being an Exposition of Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the occupation of Egypt and the Holy Land by the British; the Formation of a Russian Latino-Greek Confederacy; its Invasion and Conquest of Egypt, Palestine, and Jerusalem; its Destruction on the Mountains of Israel; the Long-Expected Deliverance of the Jews by the Messiah; his Subjugation of the World through their Agency, and Consequent Establishment of the Kingdom of Israel.” By John Thomas, M. D., Author of <i>Elpis Israel</i>. 8vo. pp. 104. Price 50 cents; postage about 6 cents.</p>
	TERMS.												
12 copies	-	\$0.50											
30 “	-	1.00											
100 “	-	3.00											
<p>“The Glad Tidings of the Kingdom of God, as Developed in the Bible.” 82 pp., 32 mo.</p> <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 30%;"></th> <th style="width: 20%; text-align: center;">TERMS.</th> <th style="width: 50%;"></th> </tr> </thead> <tbody> <tr> <td>18 copies,</td> <td style="text-align: center;">-</td> <td style="text-align: right;">\$0.50</td> </tr> <tr> <td>40 “</td> <td style="text-align: center;">-</td> <td style="text-align: right;">1.00</td> </tr> <tr> <td>100 “</td> <td style="text-align: center;">-</td> <td style="text-align: right;">2.00</td> </tr> </tbody> </table>		TERMS.		18 copies,	-	\$0.50	40 “	-	1.00	100 “	-	2.00	<p>“The Saint's Inheritance, briefly considered in its Relations to Man, as presented in the Gospel of Salvation, through Jesus, the Messiah.” By Wm. Shepherd. 18 mo., pp. 50. Price, single copy, —c., 50 cents for —.</p>
	TERMS.												
18 copies,	-	\$0.50											
40 “	-	1.00											
100 “	-	2.00											
<p>“Light Sowing: or, Conversations on Important Biblical Topics, embracing Repentance vs Sorrow, Immortality, Hope of Salvation, Love of God,” &c.</p> <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 30%;"></th> <th style="width: 20%; text-align: center;">TERMS.</th> <th style="width: 50%;"></th> </tr> </thead> <tbody> <tr> <td>5 copies,</td> <td style="text-align: center;">-</td> <td style="text-align: right;">\$0.50</td> </tr> <tr> <td>12 “</td> <td style="text-align: center;">-</td> <td style="text-align: right;">1.00</td> </tr> <tr> <td>28 “</td> <td style="text-align: center;">-</td> <td style="text-align: right;">2.00</td> </tr> </tbody> </table>		TERMS.		5 copies,	-	\$0.50	12 “	-	1.00	28 “	-	2.00	
	TERMS.												
5 copies,	-	\$0.50											
12 “	-	1.00											
28 “	-	2.00											

 Postage charged in addition to the above rates when sent by mail, or deducted when not specified. The law requires that all transient publications shall be **PRE-PAID**; hence, persons ordering books or tracts had better send enough in postage stamps as will pay for the postage.

 The postage on tracts is only one-half cent per ounce, if sent in packages of 8 ounces or more; books and pamphlets, one cent per ounce.

P A L E S T I N E .

I tread where the twelve in their wayfaring trod:
I stand where they stood with the chosen of God—
Where his blessings were heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

O, here with his flock the sad wanderer came—
These hills he toiled over in grief are the same—
The founts which he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet ;
For the crown of her pride to the mocker hath gone,
And the holy Shekinah—'t is dark where it shone.

But wherefore this dream of the earthly abode,
Of humanity clothed in the brightness of God ?
Were my spirit but turned from the outward and din,
It would gaze even now on the presence of him !

Nor in cloud and in terrors, but gentle as when,
In love and in meekness, he moved among men :
And the voice which breathed peace to the waves of the sea
In the hush of my spirit would whisper to me.

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden in prayer ?

Yet, loved of the Father, thy Spirit is near
To the meek and the lowly and penitent here ?
And the voice of thy love is the same even now
As at Bethany's tomb, or on Olivet's brow.

J. G. WHITTIER.

Receipts—January, 1858.—Wm. Oakley, 50c; Joseph Eaton, \$1.00; Geo. Milne, \$1.00; Mrs. Ellsworth, \$1.00.

Books Sent.—J. Coombe, Toronto; W. Shepherd; W. J. Geffers.

Letters Received.—J. Coombe, Toronto; G. L. Scott, Paris, C. W.; R. Welton, Wm. Oakley; W. J. Geffers; O. E. Lovett; William Shepherd; Anonymous.

To Correspondents.—Please give your own and Subscribers' names very distinctly, also, the name of Post Office, County, and State. Individuals writing for the Banner are also requested to give their proper names.

THE GOSPEL BANNER
AND
MILLENNIAL ADVOCATE:

CHIEFLY INTENDED TO UNFOLD

“The Things concerning the Kingdom of God,
and the Name of Jesus Christ;”

AS FOUND IN

THE WRITINGS OF PROPHETS & APOSTLES.

“BUT WHEN THEY BELIEVED PHILIP PREACHING THE THINGS CONCERNING THE KINGDOM
OF GOD, AND THE NAME OF JESUS CHRIST, THEY WERE IMMERSSED BOTH
MEN AND WOMEN.”—ACTS VIII. 12.

A MONTHLY PUBLICATION,
TERMS—FIFTY CENTS A YEAR.

GENEVA, ILL.

PUBLISHED BY WILSON & COCKROFT.

FEBRUARY, 1858.

SPECIAL NOTICE.

The Conference held at Geneva, Dec. 25th, 26th, & 27th, 1857, after discussing sundry important topics, relating to the prosperity of the different Congregations composing the Conference, and the spread of the "Word of the Truth of the Gospel," resolved to make known to neighboring Congregations, if such there be, or isolated brethren, say within a radius of 100 miles, taking Geneva for the centre, that they have appointed Brethren Peter Innes and L. Z. Baker, of Aurora, Ill., a corresponding Committee, with whom either congregations or individuals may communicate. The brethren in Conference assembled, were very desirous of spreading a knowledge of the Glad Tidings of the Kingdom of God and the Name of Jesus, among their fellow-men, but especially among those who are seeking for an acquaintance with these saving truths. Their means, however, are limited, both as respects acceptable speakers, and the means necessary for sending such abroad. Therefore, both economy and prudence will have to be exercised. Applications for information or assistance, will receive due attention if directed to L. Z. Baker, the corresponding secretary of said Committee.

Individuals who are seeking after Bible Truth, are informed that Congregations, believing the things advocated in this periodical, may be found in Geneva, Aurora, St. Charles, Kane Co., and South Northfield, Cook County, Ill.

Signed, on behalf of the Conference,
BENJAMIN WILSON.

APPEAL TO BRETHREN.

By the recommendation of the Conference lately convened at Geneva, the BANNER has been enlarged, and is now issued at the price of 50 cents a year. The names of subscribers already received are very limited, and altogether inadequate to cover the cost of printing and paper. Some brethren, however, have pledged themselves to assist in defraying expenses till more subscribers are obtained.

Brethren! seeing the Publishers, backed for a short time by a few personal friends, have incurred still greater labor and expense, may we ask, and depend upon your continued exertions for the Banner. For the spread of the Gospel we ask it, for which you are specially obligated to do something.

Brethren! we are living in the time of the end, and profess to be looking for the Coming One, to whom each one of us will have to render an account of our stewardship. What kind of an account will it be? Shall we be able to give back that which was entrusted to our care, with the required usury? Cent per cent? Remember the steward who had received five talents, gained five more, and he who had two, gained two more. This was for his Lord. Brother! what have you done, and what are you doing commensurate with this. Does business, the cares of this life wholly occupy your time, to the exclusion of the Lord's business? Or are you engaged in money-making—loading yourself with earthly treasures? Oh stop and think! it is all at the expense of those treasures in the heavens, which are enduring. Sister! you are also responsible: what are your talents, and how are you using them? Are the trifles and vanities of the world engrossing the principal share of your time? Remember the friendship of the world, is enmity with God. In view of the approaching day of Christ, then, let each brother, let each sister, look to themselves that they lose not their reward. No reward will be given, or indeed can reasonably be expected, without some work be done, some sacrifice be made. Like our great Apostle Paul, we have not yet "suffered the loss of all things, that we may win Christ." True, some may have contributed a few dollars for the spread of the truth, which is good as far as it goes. Others again not even that. But this cannot be called a sacrifice. Who cannot call to mind, having spent ten times the same amount in some worldly scheme or speculation, or even in encouraging some artificial affluence, for which the Lord will grant no reward, but may be deducted as so much which ought to have been spent for him? "Ye have been bought with a price: therefore glorify God in your body."

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., FEBRUARY, 1858.

[No. 2.

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—No. V.

We now proceed to enquire into the general opinion of the

TIME OF REWARD:

as put forth in the sectarian gospels.

This subject is naturally divided into two parts—Individual and National. We ask these "evangelicals" the question then; "When according to your Protestant teachings, are we personally to obtain redemption?" What is the reply? "Wait till the hour of death comes, then shall your soul be freed from this vile body, and taken from this state of sin and woe to a better world, to glory and reward on high." Thus they regard the time of a good man's death, as the period when he obtains it, hence they are accustomed to speak of such when deceased as having "gone to their reward," "obtained their crown," "gone to glory," "entered the mansions of the blessed on high," "now enjoying happiness in heaven," and other similar expressions. But how does this view agree with Reason and Scriptura? In no way. Our senses tell us if we would only believe them, that the dead *are where we have borne them ourselves* or have *seen* them laid, viz—in the tomb. It is only a mere vagary of fancy, contrary alike to sense, science, and scripture, which asserts that the dead are not dead, or that a man can both be dead and alive at the same moment! a palpable contradiction in terms. No one can demonstrate that man or any part of him is capable of disembodied existence after death. The voice of nature is against it, and so is the Book of God. Nature affords no light on this point contrary to the common experience of facts, which all go to prove that we are simply earth-born mortals, subject to the same laws and casualties as other crea-

tures, and dependant for our existence on the same life-giving agencies which vitalize all animated beings in common. And science shows that when death ensues, man, like all animals is dissolved into the original elements of which he is composed. How then can he exist after dissolution has occurred? Evidently, not at all. If then, man is a being subject to death, how can he exist as an independent, conscious personality in another world beyond that event? He can not do so. We know that he possesses no power of his own will to arrest the operation of any of these natural laws, and either save himself from death, or transport himself to other spheres of enjoyment. He cannot do this now, though in possession of all his powers both mental and physical: how much less then as a 'naked spirit' without feet, hands, eyes, or any body at all!! supposing the existence of such a phantasmal nondescript, which is utterly denied. How then, we ask, are you going to get there at death? you have no power, neither will God take you to heaven unless he has promised it. But when did he ever make such a promise? Never! no instance is recorded.

We will now turn to see what His Word says on this topic, for it reveals the truth on all these things.

We have already shown that Earth redeemed and the kingdom of Christ will be the place of abode for the ransomed; and that this is the kingdom of Israel restored, in the house of David. But now this does not exist, its elements are all scattered, the throne overturned, the king absent in heaven, its subjects in dispersion, and its territory possessed by another power—the Sublime Porte. It will not be re-constructed until the "set time to favor Zion" has come and her Lord appears in his glory. Ps. cii. 13-16. Hence it will be plain to all, that as this has not transpired yet, then the time of

reward has not arrived. Therefore we are to "wait for the kingdom of God" with patience. Mark xv. 43; Luke xxiii. 51; ch. ii. 25, 38. It is as yet entirely a matter of Faith and Hope, hence their saving importance. "For we are saved by *Hope*, but hope which is seen (realized) is not hope; for what a man seeth (possesses) why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25. This plain logic requires no further comment. And so teaches the Bible all throughout.

But there are certain facts and events of paramount importance and grandeur, with which our time of obtaining inheritance and reward is intimately and inseparably connected in the Scriptures of truth.

1. It will be at the TIMES of RESTITUTION—when wicked powers are overthrown by the King of kings. When judgment is executed on the Ten horned Beast of the Roman earth, and "his body given to the burning flame," "then the time came for the saints to take the kingdom," and they all take it together. Dan. vii. 22. They will reign over the same territory, but can not do so now while the Beast holds sway, for this is the time of his prevalence over the saints.

In Rev. xi. 15-18, we have a very positive statement to the point, whose force no amount of sophistry can even begin to overturn. It will be at a period when at the blast of the seventh angel's trumpet, great voices are heard giving thanks to the Lord God Almighty, because the kingdoms of this world are become his and his Anointed's; and "because thou (Christ) hast taken to thee thy great power and 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 shouldst give reward to thy servants the prophets, and to thy saints, and to them that fear thy name both small and great; and shouldst destroy them who destroy (Gr. corrupt) the earth." From this we learn that when the prophets and saints are rewarded, it will be at a time when angry nations are chastised, earth's corrupters destroyed, and a portion of the dead are judged. This must be at the same era as Jacob's "great time of trouble," when "Michael the great prince" stands up for Israel's deliverance. Then, "many of those who sleep in the dust of the earth

will awake, some to everlasting life, and some to shame and everlasting contempt;" whilst the wise and they who win men to righteousness, will shine like the brightness of the firmament, and like the stars for ever and ever. Dan. xii. 1-4. It is for the smiting of the Clay-power that the saints awake. Hab. ii. 6, 7; Dan. ii. 40, &c.

2. It will not be till the FIRST RESURRECTION. This event has ever been the crowning hope of God's true people in all ages since it was first revealed. Job founded his expectations upon it, when he made the solemn enquiry, "If a man die will he live again?" and answered "all the days of my appointed time will I wait till my change come. Thou shalt call and I will answer, thou wilt have a desire to the work of thy hands." As to the time, he declares that the dead will not be raised or awakened "till the heavens be no more." He knew that his Redeemer lived and would "STAND AT THE LATTER DAY upon the earth: for I shall awake though this body be destroyed, yet out of my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold and not a stranger's; though my reins in my bosom are consumed with earnest desire for that day." [margin] Job ch. xiv. 10, 11, 12, 14, 15; ch. xix. 25, 26, 27. Can anything be plainer or more conclusive than this? So David looked for the satisfying glory not to the hour of death, but to the resurrection morning; "As for me I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Psa. xvii. 15. Poor Job and David! what a pity they had not some of our modern clergy there to teach them better than to look to a time so remote as the "latter day," when they might enjoy felicity just after death, as these do now. Either they were very ignorant of their privileges or sectarian pietists are unscripturally wise; and this world's wisdom is foolishness with God. Of the patriarchs and fathers we read "these all died in faith, not having received the promises, (i. e. the fulfilment of them) but having seen them afar off, were persuaded of them, and embraced them, confessing that they were strangers and pilgrims in the land;" and others died in hope of "a better resurrection." Heb. xi. 13, 35.

—Jesus taught the same glorious truth. Not only did he announce himself as the

Resurrection and the Life but repeatedly promised the believer that "he would raise him up at the LAST DAY." John vi. If Martha's faith was wrong, when in answer to his assurance, "thy brother shall rise again;" she replied, "I know that he shall rise again in the Resurrection AT THE LAST DAY," why did he not correct her and show her that Lazarus was then happy in heaven, as professors of the present day would have done? And why did he call back his happy spirit to imprison it again in this "vile clod of clay" as the body is often derisively termed. John xi. 23-26. "Thou shalt be recompensed AT THE RESURRECTION OF THE JUST." Luke xiv. 14.

Apostles groaned not to "shuffle off this mortal coil," and dwell as "naked spirits" in a mythic land; but for "the Adoption, the Redemption of the body," Rom. viii. 23; and "to be clothed upon with our house from heaven, (the immortal nature) that mortality might be swallowed up of life." 2 Cor. iv. 1-4. It was concerning "the hope and Resurrection of the Dead," that Paul was called in question. Acts xxiii. 6. He made it a crowning object of his holy ambition to obtain a certain prize and arrive at a certain goal. What was it think you? A ghostly crown in the spirit-land? No indeed! but like a racer in the Olympic games with eager eye intently fixed on the distant crown, and straining every nerve to reach it; so Paul, "forgetting the things that are behind, and reaching forth to those things which are before, pressed on towards the mark for the prize of the high calling of God in Christ Jesus." And what was the object of his earnest strife? Hear it. "That I might win Christ * * * and know him, and the power of his resurrection * * if by any means I might attain to the RESURRECTION FROM AMONGST THE DEAD." Phil. 3:8-16. "For our citizenship is in heaven from whence also we look for the Savior the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things to himself." v. 20, 21. Paul comforted the bereaved Thessalonians with the assurance "that they who sleep in Jesus will God bring with him." Not that they would be with their friends in an intermediate state after death. And in that incom-

parably sublime passage the 15th ch. of 1st Corinthians, he brings out this glorious doctrine in all its force and places it among the very foremost and most essentially important of all divine truths. But alas, how altered now! This doctrine is thrown completely into the shade, and by many denied altogether. Shame on such sham piety!

3. It will not be till THE SECOND COMING OF JESUS—that reward of any kind will be given. Apostolic believers and churches were taught that "to them who look for him will he appear the second time without sin to salvation." Heb. ix. 28. They knew there would be no *Life immortal till Jesus comes*. Hence his second Advent was to them most indispensable, seeing that even their *future existence* as well as inheritance depended so entirely upon it. Hence the reason why so much stress is laid upon it in the Epistles. Jesus had taught and commanded them so to wait for his return, and had promised to "come again and receive you to myself." John xiv. 3. He told them to be constantly watching for that event. "Be ye like to men that wait for their Lord." Matt. xxiv. 42-51. Mark xiii. 32-37. Luke xxi. 34-36. And he foretold the state of the world just before his advent, that by "the signs of the times" we may know when that solemn event is near, and our redemption drawing nigh, for the kingdom of God is at hand. Luke xxi. 25-31. Matt. xxiv. 29-41. Then and not till then, will he gather his elect when he comes in his glory, v. 30, 31; and reward every man according to his works. ch. xvi. 27. It is *then* that he will cheer our hearts with the thrilling welcome, "Come ye blessed of my Father, inherit the kingdom which has been preparing (correct rendering) from the foundation of the world." ch. xxv. 30-34. How strange to invite them thus if they had been enjoying their crowns for ages already!

TO BE CONTINUED.

An Etymological Definition.

The Greek word *baptiz* (not *baptizo*, a final meaning *I*, and that only) is used many times in the New Testament, and it will be wonderful, if its meaning can not be elicited from all these uses. It is not our purpose to inquire in this article, into the religious and moral qualities of the persons to whom the ordinance of baptism is applica-

ble. We mean to inquire only into the signification of the word, *Baptiz*, or as it is written in English, baptize. This, like *metanoia* is a compound word, made up of two words *Bapt* and *Iz*. As the chief difficulty lies in determining the meaning of the latter word, *Iz*, we first invite attention to this. In order to determine its meaning, nothing more seems to be required than to show its use as a component part of several different Greek verbs. We might collate several scores for the number is almost endless; but the following instances may be sufficient.

Elpizo, again neglecting the final *o*, compounded of *elpis*, expectation or hope, and *iz*, to exercise. *Euaggelizo*—*eu*, good or well, *aggelia*, a message, and *iz* to do or perform or make. Here we find the word evangelize which is in so common use in English, and which all understand to mean to make a happy announcement, or to bring good tidings; and we may at this point, refer the reader to his own frequent and familiar use of the same syllable; as in harmonize, to make harmony; sympathize, to exercise sympathy; symbolize, to use a symbol, or to represent by a symbol; fraternize, to act as brothers (*fratres*) or in fraternity; eulogize, to utter eulogy; cauterize, to apply a cautery; moralize, to utter moral sentiments; memorialize, to offer or present a memorial; humanize, to make humane; apologize, to make apology; epitomize, to make an epitome; deputize, to appoint a deputy; subsidize, to procure aid by paying a subsidy. This is Greek usage of the word *iz*: and from these examples may easily be ascertained the general idea it is intended to express; viz: the performing, making or doing of that which the radical or leading word, with which it is combined, signifies, though in English we have a variety of words to express *the doing* it intends.

Take, then, this idea and apply it to the word, or syllable *iz*, in the compound word baptize, and it is obvious that it must there, as in other cases, signify to do or perform that, whatever it is, which is signified by the other—the leading part of this word. We need, therefore, only ascertain what the meaning of that other component is, viz. *bapt*, and the proposed end is attained, the meaning of the whole word is known. What, then, is the meaning of *bapt*? This word, in its simple or separate form, is used in the

New Testament, we believe, but in the five following passages; Luke xvi. 24, "Send Lazarus that he may *dip* (*babse*) the tip of his finger in water," &c; John xiii. 26, "He it is to whom I shall give a sop, when I have (or having *dipped*) (*bapsas*) it. And when he had *dipped* it (or having *dipped* it in) (*embapsas*,) he gave it," &c; Matt. xxvi. 23, "He that *dippeth* (the one dipping in) (*ho embapsas*) his hand with me" &c; Mark xiv. 20, "it is one of the twelve that *dippeth* (who having dipped) (*ho embaptonenos*) with me in the dish." Rev. xix. 13, "And he was clothed with a vesture *dipped* (*bebammenon*, having been dipped) in blood."

In all these six cases, the word *bapt* is translated *dip*, in the common English version; and, probably, no one is in any doubt of the correctness of the translation of the word. We are now prepared to unite the two words in the compound form,—*iz*, to do or perform, and *bapt*, dip. Thus united they compose the word *baptiz*; and how shall it be translated? Shall we, in imitation of the Catholic substitution of the church-coined word, Penance for Repentance, substitute some church definition of this word *baptiz*, and say that it signifies the administration of an ordinance, or the application of water, or of fire, or of the Holy Spirit; or that it means to *purify*? If to be bapt, or the dipping, ultimately intends purification, as a consequence, in some cases, so let it be: but, if so, it is a consequence of doing or performing the *dipping*. Such cannot be the meaning of the word, as a word, but we find the separate word, *bapt*, signifying *dip*, and the compound word *baptiz* as clearly signifying to perform or to do dipping. The passive voice of this verb will then intend the reception or suffering of the performance of dipping by the subject: as in the exhortation of Peter (Acts) "Repeat therefore, and be baptized, every one of you," &c., *iz* as well as *bapt* here necessarily assuming the passive sense, according to its passive form.

Will the reader answer—What is the meaning of *iz*? What of *bapt*? *iz*, when put together.

We have no desire, as we are aware of no necessity, to press the inquiry further. Only let every man submit himself to the requirement of God expressed by this word, accord-

ing to the conviction of his own impartial judgment, and all is well.—*Christian Contributor.*

For the Gospel Banner.
The Fellowship.

DEAR SIR,

In your last number there is an article headed "*the Fellowship*," wherein the writer has endeavored to prove that the term *Fellowship*, Acts ii. 42, means *Contribution*. He has no doubt given many *plausible* reasons for taking this view, but we shall view the matter from another stand point, and see how it corresponds with the teachings of the apostles and the practice of the primitive church; but in doing so our limits forbid noticing only a few of the arguments.

In the first place, he invites us to Jerusalem, well, to Jerusalem let us go and see the order of things there. In looking over Acts ii. 42; no one we presume is at a loss to understand what is meant by the apostles' doctrine, the breaking of bread, and the prayers; but the term Fellowship (*koinonia*) has so many renderings, that we must be guided by the context in order correctly to understand the meaning of the given phrase.

Now, let us see what term best applies to the word under consideration. After Peter's convincing sermon, it is recorded that three thousand were added to the saved, and these were *all together* and had *all things common*. Now, it is well known that so obnoxious was Jesus the Nazarene among the Jews as a nation, that whosoever confessed that he was *the Christ*, they were as much as possible debarred from the privileges of the Jewish commonwealth; the father disowned the son and the mother, the daughter, in fact, they were turned out of the synagogue; this they feared more than anything else, see John ix. 22; xii. 42. Seeing, then, that they were severed from their kinsfolks and their brethren, the Jews, they would very naturally cling and look to one another for that support, comfort and consolation they so much needed under such trying circumstances. Christ told his disciples that they would be hated, scourged, beat, and thrust out of the synagogues; hence the necessity of being *together* and having *all things common*; and we see from the 45th verse, that they sold their goods, and parted or distributed to all as every one had need. Here is the

"joint participation, the giving or receiving," or according to the best Greek and Latin scholars, *the Fellowship or Communion*. This, we think, is more in harmony with the scriptures, than that these people attended to a "divinely appointed contribution upon the first day of the week as an act of worship." That they had a common fund, stock or treasury, that the Apostles were the treasurers and disbursers of this fund no one can deny. But how was this fund maintained? see Acts ii. 45; iv. 37-51, and as believers increased, it increased also the labors of the apostles, therefore some began to complain of being neglected in the daily distribution; the apostles therefore called the Church and laid the case before them, recommending them to choose seven men of wisdom and prudence to take charge of the common stock, and distribute as necessity required, see Acts vi. 1-6, and we are informed in the 34th verse of the 4th chap. that there was no lack, but this abundance did not always continue, for according to their history Agabus prophesied there would be a dearth, see Acts xi. 28. Historians say that this very great famine took place in the fourth year of the reign of Claudius Cæsar, Josephus tells us that many people in Judea perished for want of food. The Christians in Judea, however, had their wants supplied by others at a distance, for relief was sent to them by the hands of Barnabas and Paul. We also see from 1st Cor. xvi., directions given to them for this very purpose, he also informs them that he ordered the churches in Galatia to do the same; and in Romans xv. 26, he tells them that they had done as he commanded them, and in his second letter to the church at Corinth, he is very anxious that they should attend to the matter and be ready before he came, that there might be no gatherings when he came. Now I would ask after reading the above quotations, can any one come to the conclusion legitimately, that there was a weekly contribution previous to these commands of the apostle? We think not. Again, if the collection had been an "important part of the worship" why did not Paul mention it when he commends them for keeping the ordinances as he delivered them, 1 Cor. xi. 2. In our view of the matter there was no necessity for giving them a command which he had previously given when he delivered to

Then as to the *salvation* spoken of in the query. We presume salvation from the power of death and the grave is referred to, or a resurrection to *eternal life*. Such a salvation as this may be obtained by those admitted to probation, during the reign of Christ and his saints on earth. But those who are "heirs of salvation" now, have the promise of "salvation with eternal glory." This salvation is not only *life eternal*, but also glory and honor. This is to be enjoyed with Christ in his kingdom. Therefore the good news or the gospel of *this* salvation can only be proclaimed or be believed in during the present dispensation, or in other words until the Lord comes. At his coming, those whom he acknowledges as his own, he will honor, while those who bear not his image, he will reject. Those individuals who shall escape the judgments of the Lord, which will be abroad in the earth, during "the hour of judgment," which shall take place while the kingdom of God is being set up or established, may have a chance, as subjects of that kingdom, by faith and obedience, to attain eternal life, by a resurrection from the dead at the close of the thousand years' reign. The prophets show that during the millennium there will be a system of means instituted for the saving of men. Hence when Israel is restored as at the first—the temple will be rebuilt, sacrifice restored, priests appointed, &c., and Jesus, the king of the Jews, will be also the "Priest after the order of Melchisedec." The glorified saints also will be "kings and priests, who shall reign upon the earth." Priests and sacrifices imply that there are sinners who need propitiating. They are necessary while sin is in the world, and God is merciful. Formerly, or during the Mosaic economy, Israel were the peculiar people of God, and had the covenants, the glory, the law, the service, and the promises; but then, the temple will be a "house of prayer for all nations"—all nations will be required to go up to Jerusalem "to worship the King, the Lord of hosts, and to keep the feast of tabernacles"—and there they will be "taught his ways," "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Thus by the means then institu-

ted, "Men shall be blessed in him (the Seed of Abraham,) and all nations shall call him blessed." Psa. lxxiii. 17.

More might be said on the subject, but enough has been advanced to show that those of earth's population who may survive God's judgments, will have a chance of salvation in the future age, under that great and glorious plan of redemption which will be carried out by Christ and his saints. But let no one presume on the mercy of God, and think that because they refuse or neglect to hearken "while it is called to-day," that they will then be saved. That may be to them a day of perdition.

Peter's Confession.

A few weeks ago we received some strictures, by R. Welton, of St. Charles, on an article entitled "Peter's Confession," published in the December No. of the Banner. The writer takes exception to our position with reference to what is the fundamental or foundation-truth of Christianity. We maintain it is, that "Jesus of Nazareth is *the Christ*—the Son of the living God"—Mr. Welton, that Jesus is *the Son* of God. We think our readers will be fully satisfied that we established our point by reference to the article. But as many of our readers are now subscribers and have not seen the article in question, we will re-produce the main points.

The pith of the confession is that Jesus was *the Christ*. Hence after Peter confessed this truth, Jesus charged his disciples "to tell no man that he was Jesus the Christ" That this confession is recorded Mark viii. 29, "Thou art the Christ," and in Luke xix. 20, "Thou art the Christ of God, proving how the disciples understood the matter. Mr Welton says "Mark and Luke were not apostles, and however highly we may regard their writings, their testimony cannot be admitted when it opposes apostolic teachings." Our friend forgets that these men were better instructed in the truth than thousands who pretend to know it at the present day—that they were guided by the Spirit into all truth—the Spirit which was to bring all things to their remembrance—that their testimony, instead of conflicting with that of Matthew and John, con-

firm the same. To acknowledge Jesus as the Messiah, included the important truth that he was God's Son—"his first-born whom he will make higher than the kings of the earth."

John's Gospel and epistles are full of evidence of the same important truth. He gives a similar confession, chap. vi. 69, "We believe and are sure that thou art the Christ, the Son of the living God." This is very emphatic. And he says, ch. xx. 31, "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." He asks in his 1st Epistle, chap. ii. 22, "Who is a liar, but he who denies that Jesus is the Christ?" &c., &c. Did not Philip say of him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." And in order to show that this Jesus, was the Christ, the Son of God, did not Paul appeal to the same testimony in order to convince the Jews of Damascus, Corinth, Ephesus, and Rome? And also, Apollos, after being taught the way of the Lord more perfectly, "mightily convinced the Jews, publicly showing by the Scriptures that Jesus was the Christ."

Our friend Welton does not seem to discern the difference between confessing "Jesus to be the Son of God," as the common version purports the Eunuch to have said, and Peter's Confession, "I believe that thou art *the Christ*, the Son of the living God." We object still to Acts viii. 37, as a spurious passage, and as being at variance with apostolic teaching. It is rejected from the best Greek text, and the old Syriac versions. The Jews as a nation were looking for the Deliverer, who should be like unto Moses—the Branch from the Stem of Jesse, who should sit on David's throne—their Messiah, the Prince foretold by Daniel. The apostles received Jesus as such, "and trusted that it had been he who should have redeemed Israel," Luke xxiv. 11. To reject Jesus, God's Son, as the Messiah promised to Israel, is to forfeit all right or claim to eternal life in his kingdom.

Mr. W. writes as though we did not believe God had a Son. He cannot gather such an idea from anything we ever said

or wrote. But we contend for having everything in its proper place. We believe that Jesus is *the Son of God*, as much as we believe he is *the Christ*; yet not one to the exclusion of the other. An individual may confess Jesus Christ to be the Son of God, and yet not know anything about him as the "Mighty One of Jacob," who shall "rule the world in righteousness." On the other hand, no one who believes this of Jesus, but also believes and confesses him to be the Son of God. All who are well instructed in the kingdom of God know this to be so. Let Mr. W. examine the point at issue carefully, and we think he will also be able to perceive the same truth.—*Ed.*

[Reported for the "Chicago Daily Ledger."

Sketch of a Lecture

Delivered before "THE LEDGER LITERARY AND SCIENTIFIC ASSOCIATION," Chicago, at its third meeting, September 6th, 1857.

BY JOSEPH COCKROFT.

Corrected with additional remarks, intended as answers to questions proposed by Members of the Association.

[CONTINUED.]

We have, though very briefly, glanced at those words to which men have seen fit to prefix the word IMMORTAL. Popular theology maintains that it is the "soul" that is the immortal part; while a certain class, and with a great deal of plausibility, argue that it is the "spirit" that lives after death. We take the following sentence from an "Essay on Life and Death," by Alexander Campbell.

"The soul literally dies, the literal spirit lives at the dissolution of man."

Here then we see that confusion exists in the minds of the learned, what shall we do in the case? "Who shall decide when doctors disagree?" We answer, common sense and the plain word of God; or, as Professor PLANCK, in his "Introduct. Sacred Philol.," pt. ii. c. 3, says:—

"It is evident that we must act in relation to the Bible, just as in relation to every other writing."

Or, as DANHAUERUS, in his "Hermeneutica Sacra," says—

"The most simple, is the most genuine meaning . . . A less portion of Holy Writ must be interpreted agreeably to a larger; and one simple passage is not explained in contrariety to many others, but consistently with them."

Let us read the Book then and apply common sense to it; and not, when we meet with the word *soul* or *spirit*, jump to the conclusion that this is "Immortal," or that is "Immortal." The apostle Paul says, 1 Tim. 6: 16, "God ONLY hath 'Immortality,'" this, of itself, is enough to annihilate at one blow, this favorite dogma and main pillar of the so called Christian world. It is to the Bible that we are in-

them the ordinances, unless they had either forgot or abused it, the same as they had the supper, but no mention whatever is made of it. We will not urge the necessity of Christians attending to the wants of the poor, if the practice of the churches to whom the apostles wrote be not precedent enough for us upon the subject, then I do not know what is. But if there are no poor's wants to supply, (and I know of a number of churches that never had any,) then the "weekly contribution" this overt act of worship, goes to supply the "necessary and continual outlay in finding accommodation, in furnishing fuel, supplying the table, &c," or in other words laying it out for our comfort and convenience; with such sacrifices is God well pleased? Truly the legs of the lame are not equal.

Again, the writer says "there is nothing strange or inconsistent in a Christian congregation making a weekly contribution and having a treasury." No reasonable individual we presume can object to this because it is for our own comfort and any praiseworthy object; but we do seriously object to, and see great inconsistency in any one endeavoring to drag in this weekly collection and making it a part of the worship as punctually and religiously to be observed, as the breaking of the loaf, and that only based upon a word upon which so much difference of opinion exists among the learned of the past and present centuries. Is not the writer mistaken when he says that "most modern translators have followed the common version while but few have deviated from the beaten track;" it is true a number of them retain the word Fellowship, but their notes and comments upon it show how they understand it. A. Campbell does not translate it *Contribution* anywhere that I have seen, except in the Christian Baptist, vol. 3, page 209 & 210, there we find an article upon the word Fellowship, in which he labors hard to prove that *koinonia*, in Acts ii. 42, means Contribution, the writer thinks that A. Campbell is correct.

We will conclude by giving the notes, comments, and renderings of a few of our modern scholars:

"And by their diligent attention to the apostles' doctrine afterwards, their constant attendance on public prayers, their frequent celebration of the Lord's Supper, their cheer-

ful intercourse with one another, &c.—*Stackhouse.*"

"In close connection with the apostles and each other, as being of the household of faith and joint partaking of food and religious exercise."—*Boothroyd.*

"They all lived in the most endearing fellowship and intimate friendship with each other."—*Doddridge.*

"They gave themselves to the teaching of the apostles and to the distributing, &c."—*Sharpe.*

"Were associated together."—*Murdock's Note in his translation of the Syriac.*

"Community."—*Thompson.*

"Christian intercourse."—*Dickinson.*

In speaking of the Fellowship, Dr. Thomas has the following remarks. "To have fellowship with the Father and the Son, men must have fellowship with the apostles." This is accomplished only by believing and doing the truth promulgated by them. This is styled "walking in the light, as God is in the light, by which we have fellowship one with another." May the wise prove all things, and hold fast the good.

TRUTH SEEKER.

Remarks on the Above.

We recommend our readers to re-peruse the article, entitled "What is the Fellowship?" inserted in the last Banner. We think "Truth Seeker" has not shown *what it is*, but has most signally failed; and and that the argument as there stated remains untouched, and yet in full force. His reference to the necessities of the church at Jerusalem, on account of persecution, &c., instead of invalidating the weekly joint participation, styled the Fellowship, only tends to establish it, and to show the wisdom of the Great Head of the Church in providing for the wants of his body. The fact of their having "all things common"—of those who had possessions, selling houses and lands, &c., and placing the proceeds at the disposal of the apostles—of the daily ministration, &c., only shows the extent practical love was carried out among them.

"Truth-Seeker" acknowledges a com-

mon fund or treasury in the Jerusalem Church, and asks how it was maintained, "Was it by the Weekly Contribution?" The answer he gives is Acts ii.-45; iv. 37; v. 1. We are led to infer from his answer, that these gifts were made at some other time than at the regularly appointed meeting of the disciples on the first day. The passages in question are silent as to time. Of course a Christian is not limited to the first day for a practical test of his love, any more than he is to offer prayer or praise. But at the appointed time he knows he can offer acceptable worship, and have God's blessing. If the Fellowship or Contribution is to be neglected because it is said "the possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet," then may we not lay aside the Apostles' doctrine and breaking of bread on the same principle. Were not the disciples *daily* in the temple with the apostles, breaking bread from house to house—the apostles teaching *daily* and in every house? Yet who will say that therefore there was no recognized order on the first day? If the *fellowship* was the *all things common* and the being *all together* of the Jerusalem Christians, as seems to be intimated by "Truth Seeker," was it the same in the rest of the churches in Judea, and amongst the Gentiles? If not, what constituted their *fellowship*? We repeat, *What was it?*

The command of the apostle Paul to the Corinthians about the collection for the poor saints at Jerusalem was a *special* affair—as all may see by reading 1 Cor. xvi. 1-4; 2 Cor. viii; ix; Rom. xv. 25-27; Acts xi. 27-30. This certain or special expression of brotherly love is variously called "collection"—"gathering"—"a certain contribution"—"relief" and "distribution." This being a special matter, and only mentioned at the close of the

epistle, cannot of course be included in the "ordinances" he delivered to them when at Corinth, as mentioned in 1 Cor. xi. 2.

Let the reader examine into this matter for himself. The Bible is our guide. We wish to be guided by the truth and that alone.—*Ed.*]

Query.

MR. EDITOR.—You will grant me a favor if you will please answer this question through the Gospel Banner. Will those people be saved during the Millennial reign of Christ who do not believe at the present time?

A believer in the Kingdom.

ANSWER.

This query requires a guarded answer. The salvation spoken of will depend altogether on circumstances. Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that *know not God*, and that *obey not the Gospel of our Lord Jesus Christ*." This language applies to those who have had an opportunity of attaining to a *knowledge* of God, and becoming *obedient* to the Gospel, and yet neglect or refuse to do so. Again, he says of those who have been once enlightened, that if they fall away, seeing they cannot be renewed again to repentance, they are like unto land which bears thorns and briars, which is rejected and nigh unto cursing; *whose end is to be burned*, Heb. vi. 4-8; for such "there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall *devour* the adversaries," Heb. x. 26, 27. There is "a day of judgment and perdition of ungodly men," 2 Pet. iii. 7; which will begin when "the Lord comes with ten thousand of his saints, to execute judgment upon all; and to convince all who are ungodly, &c." Jude xvi. 15. We see no hope whatever for "those who are contentious, and do not obey the truth, but obey unrighteousness, but indignation and wrath, tribulation and anguish, upon every soul of man who does evil;" Rom. ii. 8, 9.

These references show that *perdition* rather than *salvation* is before this class of characters.

Then as to the *salvation* spoken of in the query. We presume *salvation* from the power of death and the grave is referred to, or a resurrection to eternal life. Such a *salvation* as this may be obtained by those admitted to probation, during the reign of Christ and his saints on earth. But those who are "heirs of *salvation*" now, have the promise of "*salvation with eternal glory.*" This *salvation* is not only *life eternal*, but also *glory and honor*. This is to be enjoyed with Christ in his kingdom. Therefore the good news or the gospel of *this salvation* can only be proclaimed or be believed in during the present dispensation, or in other words until the Lord comes. At his coming, those whom he acknowledges as his own, he will honor, while those who bear not his image, he will reject. Those individuals who shall escape the judgments of the Lord, which will be abroad in the earth, during "the hour of judgment," which shall take place while the kingdom of God is being set up or established, may have a chance, as subjects of that kingdom, by faith and obedience, to attain eternal life, by a resurrection from the dead at the close of the thousand years' reign. The prophets show that during the millennium there will be a system of means instituted for the saving of men. Hence when Israel is restored as at the first—the temple will be rebuilt, sacrifice restored, priests appointed, &c., and Jesus, the king of the Jews, will be also the "*Priest* after the order of Melchisedec." The glorified saints also will be "*kings and priests*, who shall reign upon the earth." Priests and sacrifices imply that there are sinners who need propitiating. They are necessary while sin is in the world, and God is merciful. Formerly, or during the Mosaic economy, Israel were the peculiar people of God, and had the covenants, the glory, the law, the service, and the promises; but then, the temple will be a "house of prayer for all nations"—all nations will be required to go up to Jerusalem "to worship the King, the Lord of hosts, and to keep the feast of tabernacles"—and there they will be "taught his ways," "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Thus by the means then institu-

ted, "Men shall be blessed in him (the Seed of Abraham,) and all nations shall call him blessed." Psa. lxxii. 17.

More might be said on the subject, but enough has been advanced to show that those of earth's population who may survive God's judgments, will have a chance of *salvation* in the future age, under that great and glorious plan of redemption which will be carried out by Christ and his saints. But let no one presume on the mercy of God, and think that because they refuse or neglect to hearken "while it is called to-day," that they will then be saved. That may be to them a day of perdition.

Peter's Confession.

A few weeks ago we received some strictures, by R. Welton, of St. Charles, on an article entitled "Peter's Confession," published in the December No. of the Banner. The writer takes exception to our position with reference to what is the fundamental or foundation-truth of Christianity. We maintain it is, that "Jesus of Nazareth is *the Christ*—the Son of the living God"—Mr. Welton, that Jesus is *the Son* of God. We think our readers will be fully satisfied that we established our point by reference to the article. But as many of our readers are new subscribers and have not seen the article in question, we will re-produce the main points.

The pith of the confession is that Jesus was *the Christ*. Hence after Peter confessed this truth, Jesus charged his disciples "to tell no man that he was Jesus the Christ." That this confession is recorded Mark viii. 29, "Thou art the Christ," and in Luke xix. 20, "Thou art the Christ of God, proving how the disciples understood the matter. Mr Welton says "Mark and Luke were not apostles, and however highly we may regard their writings, their testimony cannot be admitted when it opposes apostolic teachings." Our friend forgets that these men were better instructed in the truth than thousands who pretend to know it at the present day—that they were guided by the Spirit into all truth—the Spirit which was to bring all things to their remembrance—that their testimony, instead of conflicting with that of Matthew and John, con-

firms the same. To acknowledge Jesus as the Messiah, included the important truth that he was God's Son—"his first-born whom he will make higher than the kings of the earth."

John's Gospel and epistles are full of evidence of the same important truth. He gives a similar confession, chap. vi. 69, "We believe and are sure that thou art the Christ, the Son of the living God." This is very emphatic. And he says, ch. xx. 31, "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." He asks in his 1st Epistle, chap. ii. 22, "Who is a liar, but he who denies that Jesus is the Christ?" &c., &c. Did not Philip say of him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." And in order to show that this Jesus, was the Christ, the Son of God, did not Paul appeal to the same testimony in order to convince the Jews of Damascus, Corinth, Ephesus, and Rome? And also, Apollos, after being taught the way of the Lord more perfectly, "mightily convinced the Jews, publicly showing by the Scriptures that Jesus was the Christ."

Our friend Welton does not seem to discern the difference between confessing "Jesus to be the Son of God," as the common version purports the Eunuch to have said, and Peter's Confession, "I believe that thou art *the Christ*, the Son of the living God." We object still to Acts viii. 37, as a spurious passage, and as being at variance with apostolic teaching. It is rejected from the best Greek text, and the old Syriac versions. The Jews as a nation were looking for the Deliverer, who should be like unto Moses—the Branch from the Stem of Jesse, who should sit on David's throne—their Messiah, the Prince foretold by Daniel. The apostles received Jesus as such, "and trusted that it had been he who should have redeemed Israel," Luke xxiv. 11. To reject Jesus, God's Son, as the Messiah promised to Israel, is to forfeit all right or claim to eternal life in his kingdom.

Mr. W. writes as though we did not believe God had a Son. He cannot gather such an idea from anything we ever said

or wrote. But we contend for having everything in its proper place. We believe that Jesus is *the Son of God*, as much as we believe he is *the Christ*; yet not one to the exclusion of the other. An individual may confess Jesus Christ to be the Son of God, and yet not know anything about him as the "Mighty One of Jacob," who shall "rule the world in righteousness." On the other hand, no one who believes this of Jesus, but also believes and confesses him to be the Son of God. All who are well instructed in the kingdom of God know this to be so. Let Mr. W. examine the point at issue carefully, and we think he will also be able to perceive the same truth.—*Ed.*

[Reported for the "Chicago Daily Ledger."]

Sketch of a Lecture

Delivered before "THE LEDGER LITERARY AND SCIENTIFIC ASSOCIATION," Chicago, at its third meeting, September 6th, 1857.

BY JOSEPH COCKROFT.

Corrected with additional remarks, intended as answers to questions proposed by Members of the Association.

[CONTINUED.]

We have, though very briefly, glanced at those words to which men have seen fit to prefix the word IMMORTAL. Popular theology maintains that it is the "*soul*" that is the immortal part; while a certain class, and with a great deal of plausibility, argue that it is the "*spirit*" that lives after death. We take the following sentence from an "Essay on Life and Death," by Alexander Campbell.

"The *soul* literally dies, the literal *spirit* lives at the dissolution of man."

Here then we see that confusion exists in the minds of the learned, what shall we do in the case? "Who shall decide when doctors disagree?" We answer, common sense and the plain word of God; or, as Professor PLANCE, in his "Introduct. Sacred Philol.," pt. ii. c. 3, says:—

"It is evident that we must act in relation to the Bible, just as in relation to every other writing."

Or, as DANHAUERUS, in his "Hermenutica Sacra," says—

"The most simple, is the most genuine meaning . . . A less portion of Holy Writ must be interpreted agreeably to a larger; and one simple passage is not explained in contrary to many others, but consistently with them."

Let us read the Book then and apply common sense to it; and not, when we meet with the word *soul* or *spirit*, jump to the conclusion that this is "Immortal," or that is "Immortal." The apostle Paul says, 1 Tim. 6: 16, "God ONLY hath 'Immortality';" this, of itself, is enough to annihilate at one blow, this favorite dogma and main pillar of the so called Christian world. It is to the Bible that we are in-

debted for the true doctrine of "Immortality." It states clearly, emphatically and unequivocally that "Jesus Christ brought LIFE (*eternal life*) and IMMORTALITY to light through the Gospel;" and that, "To them who by patient continuance in well-doing SEEK for glory, honor and IMMORTALITY, (God will give *that life*, which Jesus brought to light, namely) *eternal life*." If a man has Immortality already, and that it is hereditary in the human family, then in what sense can a man be said to "SEEK FOR IT." To seek for something, implies, that we are not in possession of this something; at least common sense says so.

I think, gentlemen, you must by this time see, that this doctrine of innate Immortality belongs not to the Bible, but originated from some other source. From what source, then, does it emanate? let us inquire. In doing so, we shall endeavor to lay before you irrefragable and indisputable testimony. We shall begin with HERODOTUS, who is styled the "father of history," and is among historians what Homer is among poets, and Demosthenes among orators. He says:—

"The Egyptians are the first of mankind, who taught the Immortality of the Soul. They believed, that on the dissolution of the body, the Soul immediately entered some other animal, and after using as a vehicle every species of terrestrial, aquatic and winged creature, it finally entered a second time into a human body." See *Larcher's Translation of Herodotus*.

Gibbon, the celebrated historian, says:

"The Egyptian mummies were embalmed, and their Pyramids constructed, with a view to preserve the ancient mansion of the Soul during a period of three thousand years, when they supposed it would be re-occupied by the Soul. The intermediate state of the Soul it is hard to decide—and those who most believed in her Immortality were at a loss to understand how she could think or act, without the agency of the organs of sense."

Speaking of Egypt as the source from whence Greece derived her wisdom, Rollin, in his "Ancient History," book i., part ii., says:—

"Egypt was ever considered by all the ancients, as the most renowned school for wisdom and politics, and the source from whence most arts and sciences were derived. This kingdom bestowed its noblest labors and its finest arts on the improvement of mankind; and Greece was so sensible of this, that its most illustrious men, as Homer, Pythagoras, Plato; even its great legislators, Lycurgus and Solon with many more whom it is needless to mention, traveled into Egypt, to complete their studies, and draw from that fountain whatever was most rare and valuable in every kind of learning."

What do we learn from these facts? if facts they are—and who can or dare invalidate them? We learn, that Egypt conceded "Immortality" to souls in general—this is also evident from their mythology. Polytheism originated chiefly from the notion, that meritorious persons are gifted with a divine principle, and that their Soul, after its separation from the body, actually becomes endowed with divinity; we also learn, that Egypt, which worshipped the sun, the moon, and a thousand animals, was the fountain-source from whence emanated this doctrine, which hath eaten, like a canker, the very vitality out of the "One Faith." It is not our intention to enter into a description of the various modes of religious worship as practised

by the ancient Egyptians, but we cannot forbear to give one illustration, in order to show the impurity of that stream from whence sprung this dogma of modern theology. It is said, that of all the animals, which were objects of worship, the bull *Apis*, called by the Greeks, *Epaphrus*, was the most famous. Magnificent temples were erected to him; extraordinary honors were paid him while he lived, and still greater after his death. It was in imitation of this, says Rollin, that the golden calf was set up near Mount Sinai by the Israelites, who had resided a considerable time in Egypt, as well as those which were afterwards set up by Jeroboam, in the two extremities of the kingdom of Israel.

Why not, we ask, as strenuously contend for the worship of the Golden Calf, as for the doctrine of *Disembodied Ghosts*? It would just be as consistent to erect a statue in each Protestant Synagogue to a bull or an ox, as to erect a fount for the purpose of baptizing infants, in order that their little immortal souls may have a pass to glory in the skies. For this article of superstition, the clerical hirelings of the apostacy are very zealous—it is a superstition that greatly enriches them, by fees for burial sermons, &c. and through the philo-progenitiveness of the mothers of the "little angels," greatly strengthen their hold upon the favor of the people.

In Acts 7: 22, we have the testimony of Stephen, that "Moses was learned in all the wisdom of the Egyptians," and yet Moses gives not the remotest hint concerning this heathen doctrine of Immortal Soulism from Genesis to the end of Deuteronomy; because he evidently had no faith in it.

But to proceed. It has been said that Pythagoras traveled to this famous country, and imported into Greece these popular doctrines; namely, "The Immortality of the Soul," and "*Metempsychosis*," or the transmigration of souls. It was by this *modus operandi*, viz. a soul passing out of one body into that of another, that he was enabled to fascinate the Athenian youth, and obtain influence and renown among the philosophic few. But least our version should be mistrusted, we will give the words of the authors from whom we cite. Diodorus, (lib. i., p. 88), says:

"It is to Egypt that Pythagoras owed his favorite doctrine of *Metempsychosis* or transmigration of Souls"

Lampriere in his "Classical Dictionary," under the name Pythagoras, says:

"More strenuously to support his chimerical system, he declared he recollected the different bodies which he had animated before, that of the son of Necessitas. He remembered to have been Eubides, the son of Mercury, to have assisted the Greeks during the Trojan war in the character of Euphorbus, to have been Hieronimus, afterwards a fisherman, and last of all, Pythagoras."

With this extract we dismiss this wonderful man! and introduce to your attention one who is styled the "Prince of Philosophers." This philosopher is said to have taught his disciples at Athens that every man is "Immortal, be-

cause Immaterial," and for teaching this and kindred doctrines, he was condemned to drink the poison of hemlock. Thus we see that the idea was not so popular, even then, as some would imagine. But to our subject—Fenelon in his "Lives of the Ancient Philosophers," has these words:

"Socrates greatly improved and modified the philosophy as taught by Pythagoras and others. He taught that every man is immortal, because Immaterial."

We will now introduce to you PLATO, who, from the sublimity of his doctrine, is styled the *Divine*. He was a student of Socrates. It may be said of him, that he was THE father of the popular doctrine. He flourished 348 years before Christ. It is said that his fame transcended that of all other philosophers. He was the author of several works. The one which I now hold in my hand, is said to be one of his productions; it is entitled "ΠΑΞΩΝ"; or a Dialogue on the Immortality of the Soul. By Plato. Translated from the Original Greek by Madam Dacier." We scarcely know in what part to dip, as it abounds with some of the silliest twaddle that ever was penned. As many of you, probably, are familiar with its contents, we will dismiss it on the present occasion, by one brief citation, found in a Note, I presume by the translator—it contains the gist of his arguments, it reads thus—

"Plato supposed the human Soul to be an emanation from the divinity; '*Divine particulum auræ*;' and that after purification by various transmigrations, it was again re-absorbed into the divine essence."—[*Note*.]

Gentlemen, from what you have heard—the various testimonies which have been cited—is it possible that there are persons, living in this enlightened age—this 19th century, who actually believe such fabulous nonsense? [Here the Chairman spoke, and expressed his belief in the same.] Well, Mr. Chairman, if this really be your belief, I pity you from my heart. Why, the doctrine as taught by Plato, etc., looks upon self destruction as a virtue, inasmuch as he has less of earth and more of celestial happiness. History asserts the fact, that Ptolemæus Philadelphus prohibited Hegisias, of Cyrene, to teach it in his school, for fear of despoiling his kingdom. It is to this purpose that Cleombrotus, of Ambracia, having paid his last compliments to the sun, threw himself from the top of a tower into hell, not that he had done anything worthy of death, but only had read Plato's treatise on the Immortality of the Soul. And who has not read of that patriotic Cato, who after reading the same treatise, found the prospects so glorious, and so satisfactorily proven by the Grecian sage, that, with a sword, he put an end to life.

Soon after the death of the apostles, this same doctrine was ingrafted into the teachings of Christ and his apostles; hence, it has taught the world to believe in a state of life during death—a state of glorification immediately after death for the disembodied soul or ghost. The whole phraseology of the popular belief, is highly tinctured with this Platonic dogma.

A few years since, a notice appeared in one of the Louisville (Ky.) papers, announcing the melancholy fact, that a little boy had actually committed suicide in order to join his little sister, whom he vainly imagined to be enjoying pleasures beyond the skies. How unlike the Scripture doctrine of a future life, is this degenerate theology of modern Christianity, in which the grand cardinal doctrine of the *Resurrection* from the Dead is almost lost sight of. It reminds one forcibly of the words of the apostle, Col. 2: 8, "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." And again, in Eph. 4: 17, 18, "Walk not as other Gentiles walk, in the vanity of their mind—having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart."

What language can be more cogent and emphatic! These Gentiles being "alienated from the life", which the apostle says, "is the gift of God, THROUGH Jesus Christ our Lord," consequently they could have no participation therein. This new doctrine, was to them foolishness—they looked upon death as a mere separation of soul and body, the soul, according to the then popular belief, being immortal: In Acts 17: 18, we read of certain philosophers, who encountered Paul, saying, "What will this base fellow assert? others said, He seems to be a setter forth of strange gods: because he preached to them Jesus, and the RESURRECTION!"

At what period of life, Gentlemen, does man become in possession of this "innate something," or this "immortal principle?" Take an infant two years old; or one a year old; or one just born—when and where is this "divine particulum auræ" given? Some are idiots from their birth, and some are destroyed ere they are born by the ruthless hand of the accoucher, and yet, are they in possession of immortality? Who can answer? If we resort to the learned (?), yes, the learned! What do they know! They are as ignorant as the "infant muling and puking in the nurse's arms" apart from the word of truth. We leave this point at present, by giving two extracts from two of the most learned of the present century—one, the late Moses Stuart, of Andover, Massachusetts, and the other, T. B. Macauley, author of "The History of England." In an article in the October number of the Edinburg Review, entitled "Rankes History of the Popes," Macauley says:

"As to the other great question—the question what becomes of man after death—we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indian, throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of Revelation, to prove the Immortality of Man, from Plato down to Franklin, appear to us to have FAILED DEPLORABLY."

Moses Stuart, speaking about the "Doctrine of a Future Life," remarks:

"The light of nature can never scatter the darkness in question. This light has never yet sufficed to make even the question clear to any portion of our benighted race—whether the Soul of man be Immortal? . . . If there be any satisfactory light then, on the momentous question of a future state, it must be sought from the word of God. After all the toil and pains of casuists and philosophers, it remains true, that the Gospel, and the Gospel only, has brought Life and Immortality to light in a satisfactory manner."

These remarks, Gentlemen, ought to ring in your ears like a tocsin, till it causes you to look at the subject in a rational and scriptural point of view, and not to be continually harping—

"A charge to keep I have, a God to glorify,
A never-dying Soul to save, and fit it for the sky."

At the conclusion of the address, numerous objections were proposed which will be considered in our next.

A critical examination of Heb. 2: 16, with various Translations.

"Ου γαρ δηλον αγγελων επιλαμβανεται, αλλα σπερματος Αβρααμ επιλαμβανεται."—Heb. 2: 16.

"For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham."—Common Version.

"He taketh not hold of angels, but of the seed of Abraham he taketh hold."—Margin.

"For he in no place taketh on *hym* the angels; but the sede of Abraham taketh he on *hym*."—Tyndale.

"For he in no sort took the angels, but he took the seede of Abraham."—Geneva.

"For truly he took not hold of the angels; but he took hold of the seed of Abraham."—Doddridge.

"Moreover, by no means doth he take hold of angels; but of the seed of Abraham he taketh hold."—Macknight.

"For, indeed, he has not assumed the *nature* of angels; but he has assumed the seed of Abraham."—Alex. Campbell.

"Besides, he does not indeed, assist angels, but he assists the posterity of Abraham."—Dickenson.

"For truly he affordeth no aid to angels; but to the seed of Abraham he affordeth aid."—Dr. Boothroyd.

"For verily he took not on *him* the nature of angels; but he took hold of the seed of Abraham."—Dr. Conquest.

"For indeed, he took not on *him* the form of angels; but he took on *him* that of the seed of Abraham."—G. Penn.

"For surely he doth not help angels, but he helpeth the seed of Abraham."—American Bible Union.

"Nor has he, connected himself at all with angels; but he has connected himself with Abraham's race."—Turnbull.

"For he did not assume [a nature] from

angels, but he assumed [a nature] from the seed of Abraham."—Murdock's Syriac.

"For death taketh not hold of angels, but it taketh hold of the seed of Abraham."—Kneeland.

"For verily it taketh not hold of angels, but taketh hold of the seed of Abraham."—S. Sharpe.

The verb *επιλαμβανεται*, (from *επι* on, and *λαμβάνω* to take hold or seize on, in whatever sense.) is in the present tense, and ought so to be rendered. The question is then, What is it that *takes hold* "on the seed of Abraham?" The previous verse shows it to be the "*fear of death*." To say that "HE [Christ] takes not hold on," or "assumed the nature of," or "affordeth no aid to," or "took not on him the form of," or "doth not help," &c., is a violation of and an adding to the text. In the Common Version, the verb is translated in the past tense, and several words are lugged in, which the reader will see in italics. The following is therefore submitted as conveying the Apostle's meaning: "For truly, *it* [i. e. *the fear of death*] takes not hold of angels; but, it takes hold of the seed of Abraham."

Geneva.

J. C.

Teachings of the Material.

One would think that no intelligent creature could be content to live in our world without knowing more of its majestic beauty, more of marvellous wonders, than commonly passes into the conception of men. Pick up a pebble, examine a wild flower, look upon the hills, "rock-ribbed and ancient as the sun;" go forth when the stars, in their myriad diversities of sparkling beauty, are making the night a thing of glory and of joy; stand upon yonder ancient bluff, on which Marquette gazed as his canoe floated down this wonderful river; look out upon a sunset such as Italy cannot afford, wander out upon the prairies, when they are like the heaving ocean of verdure and of flowers; look within you, listen to the mysterious past, with its accumulation of goodness, of thought, of science, and of art; all for you. Behold what passes before the eyes of every working-man, however lowly his lot, every hour of the day, and tell me if you are willing to tug and strain for a morsel of bread and a change of raiment, and then to die in the midst of these mysterious sublimities, without knowing more about them than the horse or dead machine which you control and work with!

—Rev. W. D. Haley.

BOOKS FOR SALE AT THIS OFFICE.

"Summary of Christianity Revealed in the Bible." 64 pages, 32 mo.

	TERMS.	
12 copies	-	\$0.50
80 "	-	1.00
100 "	-	3.00

"The Glad Tidings of the Kingdom of God, as Developed in the Bible." 32 pp., 32 mo.

	TERMS.	
18 copies,	-	\$0.50
40 "	-	1.00
100 "	-	2.00

"Light Sowing: or, Conversations on Important Biblical Topics, embracing Repentance vs Sorrow, Immortality, Hope of Salvation, Love of God," &c.

	TERMS.	
5 copies,	-	\$0.50
12 "	-	1.00
28 "	-	2.00

"Anatolia; or, Russia Triumphant and Europe Chained: being an Exposition of Prophecy, showing the inevitable Fall of the French and Ottoman Empires; the occupation of Egypt and the Holy Land by the British; the Formation of a Russian Latino-Greek Confederacy; its Invasion and Conquest of Egypt, Palestine, and Jerusalem; its Destruction on the Mountains of Israel; the Long-Expected Deliverance of the Jews by the Messiah; his Subjugation of the World through their Agency, and Consequent Establishment of the Kingdom of Israel." By John Thomas, M. D., Author of *Elpis Israel*. 8vo. pp. 104. Price 50 cents; postage about 6 cents.

"The Saint's Inheritance, briefly considered in its Relations to Man, as presented in the Gospel of Salvation, through Jesus, the Messiah." By Wm. Shepherd. 18 mo., pp. 50. Price, single copy, 8 cents.

☞ Postage charged in addition to the above rates when sent by mail, or deducted when not specified. The law requires that all transient publications shall be **PRE-PAID**; hence, persons ordering books or tracts had better send enough in postage stamps as will pay for the postage.

☞ The postage on tracts is only one-half cent per ounce, if sent in packages of 8 ounces or more; books and pamphlets, one cent per ounce.

[For the Gospel Banner.]

PRAYER FOR ISRAEL.

TUNE—America, or the English National Anthem.

LORD say thine Israel:
Restore thine Israel,
To thine own Land!
May Jacob's seed return;
While scattered now they mourn,
Oh give them soon their own
Beloved Land!

They have been long cast off,
Long been the Gentiles' scoff,
Without a home;
Their land by strangers trod,
Their tears bedew'd its sod:
Oh they have felt Thy rod,
Now bring them home!

Their Temple is cast down,
Profaned is the crown
E'en to the ground;
Their Law they cannot keep;
In exile long they weep,
And nought but sorrow reap,
No rest is found!

Oh end the 'little while,'
And on them shed Thy smile,
And loving word.
Remember Abram's seed,
And make him great indeed,
As long ago decreed,
Oh righteous Lord!

Oh Zion build again!
Erect Thy Temple's fane,
With glory bright!
The Palace-city raise,
Where men shall give Thee praise,
The nations learn thy ways,
By Truth's own light!

Appoint their priests anew:
The Sabbath-rest renew,—
The Jubilee!
Cause Trees of Life to grow,
And Living waters flow,
The Eden land out through,
From sea to sea!

Make Sharon's roses bloom,
And Carmel's wastes assume
Their glorious dress.
His vineyard may each own;
Their fields with plenty crown,
To shake like Lebanon;
Oh thus them bless!

They wait their promised king,
Redemption for to bring:
Soon may he come;—
And end the long delay,
His saving power display,
And reign through endless day:
Soon may he come!

[May we of Jesus faith,
Adopted through his death
Into the Seed;
Then have our place prepar'd—
Our kingdom and reward,
With all the righteous saved,
From death then freed.

Lord, thou hast promised
This, in thy gracious word,
That we should reign
With our Immanuel,
When he on earth doth dwell:
So let the anthem swell,
Christ comes again.]—J. W. Eng.

Receipts—February, 1858.—L. Z. Baker, \$5; Mrs. Hoyt, \$5; J. Coombe, \$1; J. T. Shapter, \$1; A. Berryman, 50c.; W. G. Kollmyer, 50c.; H. Brownscombe, 60c.; James Brownscombe, 50c.; W. Pingelby, 50c.; Wm. B. Boyd, \$2; S. W. Gerrolts, \$1; Anna Herrington, 50c.; B. Neighof, 50c.; J. C. Vandelender, \$1; R. House, \$1; Miss E. Brooks, 50c.; H. Fox, 50c.; N. White, 50c.; C. W. Davis, 50c.; Susan Hazlewood, 50c.; T. T. Fowlkes, 50c.; E. T. Smith, 50c.; M. B. Lester, 50c.; P. A. Blackwell, 50c.; J. McMullen, 50c.; J. M. Stone, \$1; B. A. Blackwell, \$1; J. W. Griffin, \$3; J. D. Hatchitt, \$2; W. J. Gaffers, 50c.; Wm. Keyburn, 50c.; R. A. Boarman, \$2.00; Miss C. Baker, \$2; R. A. Day, 50c.; Wm. E. Bennett, Esq., 50c.

Letters Received.—L. Z. Baker, J. Coombe, Wm. B. Boyd, W. Shepherd, John Roberts, W. H. Cruzen, Robt. Chown, S. W. Gerrolts, Joshua Slussar, O. C. Brown, C. H. Ward, 2 J. M. Stone, Anonymous from Washington.

Books Sent.—J. Coombe, O. C. Brown, W. B. Boyd, J. T. Shapter, H. Brownscombe, John Roberts.

To Correspondents.—Please give your own and Subscribers' names and address, also, the name of Post Office, County, and State. Individuals writing for the Editor are also requested to give their proper names.

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., MARCH, 1858.

[No. 3.

For the Gospel Banner.

A Glance at the Religious World— Ministers—Revivals, &c.

All men possess, in a greater or less degree, the organ of Veneration, and its results are seen in the thousands of houses erected for the worship of God, a large number of which are dedicated to the Saints, Fathers, &c. Hundreds of thousands of men attend these houses of worship, and profess to derive spiritual comfort from the multifarious teachings of the hirelings who preach to them.

We see them divided into hundreds of denominations, each bearing a distinct name, striving one against another in points of faith and doctrine, like so many armies. They all expect, however, to reach one spot at last, but are continually warring about the way to get there. They condemn each other, one sect dooming the followers of another to everlasting burning in a lake of fire, whilst others, more charitable, grasp the whole world, and land them in an abode of bliss, be they good or bad.

Theodore Parker well expresses the state of things now existing, when he says: "We live in the midst of religious machinery. Many mechanics at piety, often only apprentices, and slow to learn, are turning the various ecclesiastical mills, and the creak of the motion is thought to be 'the voice of God.' You put into the hopper a crowd of persons, young and old, and soon they are ground into the common run of Christians, sacked up, and stowed away for safe-keeping in the appropriate bins of the great ecclesiastical establishment, and labeled with their party names. You look about in what is drily called 'the religious world.' What a mass of machinery is there, of dead timber, not green trees!

what a jar and discord of iron clattering upon iron!"

Each sect has its body of ministers who rely upon the members of their respective churches for pecuniary support. Professing to be "called of God," and impressing it on the minds of their hearers, they claim their support as a right. Milton, writing on this subject says: "The preachers among the poor Waldenses, the ancient stock of the Reformation, bred up themselves in trades, and especially in physics and surgery, as well as in the study of Scripture, that they might be no burden to the Church, and by the example of Christ might cure both soul and body. But our ministers think scorn to use a trade, and count it the reproach of the age that tradesmen preach the gospel. It were to be wished they were all tradesmen—they would not so many of them, for want of another trade, *make a trade of their preaching.*"

How many there are who have no other trade! They have been to College, where preachers are manufactured, and of course must live by the trade they have learned. They go forth in the world and seek *of* uation. If they are successful and *of* a particular faculty for the business *ing* which they are engaged, the church *ing* after them, and strive by tempting salaries to secure their services, the largest salary generally succeeding. When thus tempted they are "called of God" and "feel it their *duty* to go." Some of them are noted for their success in scaring sinners into an obedience to their call, and are particularly busy during the winter season, when other business is dull. The pay they receive varies according to their worth. —One, whom we lately *ed* of, works for fifty dollars per *ard* for himself and

family included. Another, now engaged at Marengo, in this State, receives his board, fifty dollars per month, and *one dollar a head* for his converts! Others are exalted to high stations, loaded with titles, and receive enormous pay. It is computed that the Clergy of the United States cost at least \$12,000,000 annually. When we include those of other countries we have a sum almost incredible.

Is it not time that people open their eyes to these facts, throw off the yoke of priesthood, and search God's book for themselves? If they would do this they would not find such visionary and uncertain hopes set forth as they had been taught to believe in; but something that the mind can grasp, which is real, and perfectly agrees with sound reason and common sense. It is the policy of hiring ministers to avoid a thorough examination of God's word, as it would take from them the loaves and fishes. They seek, rather, to establish their followers in the blind ignorance and damnable heresies which they have believed for ages.

It seems, too, in these last days, that the minds of men are so unstable they are ready to receive anything that is foolish, incredible and contrary to the revealed mind of God. Hence, we see thousands flocking to witness Spiritual manifestations, which appear wonderful and mysterious, and because they cannot explain the agency by which they are produced, they conclude—as men always have—that dead men's spirits are the agents.

At a revival meeting in the Southern ~~part~~ ^{portion} of our State, there are a number of persons called Jerkers. By some mysterious agency they jerk into all manner of contortions, and the influence spreads to others, until unbelievers themselves are brought under it, and all jerk together. This of course is called the Spirit of God dwelling with them.

In the city of Brooklyn, N. Y., two Fathers of the Catholic Church have been traveling about working miracles. They have a few bones which they profess belong to the apostle Paul, and with these and prayer they work, it is said, wonderful cures, &c. One of the Fathers alone, has converted over five hundred to their

Faith in a short time, including doctors and learned men.

Accounts from all parts reach us, announcing the complete waking up of the so-called religious world, and their great success in revivals, &c. It appears evident, that people generally were becoming tired of the dry portions dealt out to them weekly, and consequently the interest was dying out. Something must be done, or the machinery would stop, and those who were engaged as Engineers would be out of employment. They accordingly concluded to swell their numbers, and are putting forth their best efforts to that end. They gather in a mongrel crew, requiring nothing definite from them on entering, except that they give themselves away to God, which they do by going to the anxious seat or some other place, to be prayed for. We risk the assertion, however, without fear of successful contradiction, that there are not two of these converts who would answer alike, and not one who could answer correctly, the question—"What is the Gospel?" and yet God requires a belief in this before man can be saved.

Thousands are converted in this way every year; but it has been a subject of remark, that a majority of them backslide, which is not to be wondered at. They are induced either by the persuasion of some friend, their own curiosity, or a large development of veneration, to attend the meetings, and if they are of a sanguine nervous temperament, they are easily excited and their better judgment gives way to their feelings, which are roused to the highest pitch by the false representations of an eternity in hell fire, &c.

A short time since, we heard one of these blind leaders get off the following at a revival meeting in our town: "Imagine," said he, "the smallest and slowest insect that can be found. He takes a small particle of our earth and travels to the farthest star in the Universe, and then returns for another particle, and so continues until he has removed the earth. What a vast period of time must elapse ere he has removed a leaf, but how long ere the branch, tree, hill, mountain and the whole earth is gone? So long will

the condemned souls remain in hell. Eternity will be but just commencing. They will cry out: 'How long, O Lord, how long?' and the great God will answer, Forever! Forever!"

It is the fear aroused in the minds of the people from listening to such lies as these that causes them to act from impulse. They dread such an awful fate, and consequently accept anything which may be offered as a preventative. When the meetings are discontinued, the excitement ceases, and reason again resumes her power, causing four-fifths to return to their former positions. Many, however, do not stop there. They have been led to believe that the false teaching and mode of action adopted by the sects has its foundation in the Bible; hence, hundreds are turned to Atheism and Infidelity, because they cannot harmonize it with common sense.

Oh! that men would turn from darkness unto light; from the fables and traditions preached by blind, unthinking men to the glorious truths and living faith of the Gospel. The word of God must be *searched* to be known.

Reader, do not take for granted what men tell you. Adopt the Apostle Paul's rule, "Prove all things, hold fast that which is good." 1 Thess. v. 21. Obey the Lord's injunction: "*Search* the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. Follow the example of the noble Bereans who, when Paul and Silas preached to them in the synagogue, "received the word with all readiness of mind, and *searched* the Scriptures *daily*, whether those things were so." The consequence was, "many of them believed." Acts xvii. 11, 12.

The Gospel preached by Christ and his apostles, was one that appealed to the intellect and moral powers of man. It embraced something which would lead men to obey it on account of the love displayed and the rewards held forth, and not from fear of hell torments. The consequence is, that all who are led to see it in its proper light and obey it, are inspired with a living hope that exceeds the highest conceptions of man. It is not a vision, a phantom, an imaginary something which

no mind can grasp; but a joyous *reality*, an eternal excellency.

Let all who are trammelled with Sectarianism, or yoked to hireling ministers, break their bonds, and dig the mine of truth for themselves. If they will do this, light will break on their minds, and they will soon see the pit from whence they were dug, and will exclaim with the prophet, that "darkness covers the earth and gross darkness the people."

Geneva, Ills.

T.

For the Gospel Banner.

RELIGION, No. 7.—Concluded.

The things of the Name of Jesus continued—The Death of Jesus, &c., &c.

At the close of the previous article the question was asked, Why did Jesus die? Having showed that Death is the wages of sin, and sin the transgression of law, and that Jesus was not a sinner—making it obvious that his death was an offering for the sins of those who had no ability to help themselves—the apostle Peter says, "Christ hath once suffered for sins, the *just* for the unjust, that he might bring us to God," 1 Pet. iii. 18; and Paul testifies, "For he hath made him to be sin (i. e. a sin offering) for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. Thus we see that the death of Jesus contemplates the restoration of man to the blessings he lost by transgression. Those were, fellowship and communion with God, Paradise and Life. To accomplish this, Jesus, "the woman's seed" appears—encounters the foe—is bruised—falls under the power of the enemy—the powers of darkness triumph; but the "triumphing of the wicked was of short duration," for his God-like power returns, and he rises again. Hence he died that he might by rising again, conquer death, and become the author of life to all who obey him, and that he might make those victors over death, who by reason of transgression were unable to deliver themselves from going down to the pit. To the like purport is the reasoning of the apostle, Heb. ii. 14, 15. "Forasmuch, then, as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the

same; that through death (i. e. by dying) he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage." It was in view of this glorious consummation that the apostle triumphantly exclaimed, "Thanks be to God who giveth us the victory through Jesus Christ our Lord." This victory is secured to the believer by extracting the sting of death, which is sin.

The believer having obtained remission of sins from him who alone can forgive sins, he is placed in a similar situation in regard to death as Jesus was; i. e. as death could not retain his hold on Jesus, because he was not a sinner; so neither can he retain his hold on the believer in Jesus, because his sins are forgiven him for his name's sake, 1 John ii. 12. Jesus was put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. Paul says, "If the spirit of him (God) who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, (how?) by his Spirit that dwelleth in you," Rom. viii. 11. It is necessary that our bodies, being tainted with sin, and inherited from an impure source, should return to corruption, that "this corruptible may put on incorruption, and this mortal may put on immortality, that death may be swallowed up in victory," 1 Cor. xv. 54. Taking this view of the purpose of the death of Jesus, there is no difficulty in understanding such passages as the following; "Without the shedding of blood there is no remission." "This is my blood of the New Testament, shed for many for the remission of sins." "In whom we have redemption through his blood, even the forgiveness of sins." To redeem, is to buy back. Man had "sold himself for naught," and he was to be "redeemed without money." So the blood or life of Jesus is the price paid. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. i. 18, 19. Jesus says concerning himself, "the Son of Man came, to give his LIFE a ransom for many," Mark x. 45. Thus the terms,

"his blood," and "his life," are used interchangeably, having the same import, "for the blood is the life," Deut. xii. 23. "The life of the flesh is in the blood," Lev. xvii. 11-14; Gen. ix. 4. "The blood is given to make atonement (reconciliation) for the soul. Lev. xvii. 11. "And we are said to be reconciled to God by the death of his Son," Rom. v. 10.

The apostles John and Paul both speak of Jesus as a propitiation. 1 John ii. 2, "And he is the propitiation for our sins," &c. Rom. iii. 25, "Whom God hath set forth to be a propitiation through faith in his blood, &c."

A Propitiatory is a mercy seat. In the most holy place of the tabernacle was the mercy seat over the ark of the covenant, overshadowed by the cherubims. Here said the Lord "I will appear in the cloud upon the mercy seat," Lev. xvi. 2. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Ex. xxv. 22. Into this place the High Priest only was permitted to enter, once a year on the great day of atonement, first to offer incense before the Lord, and secondly to offer the blood of the sin offering, which he was to sprinkle upon, and before the mercy seat, to make reconciliation for the people, Lev. xvi. This done he was merciful to their unrighteousness and forgave their sin. So, in this dispensation of Gentile times, God has set forth his Son as a mercy-seat; from off which he communes with men, is merciful to their unrighteousness, and forgives their sin, through the blood of the sin offering by which Jesus entered the most holy place not made with hands.

Reader, in this and previous articles is exhibited the scheme of human redemption which Divine love devised and executed, to deliver man from death, and to give him life through Christ. It now remains to show what is required of MAN to do, in order that he may be incorporated into the family of God, and attain to that life which shall never end.

God has done his part, he has made ample provision for the cure of the malady of sin. The Physician he has provided has a perfect knowledge of the disease, and the

medicine he gives is a specific: It is the *genuine aqua vitæ*, and it is offered freely without money and without price. Hark! he calls! hear his gracious invitation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy and my burden is light," Matt. xi. 28-30. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live," Isa. lv. 1, 2, 3. Hear him again exclaim, "ye will not come unto me that ye might have life," John v. 40. Is not life a blessing? Is not the saying true, "Yea, all that a man hath will he give for his life?" Why then is such indifference manifested respecting it? How strange that all men do not haste to the Saviour! that life eternal, honor and glory, may be theirs.

Reader, do you wish to know what you must do to be saved? Hear then. The prerequisites are FAITH, REPENTANCE, BAPTISM, and a *patient continuance in well doing*.

1. FAITH.—Faith is belief. Saving Faith, is the belief of the things set forth in the testimony of Prophets and Apostles concerning Jesus the Christ—his kingdom, glory and majesty, and heirship with him of all obedient believers. In short, it is a belief of those things, which in this and the previous articles, have been developed from the word of truth.

2. REPENTANCE.—Repentance is Reformation of life. In the language of inspiration it is "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow." Isa. i. 16, 17. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him *return* unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon," Isa. lv. 7. "Return ye now every

one from his evil way, and make your ways and your doings good," Jer. xviii. 7; and xxxv. 15. These passages clearly show that repentance is reformation of life.

John the Baptist preached "the baptism of repentance for the remission of sins, Luke iii. 3. To the Pharisees and Sadducees who came to be baptized by him he said, "Bring forth fruits worthy of *repentance*," Matt. iii. 8; Luke iii. 8. "To the multitudes, who inquired of him what they must do, he said, "He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise." To the Tax-gatherers he said, "Exact no more than that which is appointed you." To the Soldiers he said, "Do violence to no man, neither accuse any falsely; and be content with your wages," Luke iii. 10-14. This illustrates the doctrine of *Repentance* as preached by the Immerser. Jesus told his disciples that "Repentance and remission of sins should be preached in his name among all nations," Luke xxiv. 47. So when they went forth to fulfil his commission, they inculcated the necessity of Repentance. Hence Peter enjoined it upon the Jews who were convicted that that Jesus whom they had crucified was "the Christ of God," Acts ii. 38 & iii. 19. To the renowned philosophers of Greece, congregated at Athens, Paul preached the unfashionable doctrine of Repentance, and gave cogent reasons why men should reform their lives, Acts xvii. 30, 31. Also to the idolatrous people of Lycaonia Paul and Barnabas preached that they "should *turn* from those vanities unto the Living God who made all things," Acts xiv. 15. Such, dear reader, are the teachings and requirements of Repentance.

3. BAPTISM.—Baptism is Immersion. Immersion in water, "into the Name of the Father, and of the Son, and of the Holy Spirit." The *proper* subject for Immersion, is one who having heard the proclamation of "The Good News," concerning the kingdom of God, and the name of Jesus Christ; understands it,—cordially believes it—and gives evidence thereof by the effect it produces in him—chastening and purifying his affections—turning him from sin to holiness, and leading him to desire the forgiveness of all past sins—union with Christ as his Spouse, and adoption into the family of God; that he may become a joint heir with Christ,

of the Inheritance, according to the promise. But let us appeal to the law and testimony and see what are its teachings.

1st. Christ's Commission to his disciples as given by the apostle Matthew, xxviii. 19, "Go ye, therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit." This testimony is plain. They were first to be taught, then baptized. And this baptism is to unite the believer to the Divine name, thus showing that it is no unmeaning ceremony. Does any one inquire what is meant by union to the Divine name? I reply, it is the preliminary act by which man is re-united to God—in it, man obtains remission of past sins; hence, that being cancelled which separated man from God, nothing remains to hinder him from being incorporated into his family. Therefore Baptism is the act or ceremony of Adoption into the family of God. Thus transforming sons of man into sons of God. What a glorious transformation! But does the Divine testimony support these sentiments? Let us search and see.

2. The testimony of Jesus as given by Mark xvi. 15, 16. "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is *baptized* shall be *SAVED*." Note this, dear reader, Jesus does not say he that believeth shall be saved, as the pious sectaries of the present day are teaching; who say that "salvation is by *faith alone*." Jesus couples faith and baptism together as necessary to salvation; then, "what he has joined together let no man put asunder." Further. When Jesus sent his apostles forth to preach the Gospel; he did not say Go into all the world and preach a *new* Gospel; no! he sent them to preach *THE* Gospel. Here is definiteness, showing that it was not optional with them to preach what they might choose, as Gospel. They were to preach the same Gospel they had been proclaiming in company with their Lord and Master, which was Glad Tidings concerning the Kingdom of God, as their subsequent preaching fully demonstrates. Reader, have you been baptized upon a confession of faith? If so, did your faith comprehend "the things concerning the Kingdom of God, and the name of Jesus Christ?" "Examine your own self, and see whether you be in the faith or not!" Be honest with yourself. Lay not the flattering unction to your soul

that you are saved, if you have not "obeyed from the heart *THAT FORM* of doctrine which was delivered" by the apostles, into which form or mould those must be cast who would have the apostolic faith and hope. Hope is consequent upon *obedience* having been rendered to the faith, because remission of sins is the blessing attendant thereupon, without which blessing there can be no hope; for sin uncanceled dooms man to death. "The wages of sin is death." But remove the cause of death, (sin) and the hope of life immediately takes possession of the breast. So the apostle addressing the Romans, who had obeyed that form of doctrine, says, "Being *THEN* made *free from sin*, ye became the servants of righteousness," Rom. vi. 17, 18.

Now, dear reader, do you perceive the inevitable tendency of all this? That without hope man is miserable;—without remission, is no hope—without baptism, there is no remission—without faith, no baptism—without testimony, no faith. Hence you will perceive that the validity of the whole hangs upon the quality of the testimony believed.

If I preach as the Gospel, doctrines different from what Jesus appointed, upon which only, remission and the hope of life are predicated: will your faith therein, and obedience thereto, procure for you the same blessings as the belief of truth? If so, then the belief of a lie is as good as the belief of truth; and man ought not to have been expelled from Paradise, and doomed to death, for believing and obeying a lie. The apostle John says, "No lie is of the truth," and Jesus says it is "the truth makes men free." If the preaching of a perverted Gospel by an apostle or an angel, would make *them* accursed, what must be the condition of those who pervert the Gospel now. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap," Gal. vi. 7.


Before I dismiss this subject, I will cite a few more passages of Scripture, in confirmation of what has been advanced. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," Acts ii. 38. Remark, those thus exhorted to "Repent and be baptized," did believe the testimony of the prophets concerning the Kingdom of God, and that "Jesus was the Christ." For this was "the hope

of Israel." The Samaritans, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women," Acts viii. 12. Saul of Tarsus, having believed that Jesus, whom he was persecuting in his saints was "the Christ," was directed to "Arise, and be baptized, and wash away his sins, calling on the name of the Lord," Acts xxii. 16. Paul preached at Corinth, that "Jesus was the Christ," and "many of the Corinthians hearing, believed and were baptized," Acts xviii. 5. 8. Many more might be cited, but these are sufficient to establish the doctrine.

Reader, do you believe the "Glad tidings concerning the kingdom of God," and the things of "the name of Jesus Christ," and do you desire remission of sins, and life through his name? Then, why tarriest thou? "arise, and be baptized, and wash away thy sins."

4. A patient continuance in well doing. This is required of all who have put on the Lord Jesus Christ, by a baptism into his death. "Seeking for glory, honor, incorruptibility, and eternal life," by denying ungodliness and worldly lusts, living soberly, righteously and godly in this present evil world. Resisting all the sinful desires of the flesh; bringing forth all the peaceable fruits of the Spirit. Being harmless as was Jesus; holy as he was holy; observing the lovely traits of his character, and imitating them; keeping his commandments; in doing of which there is great reward; for such shall "have right to the tree of life." "If ye know these things, happy are ye if ye do them." See Rom. ii. 7; Gal. v. 16-26; Titus ii. 10-15; 1 Pet. ii. & 2 Pet. i. 3-11; 1 John iii. 7-24 & iv. 1-21; Rev. ii. 26-29 & xxii. 14. "Be thou faithful unto death and I will give thee a crown of life." Happy consummation! who would not strive to attain it.

Such, dear reader, is Religion—the Religion of the Bible—the only true and genuine religion—the medium by, and through which man can have union and fellowship with God, and Life in the Age to come. Examine it carefully—embrace it cordially; and yours will be the glory. Amen. Z

 The mind of a bigot is like the pupil of the eye; the more light you pour upon it the more it contracts.

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—No. VI.

We present a few more proofs that the Time of Reward will not be till the Second Coming of Jesus.

Our Lord himself, when on earth, often spoke of his return as the epoch of men's receiving recompence, whether righteous or wicked, according to their deeds. Besides those already quoted, see the parable of the nobleman going to a far country who *at his return* rewards his servants according to to their merits, and punishes those who hated him. Luke xix. 11-27; the parable of the wheat and tares, Matt. xiii. 37-43; of the net and fishes, 47-50; of the ten virgins, ch. xxv. 1-13; and of the talents, ver. 14-30. In all these passages there is not even a hint about any one entering into bliss before then.

And so taught the Apostles, both by tongue and pen, instructing their converts to look forwards to this sublime event as the era of their deliverance and blessing, the attainment of their crowns and inheritance, and the best fulfilment of their fondest hopes. "WHEN the chief Shepherd SHALL APPEAR; ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4. The ancient champions wrestled, says Paul, "to obtain a corruptible crown, but we an incorruptible." When did he hope to get it? Listen to his last words to Timothy; was it the hope of speedily entering heaven as a disembodied spirit that cheered him in that trying hour? No indeed! he entirely ignored that; he wished not "for to be unclothed, but clothed upon." Hearken, then! as with a musical sweetness he declares, "I am now ready to be offered, and the time of my dissolution (Gr.) is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is LAID UP for me a Crown of righteousness which the Lord, the righteous Judge, will give me AT THAT DAY, and not to me only, but to all those also who love HIS APPEARING. * * * the Lord shall deliver me from every evil work, and will preserve me UNTO HIS HEAVENLY KINGDOM, to whom be glory for ever and ever, Amen." 2 Tim. iv. 6-8, 18. With this accords the words of Peter, "Blessed be the God and Father of

our Lord Jesus Christ, who according to his abundant mercy hath begotten us to a lively hope (or a hope of living again, Gr.) by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away, RESERVED in heaven for you, who are kept by the power of God, through faith, UNTO SALVATION (when, at death? No! but) READY TO BE REVEALED IN THE LAST TIME. * * * that the trial of your faith * * might be found to praise and glory and honor at THE APPEARING OF JESUS CHRIST. Be sober and hope to the end for the GRACE that is to be brought to you at THE REVELATION OF JESUS CHRIST." 1 Pet. i. 3-13. "When Christ who is our Life shall appear, THEN shall ye also appear with Him in glory." Col. iii. 4. "It doth not yet appear what we shall be, but we know that *when he shall appear*, we shall be like him for we shall see him as he is," 1 John iii. 1, 2. "The grace of God which brings salvation has appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ," Titus ii. 11-13. Indeed all the true saints of God are waiting for their salvation till that day. "He will swallow up death in victory, . . . and it shall be said in that day, Lo! this is our God, *we have waited for him*, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation," Isa. xxv. 8, 9. But texts might be multiplied on this point, to show how this was the one great expectation of the primitive church, and how it operated as an incentive to patience, virtue, earnestness, watchfulness, and every Christian grace, but this does not at present come within the scope of our subject.

4. So far is our Reward from being attainable *now*, that the Holy Spirit has been given as the earnest or *pledge* of our future glory. "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession," Eph. i. 13, 14. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," iv. 30.

Sectarians to escape from the dilemma

which these doctrines place them in, very often split the difference, and assert that the saints are only *partially* rewarded now in heaven, and will not be fully so till the resurrection, when, their bodies and spirits being re-united, their happiness will be made complete. This is bad philosophy and worse scripture, a mere assumption that the Bible knows nothing of. With it, the saints are perfected at once, and the wicked punished at once, or nothing. God does not perform things in this half-measured, slovenly way. Hence—

5. The Bible teaches that *all* the saints will be rewarded *at one and the same time*—altogether—none enter into bliss before others. The saints at Thessalonica were assured that those who were alive at Christ's coming should not anticipate those who had fallen asleep. Paul says, "For we who are alive and remain unto the coming of the Lord *shall not precede*, (precede, or go before) those who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then 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," 1 Thess. iv. 13-18. But now-a-days we have it that thousands of the dead saints have already been in bliss for ages before others, simply because they happened to die so much sooner, and their disenthralled spirits went "straight to glory." We ask, does this seem just? No! this passage proves what it was on which Paul's converts placed their hopes—viz. the coming of the Lord—not on death. Indeed, there is not one text in the New Testament which exhorts Christians to prepare for death as the time of entering into glory; they were not to found their hopes on that, but solely and entirely to "wait for the Lord from heaven." Further, read, "Knowing that he who raised up the Lord Jesus, shall raise us up also by Jesus, and *present us with you*," 1 Cor. iv. 14. The saints will "be glorified together," being "joint-heirs with Christ," and will not enter their inheritance in any way before he does his, which he will not do till he ascends the throne of David, which is his own by legal right. Rom. viii. 17. Christ will not

receive his Bride, the Church, by fragmentary instalments, but she will be presented to him all complete at once. "That he might present it to himself a glorious church," Eph. v. 28. "Now to him that is able to keep you from falling, and to present you before the presence of his glory with exceeding joy," Jude 24, 1 Pet. iv. 13. Their congratulations and hopes of meeting each other, were not as "spirits disembodied," in an intermediate state, but "in the day of the Lord Jesus." "We are your rejoicing, even as you are ours in the day of the Lord Jesus," 2 Cor. i. 14. "For what is our hope, or joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming," 1 Thess. ii. 19. "And now little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming," 1 John ii. 28. Now what sense is there in such language, if the apostles had expected to meet their brethren immediately after death "in the spirit-land?" Could they not have "rejoiced" over them, or had opportunity to exercise "confidence" there, without any need to wait till the Lord comes before they could meet them to do so. But it is evident they did not believe anything about a "conscious disembodied existence" between death and the resurrection. No! they knew that "without us" the dead saints could not "be made perfect," Heb. xi. 40.

In short, many long since dead will not know their doom till Jesus comes; and none either righteous or wicked will ever see him again till then. "Many will say to me *in that day*, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity," Matt. vii. 22; Luke xiii. 25-30. Jesus told the unbelieving Jews that where he was they could not come, John vii. 33, 34; viii. 21, 22; nay he even told his disciples the same, xiii. 33, 36. Now, if it was heaven to which he was going, as is generally thought, it proves that none will have the opportunity of going there to see him. "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39. But if the popular belief is correct, these have long ago had the chance

both to see him and to say all these things, for according to sectarian theology, the souls of the unjust, as well as the godly all appear before his bar immediately after death to render their account. How is this? one of the two must be wrong. Let God be true though it makes every man a liar who contradicts him, Rom. iii. 4.

6. Finally, the Bible positively teaches that *none* of the dead saints have ascended to heaven there to enjoy reward. Peter asserted on the day of Pentecost, hundreds of years after David's death, that the patriarch had not ascended into the heavens, but that he was dead and buried, and his sepulchre was with them to that day, Acts ii. 34. The Jews said that Abraham and the prophets were dead, John viii. 53; and they spoke the truth. But now-a-days we hear that they are alive in heaven! To crown all we have the words of Jesus, that "no man hath ascended up to heaven," John iii. 13; and of Paul—that Christ, the Forerunner, was the first who entered there, Heb. vi. 19, 20; ix. 24. Are we any better than those dead just ones, that we should go to our enjoyment before them? Would that we were half as good.

Can any one wilfully maintain in the face of all these testimonies, that all the righteous dead are now in glory from Abel to the present time? Surely this ought to be conclusive? Those who do teach thus are convicted of "bearing false witness before God," and "teaching the people lies in the name of the Lord," which conduct will surely bring upon them his curse.

In the next we shall examine the popular views of the Constitution of Man, and of the Fall with its consequences.

THE LILIES.—A traveler in Palestine says: "Not far from the probable site where the Sermon on the Mount was delivered, our guide plucked two flowers, supposed to be of that species to which our Lord alluded when he said; "Consider the lilies of the field." The calyx of this giant lily resembled crimson velvet; and the gorgeous flower was of white and lilac, and truly no earthly monarch could have been "arrayed more gloriously than one of these." Such is the testimony of nature to the words spoken by our Lord."

[Reported for the "Chicago Daily Ledger."

Sketch of a Lecture

Delivered before "THE LECTURE LITERARY AND SCIENTIFIC ASSOCIATION," Chicago, at its third meeting, September 6th, 1857.

BY JOSEPH COCKROFT.

Corrected with additional remarks, intended as answers to questions proposed by Members of the Association.

[CONCLUDED.]

After the Lecture, several questions were proposed by some of the members of the Association, to which we here present brief replies.

What is the principle of Life, and Where is it Located in the human system?

Various conjectures have been made at different times, by anatomists, physiologists, and mental philosophers, with reference as to what and where is the "principle of life." One places it in the nerves; another, the nerves and spinal marrow; another, the sensorium; another, the medulla of the brain; another, the stomach; another, the heart; another, the blood vessels; another, the absorbents; another, in excitability; another, in irritability and sympathy; and finally, some in all or part of these taken together. The highest human skill and ingenuity have tried for ages to solve the problem, but, with what success? What and where, then, is this vital principle in man? We answer, in the blood! In the blood, if it can be located or fixed to any part of the system it certainly must be there. The remarks of Dr. Ray corroborate this assertion; he says:

"It is self-evident from the *apex verum*, or maker of man, that life is in the blood; for the heart and blood are first formed, and all the other parts, both solid and fluid, are nourished from it. Death makes no alteration on the nerves, but it makes a total change in the blood. Though all the nerves are said to be derived from the brain and produced by it, yet the nerves are found to be in proportion to the size of the body, and not of the brain; and they are so in monsters where no brain can be discovered. The nerves and brain are themselves supplied, repaired, and nourished by the blood."

The experiments of Dr. Hunter, go to confirm this view, he says:

"The blood is the recipient, and the vehicle of life and heat to the whole system; the nervous fluid, the sensorium, the medulla of the brain, and the nerves, and spinal marrow, are all formed and supplied by the blood; the stomach is supplied and formed by the blood in the incipient stage of existence—for in the *fœtus*, the heart and arteries are first formed; and from these, the vital current of the blood supplies and forms all the other parts of the system. Muscle, ligament, cartilage, and bone, are all formed out of the vitality of this all-pervading fluid!"

Now, if the vital principle be located at all, it undoubtedly must be in the blood!—for it is from this common fluid all parts of the body are made—bone, muscle, fat, tendon, cartilage, ligament, hair, nails, enamel of the teeth, skin, nerve, brain, &c.: from it likewise, every secretion is given out, saliva, tears, gastric juice, bile, pancreatic fluid, mucus, wax of the ears, humors of the eye, urine, perspiration, &c.

It has often been remarked, that Poets are truer to nature than the Philosophers. We find in them, animal life ascribed to the blood:

"The living current of the blood."

"The vital stream."

"Pouring his life-blood on the yellow sand."—HOMER, And Burns, in his "Epistle to Davy," a brother poet, says:

"The life-blood streaming through my heart."

To these we shall add the high authority of the living Oracles. Lev. 17: 11. "For the life of the flesh is in the blood;" 13th and 14th verses, "he shall even pour out the blood thereof, and cover it with dust, for it is the life of all flesh." Deut. 12: 23, "Only be sure that thou eat not the blood: for the blood is the life." Gen. 9: 4, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Here we have the definition of the word *naphash*, and which is never afterward contradicted, but confirmed by all succeeding revelation—"the blood is the *naphash* or life," this is so plain, and under circumstances so peculiar, that no amount of sophistry can alter it. Dr. Robinson, speaking on this subject, says:

"It has been said, in order to repel this application of the text, that it was on account of the sacred typical allusion it had to the Messiah's sacrifice, that the Hebrews were forbidden to eat blood. But this very exposition corroborates the argument, that the life is in the blood; for it was a type of the Lamb of God, slain for the sins of the world."

Life and blood in Scripture language, are convertible terms; the latter is therefore, called the "blood of atonement." From the first sprinkling of the blood of the Paschal Lamb, on that awful night of Egypt's sorrow and despair, through all the sprinkling of the altar, the mercy-seat, the books of the law, and the congregation of the Lord. (Heb. 9: 19, 21), until the blood of the Son of God was poured out on Calvary for transgression, the blood was a standing emblem of the price of life. Man, by rebellion, had forfeited his life: life was given for his ransom: this life was in the blood; and hence, the high and hallowed designations—"The blood of atonement," "The blood of Jesus Christ, his Son cleanseth us from all sin," "The blood of sprinkling," &c. The conclusion is evident.

When our Creator first formed man, according to his pleasure—the most beautiful of organized beings—he gave the first impetus to that organization; he raised the collapsed chest, and the vital breath of the ethereal atmosphere rushed into his nostrils: in the beautiful language of scripture, "He breathed into his nostrils the breath of life, and man became a living soul or being." It is by the atmospheric air, or as it is termed by Moses the "breath of lives," passing through the lungs that gives vitality to the blood. The vital part of the air is absorbed by the blood, and in its stead an equal quantity of carbonic acid gas is given out in breathing, together with a quantity of watery vapor. Thus the blood is furnished with the life-sustaining part of the air, which is termed oxygen. The breath *is-spired* and the breath *ex-pired* possess different properties—the expired breath being deprived of its

vital property, which has been transfused into the blood for the exigencies of life, and is used up, and requires to be constantly replenished, or soon life would become extinct.

We now come to the second inquiry, viz.:

What is this innate something (call it by whatever name you please) by which we are conscious that we exist?

This inquiry has engaged the attention of many able and distinguished men. The acute and penetrating Greeks; the studious and profound Romans; the Europeans, with all the aid of advancing science, what have they done towards elucidating this subject? Metaphysicians and psychologists have shed no light on the subject; their theories are conflicting and unintelligible. Their great aim was to give the mind (or soul) a locality, or discover in what part of the body it had its residence, and the difficulty lay in their inability to perceive the manner in which the mind acted on the body; this mode of procedure in the investigation continued much alike, and equally as unintelligible and unsatisfactory, down to the time of Dr. Gall.

Van Helmont placed the "sentient soul" in the stomach; Des Cartes and his followers, in the pineal gland; Drelincourt and others in the cerebellum, or posterior part of the brain; Aristotle placed it in the heart; Haller, and many other physiologists, in the brain. Anatomists dissected the brain, and physiologists drew their conclusions, and assigned offices to the multiplied portions and ramifications of nervous substance, by arbitrary conjectures for the most part, and often with manifest inconsistency.

It was left to Dr. Gall to lift the curtain which had obscured the mental vision, and render that knowledge which was vague and unsatisfactory—clear and intelligible. He was the first who taught that the *brain* is the organ of the mind, or the physical instrument by which the propensities, the moral sentiments, and the intellect are evolved and expressed. We might enlarge on this point, and show how the brain is affected by sleep, by being partly cut away, and how by a slight pressure upon it mental operations are suspended, rendering the patient unconscious of everything, &c., &c., but time forbids. How is the brain the organ of the mind? Just as the stomach is the organ of digestion, or the instrument by which the gastric juice is secreted, by which digestion is effected. The lungs are the organs for respiration and vitalization of the blood; the heart of circulation; the capillary vessels for secreting bone, muscle, &c. There is something wonderful in this mechanism and divine arrangement which the finite mind can never grasp. How is it, that by a certain arrangement in the capillary vessels, hair is secreted, and by another arrangement, brain is secreted? etc. Anatomists can discover no apparent difference in the structure of the capillary blood-vessels, yet are they sensible that all these different sub-

stances are secreted from the blood by means of these capillary vessels; and they can account for it in no other way, than, that the Creator, in the infinitude of his wisdom, has so arranged them, that they shall do so, and has likewise endowed them with organic laws that they shall continue to do so, so long as life lasts.

If we find organization capable of producing such various secretions as these from one common material—the blood, is it at all surprising if we find organization capable of still greater powers, and exhibit expressions different from those we have already enumerated? Why should it be thought a thing incredible for God to make intellect and feeling the result of material organization? The same power which prescribed specific modes of operation to the various organs of the body, by which so many wonderful results are attained, surely could cause intellect to be the consequence of organization. Dr. Locke in his remarks to the Bishop of Worcester, says:—

"It is as difficult to conceive how any created substance should think and feel, as it is that our brain should think and feel. . . . But it is further urged, that we cannot conceive how matter can think. I grant it: but to argue from thence, that God, therefore, cannot give to matter a faculty of thinking, is to say God's Omnipotency is limited to a narrow compass, because man's understanding is so; and brings down God's infinite power to the size of our capacities. . . . I cannot conceive how matter should think. What is the consequence? ergo, (therefore) God cannot give it a power to think. Let this stand for a good reason, and then proceed with other cases by the same. You cannot conceive how matter can attract matter, at any distance, much less at a distance of 1,000,000 miles; ergo, God cannot give it such a power."

W. Lawrence, in his "Lectures on Man," says:

"Shall I be told that thought is inconsistent with matter; that we cannot conceive how medullary substance can perceive, remember, judge, reason? I acknowledge that we are entirely ignorant how the parts of the brain accomplish these purposes—as we are how the liver secretes bile, how the muscles contract, or how any other living purpose is effected—as we are how heavy bodies are attracted to the earth, how iron is drawn to the magnet, or how two salts decompose each other."

In Sir Geo. Mackenzie's "Observations on the Principles of Education," 1836, are found some excellent remarks on Man, he says;

"We may feel an eagerness to dive into the mysteries of creation; but we may rest assured that whatever power is denied to us, is denied to us because it is for our good. . . . If it has pleased Him to form body and soul of what we call by the imaginary term matter, what is that to us? He made both soul and body, and he can destroy them both."

Milton, though a great idealist, seems to have had very consistent ideas on this subject. In his Treatise on "Christian Doctrine," book i., chap. 7; translated by Dr. Sumner, Lord Bishop of Winchester, he says:

"Man is a living being, intrinsically and properly one and individual, not compound or separable.—not according to the common opinion, made up and framed of two distinct and different natures, as of soul and body.—but that the whole man is soul, and the soul man; that is to say, a body, or substance individual, animated, sensitive, and rational; and that the breath of life was neither a part of the divine essence, nor the soul itself."

Some time ago, while reading the Life of the

learned and eloquent Robert Hall, we met with the following sentence: in a letter to the Baptist Church, of which he pastor, Dec. 9th. 1790, he says:

"My opinion is, that the nature of man is simple and uniform; that the thinking powers and faculties are the result of a certain organization of matter; and that after death he ceases to be conscious until the resurrection."

And yet, this great man acknowledged that he did not wish to publicly advocate the doctrine, but left it for each one of the members of his church to investigate for him or herself.

We conclude, then, from what has been said, that matter, organized as we behold it in man, and endowed with the breath of lives, is capable of not only exhibiting emotions or feelings, but also moral and intellectual manifestations. And when the brain, which is the organ of the mind or memory (for what is the mind but memory) becomes decomposed and resolved into its primitive elements, the mind becomes extinct. "No brain, no mind, is a law of nature, and of nature's God!" When a man can see without eyes, feel without nerves, &c., then, and not till then can he think without a brain. This is in harmony with Reason, Philosophy, and Revelation.

It has been said by several members of this Association, that, *The Soul is Immaterial*. Dr. Adam Clarke says:—"The Soul of man is Immaterial and immortal, and can subsist independently of the body."

Now, here again, it is well to understand what we are talking about. *Immaterial*—what is it? Let us analyze the word. Material, consisting of matter. Now let us turn to the word matter: MATTER, says Worcester, "that which is visible or tangible; that which occupies space: body: substance extended, either solid, liquid, or aeriform." *Im-material* is just the opposite: the prefix IM, implies negation or denial, and is synonymous with *no* or *not*. We will give one or two illustrations—take the word *measure*, which signifies "to compute, to mark out," &c., by prefixing IM, we have *im-measurable*, something that cannot be measured. Take the word *movable*, which implies not fixed, something that may be moved, by prefixing IM, we have *im-movable*, something that cannot be moved. So with reference to the word *im-material*; it is *not* material, and consequently *nothing*, nothing. This is reducing that part of man, to which the body is only like the shell of an egg, to an absolute nothing; therefore, being nothing, it is no use talking about it. We leave it, therefore, by giving a short extract from a letter to John Adams, in 1820, by Thomas Jefferson, the great American statesman, and framer of the "Declaration of Independence," he says:

"When once we quit the basis of sensation all is to the wind. To talk of immaterial existence is to talk of nothing. To say that God, angels, and the human soul are immaterial, is to say that they are nothing. At what age of the church this heresy of immaterialism crept in, I do not know; but a heresy it certainly is—Jesus taught nothing of it."

The Secretary of this Association says—

It would be impossible to have the IDEA of the Immortality of the Soul, unless the thing exists."

This conclusion is as erroneous as it is illogical, as we shall presently see. The word IDEA, is an anglicized Greek word, from the verb εἶδω *eido*, to see, to discern, &c., and signifying or standing for the English words (anything, something) which has been seen; and to say, "I have an IDEA of a horse," is merely to say, by means of a different phraseology, "I have SEEN a horse."

Immortality of the Soul is a phrase not found in the Bible; therefore, we conclude, that the IDEA of thing is not taught there. "Soul" is one IDEA, and "Immortal Soul" quite another, &c. We can, by combination, produce absurd and ridiculous IDEAS. Fables, fictions, novels, &c., are all proof of this.

There are some here who affirm, that

The Soul is a part of God.

According, then, to your hypothesis, God must be divided into innumerable particles, and these particles being divine, must constitute every polluted son of Adam a little God, and that according to the creed of Christendom, every man, having this particle of Divinity within him, who dies in his sins, is sent to hell to weep and wail in eternal flames! Query, Is there an individual connected with this society who believes in this monstrous absurdity?

A SCRIPTURAL MOTTO.—Down at St. Genevieve is an old stone church, and built to last a thousand years. The sculptor was directed to engrave above the grand entrance this passage of Scripture:—"My house is the house of prayer." And so he did; but having read the Evangelists to some purpose, he went steadily on with the chisel and graver, and completed the verse. Hardly had he put a period to his work, when it was discovered by the architect, who ordered him to fill up the offending clause with cement. This done, the beautiful inscription was read of all men:—"My house is the house of prayer." But as the years went on, ever like the writing on the wall with an unseen hand, new words appeared, one day, and the passage ran, "My house is the house of prayer, but ye have"—and there the phrase, like the White Nile, was lost to view. The months elapsed, and with the sentence, still the wonder grew, as the cement fell out particle by particle:—"My house is the house of prayer, but ye have made it,"—another winter finished up the work—"a den of thieves!—B. F. Taylor.

What is Religion ?

THE term Religion is an Anglicised compound Latin word, derived from *ligo* or *ligio*, to bind, and *re*, again; hence Re-ligion means literally TO BIND AGAIN; TO RE-UNITA. The word *Ligature*, which signifies a binder, comes from the same source.

Religion is that Divine Science which teaches how man may be brought into the favor of, and union with, God. It also implies that *once* he did enjoy union and communion with God, and that a disruption has taken place. Hence his present alienation—severance from God—and mortality. Religion is an emanation from the Divine mind; a scheme of God-like benevolence; designed to restore to man, communion with God—the joys of paradise—and unending life.

As these are God's gracious Gifts to man, so he has appointed the medium by or through which ONLY they can be attained. This is reasonable and just.

What then is this divinely appointed medium of attaining to those blessings?

Answer. FAITH and OBEDIENCE.

As it was by Unbelief and Disobedience that these inestimable blessings were lost: so it is ONLY by belief and obedience that they can be regained.

FAITH.

FAITH, in the abstract, is belief. SAVING FAITH is the belief of those things; which God has set forth as the medium of man's restoration. In Heb. xi. 6, it is written, "Without faith it is impossible to please God." Hence learn its importance.

Jesus sent his apostles to preach the Gospel (Glad Tidings) to every creature, assuring them that whosoever believed their message, and were baptized, should be saved, Mark xvi. 16.

These Glad Tidings are concerning that Seed which God promised to Abraham, who was to inherit the land of Canaan for ever—possess the gate of his enemies—and bless all nations, Gen. xii. 3, 7; xiii. 15; xxii. 17, 18; Gal. iii. 16. This Seed was also to be of the family of David, and the occupier of his throne.

(2)

i. 32; Acts xiii. 23. He will gather the scattered tribes of Israel—unite them into one nation—restore the kingdom—and be their King for ever, Isa. xlix. 6; Ezek. xxxvii. 21, 22; Acts i. 6. This restored kingdom of Israel is that which Daniel saw in vision given to one like to the Son of Man, and which will include every nation under heaven, Dan. vii: Luke xix. 12.

JESUS and his apostles preached the Good News concerning this Kingdom in Judea and Galilee; and after his resurrection he sent his chosen ones to publish it in all the world. So they "went everywhere preaching the word." Philip went down to the city of Samaria and preached "the things concerning the kingdom of God and the name of Jesus Christ," Acts viii. 12; and so Paul to the Jews and Gentiles at Rome, "testified concerning the kingdom of God, persuading them concerning Jesus," Acts xxviii. 23, 31.

This Gospel is "the power of God unto salvation to every one who believes," Rom. i. 16. Peter preached to the Jews, who were expecting the Messiah and his Kingdom, salvation through that Jesus whom they had crucified, but whom God raised from the dead to sit on David's throne. "Neither is there salvation in any other." He has been set forth as "the propitiation for our sins." Such is a brief statement of the Faith.

OBEDIENCE.

Jesus said, "If ye love me keep my commandments," John xiv. 15. "He that believeth and is baptized shall be saved," Mark xvi. 16. Peter said, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," Acts ii. 38. Saul of Tarsus was commanded to "Arise, and be baptized, and wash away his sins," Acts xxi. 16. The Samaritans who believed Philip's preaching, "were baptized, both men and women," Acts viii. 12; x. 48; xix. 5.

Baptism is the act through which the believing, repenting sinner obtains forgiveness, and re-union with God. It is the obedience of faith, Rom. xvi. 26. Then a perseverance in well-doing will secure life, Rom. ii. 7.

The above is designed as one of a series of *One Leaf Tracts* for general distribution, which we purpose publishing from time to time. This will be followed by others on the "Destiny of the Wicked," "Gems of the Philosophy of Man," "Immortality," "Truth and Error Contrasted," "Baptism," &c., &c. The price will be 25 cents per 100.

The "SKETCH OF A LECTURE ON IMMORTALITY," which is concluded in this number, will be published in a little book of 32 pages, size of "Glad Tidings of the Kingdom of God," and at the same price. Send on your orders.

BOOKS FOR SALE AT THIS OFFICE.

"SCHEMATA OF CHRISTIANITY Revealed in the Bible." 64 pages, 32 mo. 12 Copies. 50c.

"THE GLAD TIDINGS OF THE KINGDOM OF God, as Developed in the Bible." 32 pp., 32 mo. Terms.—15 copies

"LIGHT SOWING: or, Conversations on Important Biblical Topics, embracing Repentance, Forgiveness, Immortality, Hope of Salvation, Love of God, &c." Terms.—5 copies, 60c.

"IMMORTALITY.—A Sketch of a Lecture on the Immortality of the Soul; with answers to numerous objections. 32 pp., 32 mo. 15 copies 50c.

"ANATOLIA; or Russia Triumphant and Europe Chained. &c., &c." by John Thomas, M. D., Author of *Elpis Israel*. 8vo. pp. 104. Price 50 cents; postage about 6 cents.

"THE SAINTS' INHERITANCE, briefly considered in its Relations to man, &c., &c." By William Shephard. 18 mo., pp. 50. Price, single copy, 8 c.

Postage charged in addition to the above rate, when sent by mail, or deducted when not specified, as the law requires that all transient publications shall be *pre-paid*.

Receipts—March, 1858.—L. Lohmuller, D. Coahenour, Wm. Shepherd, T. Smith, Nicholas Dabb, S. Schench, W. Reifner, S. Renner, Mrs. A. Herrington, Rob't Harper, Catharine Filson, John A. Watkins, A. Barnes, Susan F. Chapman, John McDonald, 50 cents each; Wm. Gunn, Wm. Gilmore, Joseph Eaton, Mrs. E. Griffin, \$1. each; Miles Taylor, \$1.50; Geo. Westgarth, \$3.; E. K. Goodsell, \$3.50.

Letters Received.—R. McLaughlan, J. H. Morrison, James Norman, 2 Wm. Shepherd, E. K. Goodsell, J. N. Campbell, Wm. Gunn, Henry Fish, Joseph Eaton, R. Chown, Rob't Harper, G. W. Robins, J. M. Stone.

Books Sent.—R. McLaughlan, James Norman, Wm. Gunn, Jas. N. Campbell, Rob't Harper, Miles Taylor, Mrs. E. Griffin, J. W. Griffin, A. Barnes.

To Correspondents.—Please give your Own and Subscribers' Names very distinctly, also, the name of Post Office, County, and State. Individuals writing for the Banner are also requested to give their proper names. If the production of any one, whether poetry or prose, should be withheld from publication, let no one take offence. We shall only do what seems best, in our judgment, for the holy cause in which we are engaged. Do not be discouraged. But "if any man speak (or write) let it be according to the oracles of God."

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., APRIL, 1858.

[No. 4.

For the Gospel Banner.

The Age to Come.

A NEW FEATURE BRIEFLY CONSIDERED.

BY WILLIAM SHEPHERD.

We apprehend that there is a feature in the divine economy of human redemption, which will be brought into action, and forcibly enjoined upon all who seek after "the gift of God, (i. e.) eternal life, through our Lord Jesus Christ," in the age to come, which is peculiar with and confined to that age. We allude to a *new condition of salvation* which will then be brought to bear upon that portion of the unredeemed of mankind who shall happily survive "the battle of the great day of God Almighty," which was not required in those *conditions* in the present dispensation. In this age man by sincere "repentance toward God," believing "in the heart" on the Lord Jesus Christ, and fully complying with the sacred injunctions specified and laid down in his blessed gospel, as presented in the divinely inspired writings of the holy evangelists, "apostles and prophets," may secure unto himself "glory, honor, incorruptibility, and eternal life," without regard to any particular time, circumstance, or place.

In his manifold wisdom God has provided truths peculiarly adapted to every age. And in all preceding ages we shall find by slight examination that each possessed some one prominent and marked feature distinguishing them one from the other. Thus in the introduction of the present age, we hear the apostle Paul speaking of his "knowledge in the mystery of Christ; which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." So we shall discover some important truths unfolded in the age to come connected with that age, not "made known unto the sons of

men." We shall not say, however, that any conditions now embodied in the gospel to save men, will be abrogated, or made null and void; and yet it may not be impossible, for "He (God) doeth whatsoever pleaseth him." But that there will be additional stipulations included therein, which must be complied with, in order to attain "unto life," is evident, and this we will demonstrate from "the word of the Lord."

We observe, that now mankind may "seek the Lord, if haply they might feel after him, though he be not far from every one of us." His presence is not confined to "Temples made with hands," but

"Wherever fervent prayer is heard,
He stands recording every word."

And this is agreeable to the substance of our Lord's conversation with "the woman of Samaria." See John iv. 19–25. Yet we are not to understand from our Lord's words to this woman, namely, "The hour cometh, when ye shall neither in this mountain (Gerazim,) nor yet at Jerusalem, worship the Father," but what Jerusalem will again become the stated place of worship, and that the saying of the woman which she learned from the Jews and other good authority, will again become proverbial, and an important fact, namely—"JERUSALEM IS THE PLACE TO WORSHIP." In proof of this, there are many predictions in the prophets, which possess an unusual significance. One especially we would refer to, Zech. viii. 20–22, "Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. YEA, MANY PEOPLE, AND STRONG NATIONS, SHALL COME TO SEEK THE LORD OF HOSTS IN JERUSALEM, AND

TO PRAY BEFORE THE LORD." Consult also Isa. ii. and Micah iv.

From these few references you will begin to perceive what we are alluding to, by a *new condition* of "the way of life" in the coming age of glory. We have reference to a *geographical condition*, so to speak. That salvation then will become *geographically* conditional as well as *mentally* and *morally*. The place of obtaining "life and length of days for evermore," will be definitely fixed, and the procurement of the inestimable blessing identified with certain locality—this locality being included at least within the boundaries of the territory of the holy land of promise. Hence we find that then the conditions of salvation will not only be *spiritual* but also *physical*, not only *moral* but also *geographical*! This may be a *new thought*, but do not reject it simply for that reason;—calmly and seriously review it, for there may be more truth contained therein, that you may be able by a cursory glance at first to perceive. Some may admit that such may be the case, yet that it is one of the "secret things (which) belong unto God," and we have no right to attempt to penetrate into their profound depths. True "the secret things belong unto God," and not less so, however, than "the things which are revealed belong unto us and unto our children for ever," Dent. xxix. 29. And let us see if this is not one of those "things which are revealed," indeed written for us, but especially "for the generation to come." "To the law and the testimony."

We are informed, then, "according to this (precious) word," that Jerusalem is to be restituted, built up, and established, Jer. xxx. F7-22; Isa. lx. 15; Zech. ii. 12;—"the house of David" to assume its royal position there, Amos ix. 11; Zech. xii. 8—the throne of David as a matter of course, Isa. ix. 7; Luke i. 32, 33—with "the Christ of God," "the BRANCH," "the root and the offspring of David, the bright and morning Star," "the Lord our Righteousness" sitting thereon, "who shall execute judgment and justice in the earth," Jer. xxiii. 5, 6—Zion is to recover, become exalted, and exceed its more than pristine beauty and primitive splendor, *when* and *where* the Lord is to appear in his glory, Isa. xxxi. 5; li. 3; liv. 10-14; Ps. cii. 13-22, where is to be established the place or seat of "deliverance, as the Lord

hath said," Isa. xli. 13; Joel ii. 32; Obadiah 17—from whence also will emanate the shekinah glory of God, Psal. l. 2—the land is to become remarkably fruitful, and yield in the plenitude of fulness the abundant blessing of the Divine goodness, Isa. xxxv. 1, 2; Ezek. xxxvi. 8-15; Joel iii. 18; Amos ix. 13-15; Psal. lxxvii. 6; lxxxv. 12—the temple is to be erected, Ezek. xl.;—the animal sacrifices restored, Ezek. xliii.; Isa. lx. 7; Psal. li. 19—the Levitical priesthood and Divine ordinances pertaining thereto, Ezek. xlii.; Mal. iii. 3, 4—while "out from under the threshold of the house," i. e., this temple of vision, revivifying waters are to issue, and ultimate into a glorious and most heavenly-refreshing "river of life," the waters thereof exerting a life-giving power upon all who come within their vital and invigorating influence, Ezek. xlvii.; Zech. xiv. 8; Psal. xxxvi. 8—upon the banks of which "very many trees," producing "new fruit according to its months," "for meat," adorned with foliage of a perennial nature, or of *fadeless leaf*, which leaves are designed "for medicine," or the *healing* of the nations," Ezek. xlvii.; Psal. xlvi. 4; Rev. xxii. 1, 2. But says one, what has this to do with this question? We answer, much every way. It has a great and important bearing upon the question. It proves that this land is destined yet to become (what David styles it, and wherein he might be permitted to "see the goodness of the Lord," even) "THE LAND OF THE LIVING,"—where he might unmolested "walk before the Lord," (Psal. xxvii. 13; cxvi. 9)—from whence the wicked more especially will be rooted out, (Psal. lii. 5)—and here speaking as a representative of his posterity, David prays that he might be lead unto God's "holy hill," or "The Land of the living," Psal. xliii. 3.

Again, we have just seen that "out of Zion shall go forth the law, the word of the Lord from Jerusalem"—from here shall flow the river of life, and trees spontaneously "shoot forth," whose fruit and leaves shall be for meat and for the "healing of the nations"—that in Mount Zion shall be "deliverance, as the Lord hath said." With these facts in view, and the new condition of salvation before us, let us turn at once to Psal. cxxxiii. 3. Here the Psalmist in his song of similitude or degree, after speaking of the

fructifying dews of Hermon, and those which descended upon the mountains of Zion, urging therefrom the "brethren to dwell together in unity," thus observes, "*for there, (i. e., upon the mountains of Zion,) the Lord commanded the blessing, LIFE FOR EVERMORE.*" According to this, does not this benediction of everlasting life appear to be intimately and inseparably connected with definite locality? and that, if not in the "holy mount of God," at least, within the sacred boundaries of "the land of Israel," or "land of the living."

Now we call attention to one more passage, which we apprehend is of the most explicit, pointed, and positive character touching the subject. This we find in Isa. xxv. 6, 7, 8. "And in this mountain, (i. e., mount Zion, as the 23rd verse of the preceding chapter informs us,) shall the Lord of hosts make unto all people, a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth, (i. e., the prophetic earth—"the land of the living,") for the Lord hath spoken it." This doubtless is the opening of the new dispensation, for we find in the verses immediately succeeding this, the coming of "our God" described, with the waiting ones represented as hailing him welcome; and rejoicing in his salvation; and it is furthermore added in the 10th verse—"For in this mountain shall the hand (life-imparting power) of the Lord rest," that is, from henceforth and for evermore abide, Psa. cxxxii. 13-15. This looks, then, as though the *new thought* is not so fanciful after all, and that it might win higher claims upon our consideration than at first we were willing to grant. It looks as though the time was coming, (and indeed we think it hasteth nigh) when mankind will not only be able to obtain life and glory, on the terms upon which they may secure it *now*—*now* they may "walk by faith," and finally enter the "goodly land," either through a resurrection from among the dead, or fashioning of the "vile body" at the coming of Christ;

they may *now* be "saved by hope," founded upon the obedience of the faith of the gospel—but *then*, in order to obtain the precious boon of eternal life, they will be called upon to walk both by *faith* and *sight*. They will have to exercise faith that "*in Jerusalem is the place where men ought to worship,*" and that "*there (in mount Zion,) the Lord has commanded the blessing, even life for evermore.*" And thither they must of necessity journey, if they would seek the favor of our God and his Messiah, and obtain life evermore. And this we conceive will be the real and true ABRAHAMIC FAITH fully matured, perfected, and brought into exercise in the age to come. And thus most emphatically men will demonstrate their faith by their works, as argued by the apostles. See James ii. 18-26; Heb. xi. 8, 9. They may not only hope to be saved as *now*, through an evangelical belief on the Lord Jesus, and immersion in his name, but they will exemplify the sincerity of their hopes by a pilgrimage to Palestine, "the glory of all lands," where their hopes will mingle into sweet fruition. It will be a *literal going out to a literal land, to literal living waters and literal trees*, of whose *literal fruit* they will *literally* partake—yes, *literally* and substantially eat and drink therefrom, and *literally live*, where they will behold the *literal* "Christ the Lord," the glorious Messiah, the Life-Giver, Immanuel, God with us, by whom and through whom, these waters and these trees possess their life-giving properties, and through whom also these temple sacrifices, the levitical priesthood offerings, will be made efficacious, for they are only rendered so and contain sin-cleansing properties by virtue of the atoning blood of Jesus Christ, which be shed once for all, when offered up as a Lamb "without spot unto God." This view of the sacrifices restored, will at once remove those difficulties in the minds of some who think that their restoration would invalidate and seriously affect the ONE GREAT OFFERING FOR SIN, which was accomplished through Jesus our great high priest. It does not affect it in the least, but is rather confirmatory of that. And as the sacrifices of animals upon Jewish altars, slain anterior to Christ's first advent, were all prefigurative and typical of that which he would make by offering "himself a lamb," and

their blood proving efficacious by virtue of that blood which "speaketh better things than that of Abel," shed for the "remission of sins;" so these animal sacrifices restored will point to that event: and the offering of bullocks and whole burnt-offerings again upon God's altar, will have a tendency to quicken the memory, and serve as a *memento mori*, recalling in vivid colors the memorable scenes of Calvary. While we may fancy "some standing by," those for example of "the left of the nations," Zech. xiv. 16, who had not heard up to this time of Jehovah's fame, nor seen his glory, Isa. lxvi. 19, may inquire, "What meaneth this?" While one informed might answer, "This is in commemoration of the death of Christ, 'the Lamb slain from the foundation of the world,' Rev. v. 6, 'in whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his (God's) grace,' Eph. i. 7. This you now see is a tangible demonstration—the blood of these animals sprinkled upon the altar is antitypical of the blood of Jesus, and made effectual unto salvation by virtue thereof." But we will not pursue this thought any further at this time, but now return for a few moments longer to the subject we set out with.

We desire, then, to call attention now, to a few other passages in the "lively oracles," which bear favorably toward the support of our theory of the *new condition of life* in the Millennial age—showing that only letting Jerusalem come into our minds, while "afar off" from it, Jer. li 50, and purposing in our hearts not to "forget it," preferring it above our "chief joy," Psa. cxxxvii. 5, 6, will not eventuate in translating us there, that the Lord may bless us "out out Zion," and that we may "see the good of Jerusalem" all the days of the prolonged life which the Lord God shall give, and see our "children's children, and peace upon Israel," Psa. cxxxviii. 5, 6. But it will become a matter of absolute necessity in order to realize these blessings, "and to behold the beauty of the Lord, and inquire in his temple, 'to set thy face Zion-ward, and thither journey; yea, literally go, 'up to Jerusalem for to worship,' like the eunuch of old, Acts viii. 27. What an opportunity will this system of things offer for individuals to show a tangible and irrefutable evidence of

the sincerity of their belief on the Son of God! Fancy them starting from different parts of the compass, from divers climes and countries, some from the remotest parts of the world on their journey for "the City of the Great King," that they may "see the King in his beauty," receive his blessing, and "behold the land that is (was) very far off," Isa. xxxiii. 17. But this is no stretch of imagination or fancy. For we learn that in Messiah's days, that they shall migrate toward Jerusalem, not only single individuals, here and there, but great companies, men, women, and children, "yea, many people, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord," Isa. xxvii. 13; lxvi. 20, 23; Jer. xxxi. 6-8; Zech. viii. 22; by consulting these references we shall find that what may at first sight appear fanciful and speculative, is none other than a glorious reality, and the truth of God. What a test of faith, we repeat, will this condition of salvation offer to those who may wish to show their faith by their works! And how effectually will this material and literal state of things explode and remove all those false systems of religion which are founded upon a *mystical* or *misinterpretation* of God's most blessed word. It will sweep them all away like chaff before the wind. God's truth which has so long been trampled in the dust by sectarianism—the mere form of religion more than all else combined—will then rise from the dust as it were, for we read that "Truth shall spring out of the earth, and righteousness shall look down from heaven," Psa. lxxxv. 11. But this is digressing again. To the point one moment, and then we conclude.

Zech. xiv. 16-19. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whosoever will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain." Now rain is an emblem of life, as waters symbolize the blessings of the gospel which tend to life; e. g., we read of "waters of life," "living waters," or waters possessing the peculiar properties of sustaining life. Rain is the great sustainer

and refresher of the earth, consequently of every living thing therein. Were this blessing withheld for any length of time the earth would become barren and unproductive, vegetation and all things wither and die, and mankind necessarily perish. And in this case perish they must if they wilfully reject the divine plan of life, so surely as "power belongs to God," and it be his prerogative to "kill and make alive." "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord shall smite the heathen, that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations, that come not up to keep the feast of tabernacles." The withholding then of those refreshing showers of rain which "cause the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth, constitutes that "plague" which will come upon all who "will not go up" to Jerusalem "to worship the King." And if they have no rain how naturally will it affect them as the prophet so graphically and fearfully describes them. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth," Zech. xiv. 12. Terrible indeed will be the consequence, then, of wilful neglect! And how indispensable and absolutely important, to embark, and go up to Jerusalem, "Whither the tribes (will then) go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord," if we would value existence, and enjoy "length of days," even life for evermore. And this is in perfect harmony also with Isa. lx. 12; "For the nation and the kingdom that will not serve thee, (i. e., Messianic or millennial kingdom, and that system of grace connected with it,) shall perish: yea, those nations shall be utterly wasted."

Much more might be said upon this interesting theme. There are a number more passages in Scripture which might be adduced in support of the theory, but let this suffice for the present. The Lord willing we may resume the subject on some future day, or leave it for some more able pen to carry out or discuss.

But says one, "although it may be im-

portant to 'the generation to come,' in Messiah's age of which you speak. Yet I do not see what particular bearing it can have upon 'this generation,' and hence what benefit may be derived from the agitation of the subject now?" To this we reply, that it may have a great bearing upon us, and our interests, and future well-being may be deeply involved in that sublime scheme of redemption which will be introduced in the coming age of glory. For if the position we occupy be true, (and we have no valid reason to question it, but rather much to confirm it,) that we are now living in the very last verge of this dispensation, why then it may be said of us as to the disciples of old, "There be many standing here who shall not see death . . . [but] the kingdom of God coming with power"—and a glorious truth, indeed, to the waiting saints!—consequently brought under that system of things which shall then obtain; the same as the Jews in the first advent, who were obliged to comply with the requirements of the gospel, their own system proving defective or inefficacious in order to salvation, or the securing of eternal life. We must bear in mind this fact, that the dispensation will lap somewhat: as the Jewish ran some into the Gospel dispensation, so will the Gospel extend some short distance into the age to come. We occupy a peculiar position—very much so. We can scarcely realize it! Mark, "the day of the Lord will come as a thief in the night, in the which" the present system of things will pass away with a great noise.

Again, does it seem unreasonable, that those dear saints who believe in the speedy coming of the Lord, and have ascertained from sacred books the precise point to which he is to come, (Mount Zion, see Isa. lix. 20; Zech. xiv. 4,) but what they might feel impelled to journey to the Holy Land, and concentrate at or cluster around that interesting point, where their beloved Messiah will descend with myriads of his saints and angels—that they be there to warmly greet and welcome him back to earth, giving their long-expected King a happy reception, and to him an ocular demonstration of their fidelity and love—as those are represented as doing, by the prophet, thus, "Lo, this is our God, we have waited for him; and he will save us: this is the Lord, we have waited for

him; we will be glad and rejoice in his salvation," Isa. xxv. 9—and there receive his heavenly benediction, as the disciples did in the last moment of his departure, or being "carried up into heaven," Luke xxiv. 50, 51. Is it unlikely, we repeat, for those who are looking "for the redemption in Jerusalem," or as it is rendered in the Syriac, "the redemption of Jerusalem"—that they should be congregated near those sacred localities, or in the "holy mount of God," and there "wait for his Son from heaven, even Jesus, our deliverer from the wrath to come?" Be this as may, however, God save us in his own most blessed way. "The signs of the times" are ominous, and clearly indicate that

"We are living, we are dwelling
In a grand and awful time:
In an age of ages telling:
To be living is sublime!
Hark! the waking up of nations,
Gog and Magog to the fray:
Hark! what soundeth? 'tis Creation
Groaning for the latter day."

"My prayer to God for Israel is, that they might be saved"—that God might bless us, and cause his face to shine upon us—gather us out from among the nations, that we may give thanks to his name, and triumph in his praise. "Do good in thy good pleasure to Zion; build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifice of righteousness; with burnt offerings, and whole burnt-offerings; then shall they offer bullocks upon thine altar," Psa. li. 18, 19. Amen and amen.
Elizabeth City, N. J., March, 1858.

For the Gospel Banner.

The Blindness of the People and their Leaders.

"If the blind lead the blind, both shall fall into the ditch." Matt. xv. 14.

This nineteenth century is said to be enlightened and progressive. If we confine this to the arts and sciences it is strictly true, for no one can deny that the inventions of this age are wonderful, and unsurpassed by anything known of former ages. But when we view the professed religious world we are compelled to assert that no parallel of progression can be drawn. It is far, very far behind. Let

us take a cursory glance at the order of things now existing.

In regard to a correct knowledge of God's word, the masses are blind. This blindness is of different degrees. Some can see a very little, but not sufficient to venture alone. Others are utterly blind. Many of them, however, might be cured, if they would use the all-healing medicine so freely offered by the Great Physician; but it is in this as in cases of bodily infirmities, the people refuse to adopt the best and surest methods of cure, because they are so simple and cheap. They prefer that which costs the most, and which they can comprehend the least. Hence we see thousands of persons choosing as a cure for their blindness the miserable counterfeit medicines offered at enormous rates by men as blind as themselves, but who profess they can see. They succeed in impressing their patients with the idea that they can perform a cure, and in the meantime engage to lead them on the path of life. As a compensation for this, they draw on the treasures of their dupes at rates varying from \$300 to \$150,000 a year. They meet them once a week at their Hospitals—which vary in magnificence according to the wealth of their inmates, and deal out their base counterfeits to the great satisfaction of their patients, who prefer them on account of their sweetness when compared with the bitter portions of the Great Physician. Sometimes they are led to think they can see a little, but it is a mere flash of light, which is gone in a moment, so they go on, and pay out more and more, and their blind Physicians, like the horse-leech, are continually crying out, "Give! Give!"

As with all other professions, so it is with this; there is a variety of skill, and different degrees of learning exhibited. The scale runs from the bigoted, unlettered priest to the man of fine feeling, who can captivate his bearers by burning words of oratory. The majority, however, are of the former class, who do their utmost to pass current as learned men, but when tested by an ordinary degree of learning, they shrink into insignificance.

As an instance of this, we will relate a few beautiful specimens of learning which came under our own observation a short

me since in this town. In the afternoon, the minister had performed a ceremony which he defined as baptism,* on a number of new converts, and in the evening, by way of furnishing an example for the young to imitate, he chose Joseph, the son of Jacob, as a fit character, and found text in Gen. xlix. 22-24, which reads as follows:—"Joseph is a fruitful bough, when a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel.)"

As is generally the case, the subject was divided into various heads, of which we took no note, as a report of the sermon is not our object; but an exhibition of the ignorance of those whom the people look up to as guides and expounders of God's word. The points of note were:

1. That Joseph was the subject of much persecution, and "*intre-gee!*" (intrigue.) We have read of his trials and persecutions, but if the Bible speaks of "*intre-gee*" in his case or any other, we are ignorant of it.

2. We can understand how the archers could shoot at Joseph, but are unable to devise what kind of an instrument it could have been which they used when "*they shot ARCHERS at him!*" as the preacher said several times.

3. We were startled with an announcement, which, had we been but partially acquainted with the interesting history of Joseph, would have led us to think we had read it wrong. It was, that not only his brethren, but Joseph's own "**FATHER** was his enemy!" If this is so, it follows that the history of Jacob is at fault, where it says, he "*rent his clothes and put sackcloth upon his loins, and mourned for his son (Joseph) many days,*" and that "*he*

refused to be comforted" and said, "*I will go down to the grave unto my son, mourning.*" Gen. xxxvii. 34, 35.

4. The newly made converts were exhorted to "*imitate the lovely character of Joseph, as he had imitated Christ!*" Then Joseph must have lived more recently than has generally been supposed.

There were other inexplicable statements made, but these are sufficient to establish that for which we set out.

Multitudes of people will freely spend their time and money to hear such miserable twaddle as this, and if a word is said, calling in question the broad declarations, and astounding errors of these hirelings, we hear the cry of "*Persecution!*" "*Sec-tarianism,*" and "*men of narrow illiberal views.*"

This age is noted for its advocates of "*liberality,*" "*forbearance,*" &c. If a man sees one of his fellows led astray by a false or ignorant pretender, and knows that unless he interposes, ruin is inevitable, is he not greatly to blame if he remains inactive and careless? Most certainly! "*But stop,*" says some feminine man, "*let him alone,*" he thinks he is right, and you ought not to oppose his ideas, but bear with him." Let him alone! We cannot. Our Captain has left his followers to carry on the war which he commenced, and whenever we see the enemy deceiving our fellows, it is right that we do all in our power to release them from the heavy chains of error with which they have been unconsciously bound. We are free ourselves, and have got a mighty weapon in our hands, even the Sword of the Spirit, which we must use for the purpose of freeing others. If those who are attacked, feel the keenness of its edge, let them draw their weapons and defend themselves. If they do not do this, it follows that they are cowards, or imposters who fear an expose of their trickery.

The heart of every Christian, however, is rejoiced at the thought, that the Bible holds forth the glorious truth, that there is a day at hand when all this false system shall be rooted up, and the vain traditions of men, which have made the commandments of God of none effect will be swept away as chaff. It is a day that will burn as an oven, and all the *proud, yea,*

* It appears that a new method of administering this rite has been discovered. Instead of burying the whole person in water, as was the custom in primitive times, a more modern and easy way is, for the priest to dip his hand in a bowl of water, and dab it on to the forehead of the waiting convert. What profound ignorance!

and all that do wickedly shall be stubble," and they will be burned up, so that "neither root nor branch" can be found, Mal. iv. 1. Soon may it come!

Geneva, Ill.

T.

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—NO. VII.

We now proceed to examine the doctrines of the Fall and its consequences, as they are generally believed by the professing churches, for the proper decision of these important and cardinal subjects, will determine the fate of many a system of religious belief founded on certain interpretations thereof. It is a true axiom that "without a knowledge of the disease none can propound the proper remedy;" therefore if their views on these points are proved to be unsound, no wonder that they should fail to perceive what measures are required to retrieve man's fallen condition.

Their theory of the Fall and its result may be gathered from a few citations from some of the most acknowledged Protestant standards of faith, from which there is no material difference among its multifarious sects. In the Westminster Confession of Faith, p. 41, we find:

"Every sin both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal." And the Assembly's Catechism says, "All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and the pains of hell for ever."

Their definitions of this three-fold death are—*Spiritual death*, a state of ignorance, insensibility, and disobedience; thus in the Conf. of Faith we read: "By this sin they fell from their original righteousness and communion with God, and so became dead in sin." *Temporal death* is generally defined as "the separation of the soul from the body." (See Buck's Theological Dict.)

Eternal death is regarded as "an everlasting separation from the comfortable pres-

ence of God, with most grievous torments in hell for ever."

Original Sin is said to be that sinfulness and proneness to iniquity, which it is asserted every child is born with and inherits from Adam; and hence is held as being a sharer in Adam's sin and the penalty resulting from it; and this according to the issue of Rome and Calvin is deemed sufficient to send the little souls even of tender babes to hell, if they should die without being baptised with holy water and the blessing of a priest!

This then appears to be their view briefly stated. That our first parents were created holy and virtuous, their chief part consisting of a rational and immortal soul; that having been seduced by an unseen and supernatural foe lurking in the body of a serpent, commonly styled "the Devil," who excited their pride and ambition, they broke their Maker's law, lost their "original righteousness," and fell under his displeasure and curse. This curse doomed them and all their posterity to a three-fold death—temporal, spiritual, and eternal; the last consigning them to endless misery and despair in hell. They believe this fall to have made such a complete wreck of the moral nature of man, as not only to fill him with original sin at birth, but to render him naturally "averse to all good and prone to all evil," to such an extent as to render him incapable of taking the first step towards his moral recovery, unless first acted upon by a direct influence of the Spirit of God.

Let us now see if such a theory is consistent with right reason.

To those parties then who endorse this as their own, we would say; Did you ever seriously ponder the result which your theology brings you to? You make it appear as if a foreseeing and omniscient God was defeated or thwarted in his original design of the creation of man, and had to change his plan through the disobedience of his creature. This could not have been the case with the infinite and unchangeable Jehovah. You err greatly in your views of what God's purpose was. You really cannot tell what he designed by the creation of man and his habitation, the earth, nor have we ever seen any of you answer the question, For what was Adam placed here before he fell, and what would have been his destiny if obedi-

Your ignorance is apparent from the fact that you teach how man lost his original purity and became utterly depraved and ignorant; completely forgetting that he could not lose that which he never possessed—i. e. immortality. When the law was given he had more of a character for good or evil than Adam. He was a probationer only, and was placed on trial to develop a character either one way or the other, he being morally a free agent, became the former of his own character and the arbiter of his own destiny. Neither could they have had immortality in any sense, seeing that our first parents were under disciplinary trial in order to attain to that inestimable gift. And as to your dogmas of Original Sin and Spiritual Death, they are both unphilosophical and unscriptural. None of Adam's posterity are held accountable for his sin or punished for his transgression; all that he has transmitted to them being a corruptible nature in which a propensity to sin may dwell, but no part of their progenitor's guilt: each individual being placed on his own distinct responsibility as far as he knows the will of God. Spiritual death, or death in sin, the state of disobedience into which men may come, is the transgression, not the penalty; and can never be a part of the threatened punishment, for that would make God sentence man to something which is odious to himself, viz.—ignorance and sin. And man has hard work enough to resist the lusts and passions of his animal nature, without being troubled with unseen and spiritual foes lurking around him. James says, that when a man is tempted "he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." ch. i, 14, 15. This gives the real philosophy of the temptation, at the beginning as well as now. Taking on with the false suggestions of a semi-intellectual animal remarkable for its subtlety but destitute of moral faculties; they gazed at the forbidden fruit with longing desire till they allowed the lust of appetite and of pride to prevail over the higher moral powers. Thus the lower, the selfish propensities, gained an ascendancy they have ever since retained.

But though man has certainly fallen and become deeply depraved, yet still it is not true that he has sunk so low as to be insen-

sate to all goodness—to be incapable of doing anything towards his own reformation. There are still some remnants of his better nature left, some yearnings after truth and excellence, and desires for a better state; at least it is so with the more elevated portions of our race. It is to these finer sensibilities even of our fallen nature that God by his Word appeals, that his love takes hold upon, and raises up to the desired state, when once men yield themselves to Him. But if there is no such ability in man to comply with these overtures of mercy, nor power to amend his conduct, even God's Spirit could not operate on such raw materials unless man lost his free agency and became a mere living automaton. The Bible always recognizes the fact of man's ability to repent, it appeals to his reason, and seeks to induce him to bend his stubborn will in obedience to his Creator.

We ask them further, How can you make it harmonize with the wisdom and justice of God, to teach as you do, that he has called into being millions of human souls, when he knows that nearly all of them are constantly sinking down to endless woe? And why create them at all, or now permit them to continue, thus to furnish a population for hell? For countless ages rolling on will witness no abatement of their sufferings. On the contrary, their poignancy is ever increasing. God is adding fresh fuel to the fire, continually heaping upon them his omnipotent wrath, and strengthening the miserable wretches to endure their ever-aggravating tortures, lest by sinking under them they should escape his vindictive ire! What a sickening picture this! Could a God of mercy act thus? Never! These monstrous dogmas cast a gross reflection on the character of a God who is righteous and merciful. You make him appear before men as a cruel and vengeful being taking delight in tormenting his creatures. There is no proportion, no justice in it. To doom vast multitudes of unfortunate wretches to endless misery for a few short years spent in sin is so unreasonable, that it will not bear a moment's reflection; it makes the Almighty appear more implacable and tyrannical than the greatest monsters the earth ever saw. No human tyrant would act thus, the most unjust judge would decree better justice than this. You fill the mouths of sceptics with cavilling ar-

gments against the Bible, and cause most of the infidelity which exists. You do worse, you cause men to blaspheme, create immense mischief by clouding their minds with such darkness that they view God as an enemy, and totally misunderstand His benevolent character and gracious intentions to our unhappy race. Away then with such doctrines which are so derogatory to our holy and compassionate God; and which outrage every principle of equity and moral law! The Bible knows nothing of them. It positively declares that God "will not keep his anger for ever." No creature in the universe could endure his infinite wrath and live. "For I will not contend for ever, neither will I be always wroth; for the spirit would fail before me, and the souls which I have made." Isa. lvii. 16. See also Psa. ciii. 8, 9, 10, 14; Micah, vii. 18; Jer. iii. 12.

In the next we shall lay siege to that stronghold of error and root of all false doctrines, the Immortality of the Soul, and conscious disembodied existence after death.

Thoughts on Texts.

"Who hath abolished death, and brought life and immortality to light through the Gospel," 2 Tim. i. 10.

Immortality is deathlessness, or exemption from death, and therefore synonymous with eternal life. The life which Jesus brought to light, or rather which he published, through the gospel, is nothing less than eternal life. This he came to bestow on his people. He said, "I am come that they might have life, and that they might have it more abundantly;" and "I give unto my sheep eternal life," John x. 28. Those who believe in him, have the promise that they "shall not perish, but have everlasting life," John iii. 16; and that he will "raise them up at the last day," John vi. 40. This glorious ultimatum, he says, is the will of the Father who sent him. This promise of a resurrection from amongst the dead ones, and of everlasting life, is the same as what is alluded to by the apostle Paul, in the above passage.

This will appear more evident by a proper translation of the word *αφθαρσιαν*, (*aphtharsian*), which is here rendered immortality. This word means *incorruption*, and can only mean immortality by implication. There is another word, *αθανασία*, (*athanasia*), which means *immortality*, or deathlessness. Both words are found correctly rendered in the common version, in 1 Cor. xv. 53, 54. The above passage, then, ought to read "brought life and incorruption" to light through the Gospel." There is no tautology here, and the text is made to harmonize with the teachings of Jesus. The

learned Macknight says, in his note on the above passage, that *life and immortality* "is commonly supposed to be a Hebraism for *immortal life*, though perhaps the word *αφθαρσιαν* should be translated not *immortality* but *incorruption*." Trollope, in the *Analeceta Theologica*, also says that "there is a *Hebdiadys* in this passage; and that (*ζωη και αφθαρσιαν*, (*zooeen kai aphtharsian*), *life and immortality*, stands for (*ζωη αφθαρσιαν*, (*zooeen aphtharton*), *immortal life*." Trumbull, in his translation of Paul's epistles, renders the same phrase, "an *imperishable life*." Kuehl and A. Campbell have done justice to the original, by adopting Macknight's suggestion. This does away with both the idea of Hebraism and Hebdidiadys, and makes the scriptures consistent with themselves.

Critics and commentators who believe in the immortality of the soul, and the separate state of disembodied ghosts, do not perceive the beauty and harmony there is in the apostle's words. Their vain philosophy has blinded their eyes. Jesus taught that immortality was dependent upon a resurrection from the dead—hence he said, "I am the Resurrection and the Life." To save his people from perishing he promised to raise them from the dead. The apostle taught the same doctrine, and he illustrated it by the example of Christ's resurrection. "If Christ has not been raised, your faith is vain, ye are yet in your sins. Then those who are fallen asleep in Christ are perished." To save Christ from perishing, he was raised from the dead by the power of God, "no more to return to corruption." He is now possessed of an incorruptible body, and is "alive for ages of ages," therefore immortal. His resurrection and present life in an incorruptible body is a glorious comment on his teachings, and the apostle might well say, that he has "vanquished death, and brought life and incorruptibility to light through the Gospel."

"This corruptible must put on incorruption," before immortality can be possessed. For "to those who seek for glory, honor, and incorruption, (*αφθαρσιαν*),—eternal life" will be given by the "King of the ages, the incorruptible, (*αφθαρτος*), invisible, and only God." An incorruptible, undecaying body must be sought after and obtained, before "the gift of God which is eternal life" can be conferred or enjoyed. This freedom from corruption can only be attained in God's own way—either by a resurrection from the dead, or an equivalent change upon the living, at the coming of the Lord Jesus Christ.

What a vain imagination is the immortality of the soul! It has not even a shadow of a foundation to rest upon. The Bible knows nothing of it. The Greek word *αθανασία*, (*athanasia*), only occurs three times in the New Testament, twice in 1 Cor. xv. 53, 54, where it is plain to the reader that it is in connection with the resurrected incorruptible body; and once in 1 Tim. vi. 16, where it is said "God only

immortality." Pray where do sectarians their ideas of immortality from? Not from the Book. That is impossible. They teach possession of it even now in connection with mortal body, and that it can exist and enjoy itself without a body—that it is not the Gift of God through Jesus Christ our Lord, but inherent in all men—saints or sinners; all of which ignores and contradicts the statement of apostle Paul, that "life, (or immortality) incorruptibility is brought to light through gospel."

The Baptism of the Holy Ghost."

This expression was uttered in the Apostolic three times: First, by the Baptist, (Mark i. and recorded by four of the Evangelists. Second. By Jesus himself, (Acts i. 5.) Third. The same gift is, however, alluded to under different terms. We give the following specimens:—

1. "And they went forth, and preached everywhere, the Lord working with them, and CONFIRMING THE WORD with signs following." Mark xvi. 20.
2. "And behold, I send the PROMISE of the SPIRIT upon you: but tarry ye in the city of JERUSALEM, until ye be ENDUED with POWER ON HIGH." Luke xxiv. 49.
3. "And they were all filled with the Holy Ghost, and began to SPEAK WITH OTHER TONGUES the Spirit gave them utterance." Acts ii. 4.
4. "Forasmuch, then, as God gave them THE SAME GIFT as he did unto us, who believed on the Lord Jesus, what was I, that I could withstand God?" Acts xi. 17.

By a little attention to the words in small capitals in the preceding texts, we have the Spirit's own definition of this gift, thus:—The promised gift of the Father, or power from on high, by which persons so endued, were enabled to speak with tongues, or perform other miracles in confirmation of the word. Every Christian has the Spirit in some sense; but as it is not every use of water that is baptism, so it is not every gift of the Spirit that is baptism of the Spirit. On the contrary, there never were but two cases of this gift on our earth, the one at Jerusalem, recorded in Acts ii., and the other at Caesarea, found in Acts x.

There was another gift of the Spirit conferred by the imposition of the hands of the Apostles; but that gift was never called a "baptism;" still, neither of these gifts has any mortal man received since the apostolic day! The baptism of the Holy Ghost is three times called "the promise of the Father;" and Peter says, Acts ii. 33, "Having received of the Father the promise of the Holy Ghost, he hath shed forth which ye now see and hear." But what of ye see? "Cloven tongues like as of fire." Acts ii. 3. That was what they saw. And did they hear? "We do hear them speak in tongues the wonderful works of Acts ii. 11. This then was what

they heard. Thus, Peter informs us, that "the promise of the Father," called also the "baptism of the Holy Ghost," shed forth on Pentecost, was what they "saw" and "heard." This is no man's opinion, but the word of God says, "He hath shed forth this which ye now see and hear." Thus the word of God has been foreclosed against the opinions of men, and all petty-fogging in the case. Now, reader, did you ever hear and see such things in your life? If not, you have never witnessed a "baptism of the Holy Ghost."—Selected.

From the New York Tribune.

THE BIBLE SOCIETY.

It was an opinion of the Jews, and borrowed from them, the idea was introduced into the Christian church, that the same divine oversight and inspiration which presided over the first committal of the Hebrew Scriptures to writing, had been present overseeing and assisting at every subsequent transcription of them, and so guiding and controlling the transcribers that it had been impossible for them to fall into any oversight or to omit anything, interpolate anything, or in any way change a single word or letter of the sacred text. The idea that there could be any various readings of the text of the Hebrew Scriptures was long resisted on this ground, and the proposition of certain scholars to collate the oldest and most authoritative of the manuscripts was long violently denounced as no better than an infidel attack on the divine inspiration of those sacred writings. At last, however, the scholars carried the day, when the collations of manuscripts abundantly proved, by the discovery of a vast multitude of various readings, that the transcription of the Hebrew Scriptures had not escaped that liability to error and change to which everything human is subject, though at the same time it was made manifest that these various readings did not as a general thing, or to any very serious extent, affect the sense of the sacred record.

The American Bible Society appear to have hit upon a plan for extending to the type-setters and proof-readers of the English version of the Bible, the same freedom from the possibility of error formerly claimed for the Hebrew transcribers, and that even in a still higher degree; and this, too, without the risk of exposing themselves and their proteges to any such refutation and detection as happened in the case of the Hebrew scribes and the believers in their infallible transcription.

It has hitherto been generally supposed that the American Bible Society was a firm and steady adherent of the version of James I., and that it decidedly repudiated the idea, which both in this country and in England has of late taken so strong a hold on the public mind, of any improvements to be made upon or needed by that version. This, however, it now turns out, is quite a mistake. The American Bible

Society would seem to be as strongly impressed with the manifold defects and deficiencies in the version of King James' translators as any, even the most zealous members of the Society for getting up a new version. The only difference appears to be this: that while the zealots for a new translation are for calling in the aid of scholars, and for putting to use the great advances which have been made in two centuries past in the critical knowledge of the Hebrew and the Greek, the Bible Society, with pious confidence, and a degree of faith which in this age of skepticism is truly refreshing, prefer to leave the amendment of the version, not to scholars and to human learning, but to ignorance and arrogance, mysteriously employed as the instrument of Divine Providence to this end.

The idea of the American Bible Society seems to be this—not that the type-setters, proof-readers and editors, in times past of the English version, have been infallibly prevented by special divine oversight from making any changes in or additions to the text, as was assumed in the case of the Hebrew scribes, but that whatever changes they have so made, and whatever additions to the text they may have introduced by way of "headings" and "contents of chapters," have been divinely overruled for the improvement of the version, and that any other attempts to improve it, even the going back to the version as it came originally from the hands of the translators, and even though undertaken by an authorized committee of their own body, is no better than an infidel flying in the face of this divine and mysterious method of gradually perfecting the English version through the blunders of type-setters, the oversights of proof-readers, and the dogmatism of obscure and unknown editors.

This adoption by the Bible Society of these new views has lately been signalized in a public and most marked manner. Some time since, before the Society had attained to the marvelous discovery of this supernatural providential arrangement for perfecting the English version in this blindfold way, they had, it seems, being yet in the bond of ignorance, authorized or allowed their Committee on Versions to get up a revised edition of the English Bible. This Committee, in the spirit of mere carnal scholars, and quite destitute of that pious enlightenment which has since flowed in upon the Society, proceeded, it would appear, to treat the changes which in the course of time had crept into the text as no better than accidents or blunders or unauthorized assumptions. They therefore ignorantly and presumptuously, as the Society has since decided, undertook to rectify, as they supposed, but, as the Society now pronounces, to corrupt the text by throwing out the changes thus introduced, especially by leaving out the "headings and contents of chapters," first, because they formed no part of the original version, had no constant accept-

ance and support in the various editions of it either in England or this country, and had only been introduced into the Bibles printed by the Society so late as 1830; secondly, because these headings abounded in obsolete terms and phrases not found in the version itself; thirdly, because they were occasionally in direct conflict with the text on matters of fact; and fourthly, because they were often in conflict with the first article of the Constitution of the Society, which requires it to publish the Scriptures "without note or comment;" whereas these "headings" and "contents of chapters" do, in fact, constitute a perpetual running commentary on the Bible from beginning to end, giving to it a dogmatical interpretation which—this Committee does not say so, but we venture to say it for them—is, on sundry occasions, more conformable to certain sectarian confessions of faith than to the apparent sense of the Scripture itself.

The society, however, have stepped forward to the rescue, and have ordered all this retrograde work to be undone. In accordance, as it would seem, with a theory which we have above attempted to develop of the gradual improvement of the English version by the unconscious but yet unerring blunders of type-setters, sleepy proof-readers, and dogmatical editors, rather zealous for their special church creeds than particularly regardful of the plain sense of Scripture, they have ordered all these pretended improvements to be cast aside, and that future editions issued by the Society shall be made to conform to the editions printed anterior to the late revision. There can be little doubt, we think, that in this process some new innovations may creep into the text, but that will only be a further or new operation of the system in which the Society seems to believe, for the gradual improvement of our English version.

This remarkable scheme, however, for avoiding all clashes of opinion, or any necessity for resorting to scholarship, critical judgment, or to human industry and accuracy in any shape, for the gradual perfection of our English version, does not meet with unanimous reception. The Committee on Versions, whose labors have thus been set aside, have even gone so far as to protest against it, and it must after all be considered rather doubtful whether this new article of Biblical faith will meet with general acceptance.

§ 3. A "revival" is a temporary *furor*, gotten up by the managers of sacred matters, just as any other excitement is gotten up by suitable combinations in secular matters; and will have its day. When it has been judiciously started, its own momentum will do the rest; it cannot be stopped, until it has exhausted the public love of novelty, or until some reformation shall have taken its place. And once out with all the expedition with which God ordains

1897. The above is designed as one of a series of *Our Lord's Precepts* for general distribution, which we purpose publishing from time to time. This will be followed by others on "Immortality," "Immutability," "Truth and Error Contrasted," "Causes of the Philosophy of Man," "Baptism," "Sabbath," &c. The price will be 25 cents per 100.

join in hand, the wicked shall not be unpunished," Prov. 11: 21; "That the wicked are reserved to the day of destruction," Job 21: 30; that "Their hope or expectation shall perish," Prov. 10: 28; that "They shall not inhabit the earth," 30; but, "Shall be cut off," Ps. 37: 9; "Shall not be," or exist, 10: "Shall perish, and be consumed," 20; and "As wax melteth before the fire, so shall the wicked perish at the presence of God," Ps. 68: 2. The judgments of God are sure to overtake the sinner, either in the present life, or in the future. Sacred history informs us of severe judgments inflicted upon the wicked in different ages of the world, corroborating the testimony of the apostle Peter, "That the Lord knoweth how to reserve the unjust unto the day of judgment to be punished," 2 Pet. 2: 9. Witness the destruction of the Antediluvians who despised the warning voice of Noah; the overthrow of Sodom and Gomorrah; the sudden engulfing of Korah, Dathan and Abiram for the sin of Rebellion; the fall of unbelieving Israel in the wilderness; and the judgments of God which were manifested at various times on individuals and nations, as recorded on the sacred page.

The attention of the reader is invited to the following passages, culled from the Scriptures of Truth, in relation to this subject:—

I. *The Wicked will be raised from the dead to be Judged and Punished*—Job 21: 30; Dan. 12: 2; John 5: 29; Acts 24: 16; Matt. 25: 46.

II. *The Punishment will be Destruction*.—2 Thess. 1: 7-9; Phil. 3: 19; 2 Pet. 3: 7; Heb. 10: 28, 27; Job 31: 3.

III. *In Gehenna-fire, called the Second Death*.—Rev. 21: 8; 20: 14, 15; Mal. 4: 1, 3; Matt. 3: 12; 13: 30, 40-42; Heb. 6: 6-8.

IV. *And thus they are represented as Lost, Perished, or Destroyed*—Luke 13: 3, 6; 1 Cor. 1: 18; 2 Cor. 2: 15, 16; 4: 3; 2 Pet. 2: 12, 17, 20; Jude 12-15.

Printed and published at the Office of the "Gospel Banner," by WILSON & COXSON, Geneva, Kent Co., Ill.
Price 25 cents per 100.

The Destiny of the Wicked

"These shall go away into everlasting punishment."—Matt. 25: 46.
"Who shall be punished with everlasting destruction."—2 Thess. 1: 9.
"He will turn up the chaff with unquenchable fire."—Matt. 3: 12.

The doctrine of the Bible with respect to the end of the wicked, is entirely at variance with the teachings of the religious sects of the present day. And although views are held and taught by them widely differing from each other, yet none will pass the scrutiny of the living Word. The "eternal torment" theory of some is too absurd, unjust, revolting, and abhorrent a doctrine to emanate from a God whose name is Love, and therefore, cannot be found in his revealed will—while on the other hand the doctrine of "universal salvation," as embraced and taught by others, is opposed to the justice of that God, "who will render to every man according to his deeds," Rom. 2: 6.

It might not be improper to inquire, Who are the Wicked? And here again we shall need the light of the Divine Word in order to answer the inquiry aught. The world at large is divided by theologians into two classes only—the righteous and the wicked. The Scriptures, however, limit this division to those who live during times of knowledge, or under law. Those who hear, understand, believe, and obey the revealed law, are the righteous; while those who disobey the truth, or close their eyes and ears lest they should discover the light, are the wicked. But those who have not been called to a participation in the glory of God's Kingdom by the gospel, as the heathen, or those who are incapable of understanding the call, as infants, cannot properly be denominated either righteous or wicked. Being subject to no law except that of their own nature, they cannot possibly be either saved or condemned by the gospel. Hence, there is a vast difference between a wilful neglecter, perverter, or breaker of revealed law, and one who sins not knowing the law. The former class are styled "the wicked" or "unrighteous." Now let us inquire as to their destiny.

It is the declaration of the Bible that "Though hand

TRUTH AND FREEDOM.

BY WM. D. GALLAGHER.

"He is the FREEMAN whom the Truth makes free,
And all are Slaves besides."—COWPER.

FOR the Truth then, let us battle—whatsoever fate betide!
Long the Boast, that "we are Freemen." we have made and published wide.
He who has the Truth, and keeps it,—keeps what not to him belongs;
But performs a selfish action, that his fellow-mortal wrongs.
He who seeks the Truth, and trembles at the dangers he must brave,
Is not fit to be a Freeman:—he, at least, is but a slave.
He, who hears the Truth, and places it's high promptings under ban,
Loud may boast of all that's manly, but can never be a MAN.
Friend, this simple lay who readest, be not thou like either them;
But to Truth give utmost freedom, and the tide it raises—STEM.
Bold in speech, and bold in action, be for ever!—Time shall test,
Of the free-souled and the slavish, which fulfils life's mission best.
Be thou like the noble Roman—scorn the threat that bids thee fear;
Speak! no matter what betide thee, LET THEM STRIKE, BUT MAKE THEM HEAR!
Be thou like the first Apostles—be thou like heroic Paul;
If a free thought seek expression, speak it boldly—Speak it all!
Face thine enemies—accusers;—from the prison, rack or rod!—
If thou hast the Truth to utter, SPEAK! and leave the rest to God.

Receipts—April, 1858.—W. Little, J. Nevins, J. Collins, J. W. Boggs, Mrs. Ann S. Trader, John W. S. Farley, A. J. Dunn, Richard C. Green, M. I. Farley, T. T. Fowlikes, Alexander Sunter, Mrs. Margaret Stewart, Mrs. McCarty, John T. Parsons, Alexander Campbell, John A. Davis, H. D. Gunnell, James N. Campbell, 50 cents each. W. H. Jacobs, \$1; J. O. Woodruff, \$2; Robert Harper, \$1; (Error in last month's receipts, \$1 50 credited to Miles Taylor instead of 50 cents, and 50 cents to R. Harper instead of \$1 50.) James Wilson, \$3 26; Miss Curtis, \$2; Miss Ruth Wilson, \$2.

Letters Received.—W. H. Jacobs, (2); R. A. Boarman: T. T. Fowlikes: R. Harper, (2); D. F. Stewart: P. P. Learned; J. Coombe; J. L. Scott; Eld. J. Robinson; James M. Campbell; W. Shepherd, (2). The Banners were duly sent to J. O. Woodruff, they must have missed. B. L. Nevins, (your name is not on our list, we have J. Nevins, is it the same? if it is, it is paid.) J. W. Boggs.

Books Sent.—G. L. Scott, (balance No. 2, Ray of Light will be sent as soon as ready.) James N. Campbell. B. L. Nevins. J. Coombe. R. Welton.

To Correspondents.—Please give your Own and Subscribers' Names very distinctly, also, the name of Post Office, County, and State. Individuals writing for the Banner are also requested to give their proper names. If the production of any one, whether poetry or prose, should be withheld from publication, let no one take offence. We shall only do what seems best, in our judgment, for the holy cause in which we are engaged. Do not be discouraged. But "if any man speak (or write) let it be according to the oracles of God."

☞ January number of the "Gospel Banner" for 1858, is out of print, and cannot be supplied.

THE GOSPEL BANNER, &c.

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

L. IV.]

GENEVA, ILL., MAY, 1858.

[No. 5.

For the Gospel Banner.

HEAVEN.

Heaven is a symbolical term. All words, are indeed, symbols; but this is pre-eminently so. It represents a multitude of ideas, which can only be defined, the meaning imparted by the context in which it stands connected. *State* and *place* comprehend all the ideas of which it is the sign. *Place* always implies *mode of being*, and *vice versa*. Wherever a heavenly state is there is a heavenly place. When we speak, therefore, of heaven, we mean a *state*, or *condition of being in some place*. In reference, then, to heaven, there is an immense variety of relations. By a relation, I mean, the position in which any conceivable objects stand in respect to some other object. These relations may be assorted into those which are *physical* or *natural*, and into those that are *moral*, *spiritual*, or *intellectual*. The physical relations of Heaven are treated of by astronomy, and other physical sciences, and by revelation; its moral by history and revelation, especially in reference to the future. When we view the physical relations of Heaven, by the help of astronomical science, we behold the earth as one of the orbs of Heaven.

In doing this, we take up a position of immensity untenanted by every material object but ourselves. From this imaginary point, we view the Heavens, i. e. the bright globes, sweeping along in their appointed courses; such as the sun, moon, planets, and stars, around some common centre, perhaps, according to Sir Isaac Newton's sublime conception, the *throne of God*. In relation to our position, some are *above* us, some *below*. An alteration of the spectator's position will change the relative position of above and below; hence

these can be regarded as nothing more than *relative terms*. Let the spectator change his position from the aforesaid imaginary point, and take up a real one on the earth's surface. All relations have changed in regard to him. And, further, seeing that the earth is round, the orbs that are above him, are *below* a spectator standing on the opposite side of the globe. The phrase "nether and lower world" as applied to the earth is relative; and real only as regards some objects; but fictitious in reference to others. Wherever there is matter, and space, there God is; to say, then, that God is above, is also relative to us; for, in relation to the earth, He is above, below, and everywhere. The relations of Heaven may be subdivided into terrestrial, lunar, solar, sidereal, &c. These systems of relations have all their physical and moral conditions. Their moral systems of relations depend upon their inhabitation by intellectual beings. Wherever there are mind and matter, there moral and physical relations subsist, having reference to the Creator as the Life of the universe. Reasoning from analogy, and upon facts developed and recorded in the Scriptures, all the orbs of Heaven or immensity, are either inhabited or in progress of inhabitation. Hence as "order is Heaven's first law," the people of the lunar, solar, and sidereal systems, unless they are rebels, live under *government*, as well as those of the terrestrial. If they are in a state of voluntary subjection to God, and have not set up governments of their own, then they are under a government, which, because it owns God for its head, is *Heavenly*; but if, on the contrary, they refuse submission to his laws, and have set up for themselves, they live under a lunar, solar, sidereal, or as we should

say, an earthly or terrestrial state of things. In such a relation, they would be of the moon, moonly, &c; as we are of the earth, earthly; and he that should be sent by God to restore his government among them, would be "from Heaven;" and their society, when so reduced to subjection would be Heavenly. Heaven, then, to the lunarians, solarians, sideralists, is the moon, sun, and stars, in a perfect state of moral relations to God.

Every planet, then, has its own moral system; and this, when perfect, is *its* Heaven. If a planet, however, have no inhabitants it has no moral relations, and therefore, no Heaven. But experience teaches us, that a planet or orb of heaven, may have a very imperfect system of moral relations. If entirely faulty it is diabolical or hellish; if partially, it is *mixed*. This system of mixed moral relations, comprehends within it a perpetual conflict, which would ultimately destroy it, unless the one or other set of principles gained the ascendancy. The entire ascendancy of evil would constitute hell; that of good, Heaven. Physical evil is the consequence of moral evil; and physical good of moral good: hence, nothing is required to make a planet a physical and moral paradise, but Obedience—perfect obedience to God on the part of all its inhabitants. As God existed before all planets, all knowledge possessed by their population, of God, must have been communicated to them by him. Reasoning from analogy, he imparts, or reveals to each planetary system the knowledge of its origin, or preparation. Creation, therefore, is a relative term; and its history should not be expected to contain a detail of the creation of all worlds; but only of that one to which the revelation is made. Hence when it is said "*in the beginning God created the heaven and the earth,*" we are to understand the creation of those systems of relations, both moral and physical, which obtain upon the globe we inhabit. The order in which the creation of the terrestrial system is narrated, relates to the order in which objects would have successively *appeared* to an inhabitant or spectator on the earth at the time. Hence the propriety of the account of the appearance of the sun, moon, and stars

being deferred till the *fourth* day. An atmosphere must be formed permeable to the rays of light, sufficiently dense for the sustentation of clouds, and rendered entirely diaphanous by the condensation of its waters, and their collections into seas by the upheaving of dry land covered with verdure—before the sun, moon, and stars could possibly become visible to the newborn vegetation of the earth. All this was done, and being entirely new, in relation to man, is termed "the creation." Physical relations, or terrestrial kingdoms of nature, were ordained before the moral or social. As natural, at first, were the chief objects of man's contemplation, with which he became most familiar, and from which drew analogies and symbols to illustrate and convey his ideas. Hence nature came the mother of human speech; and the physical became the type of the moral universe. Observation teaches this fact: for the more rude the people, that is, the nearer they are to a state of nature, the more physical or natural their speech. The East, the cradle of our race, is an illustration of this, at the present day. Their language may be said to be, more physical than any other people on earth. It abounds in metaphor, symbols, allegories, &c.: and their written speech in hieroglyphics, &c.; hence the sun, moon, and stars; the air, firmament, and space beyond; hills, mountains, oceans, rivers &c., have all been laid under contribution as signs or symbols expressive of ideas. These have been applied to kings, queens, priests, nobles; governments, states, empires; countries, inland and maritime people, &c. Hence, every country has its Heaven and its earth; in other words, the *rulers* and the *ruled*. Much of the scriptures are written in this style; and must, therefore, not be construed in the language of philosophy, nor according to the modern popular notions, but according to the acceptance of these terms in ancient times.

The Scriptures speak of *three* Heavens or systems of relations. The Jews reckoned three physical Heavens; the firmament, the starry heavens, the beyond of heavens. The superstitious counted seven, but they are as fables of purgatory, or the Heaven of protection.

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—NO. VIII.

Before we can arrive at a true and scriptural view of the Fall, the Curse, and the destiny of man: it becomes essential to obtain a clear and correct understanding of the Constitution of Man—for two very opposite systems of theology; one human and the other divine, are hinged on this very point. The question then becomes of paramount importance, What is the being Man? of what parts or elements is he composed? and what sphere of existence would be most suited to his nature and capacities?

It is tenanted by infants, idiots, pagans, catholics, methodists, &c., &c., and by other sincere religionist that can be deceived of! The end of all God's doings to men is to lead them on to a state of perfection, in which the present mixed condition of human affairs will be thoroughly purified. Hence the ultimatum of all things will be to re-establish Heaven on earth; that is, to place man in such a state, both social and physical, in which, he may enjoy all the happiness of which he is susceptible; and more than this he is incapable of enjoying, and beyond its capacity the heart of man cannot possibly receive. We are not, however, to expect instantaneous entrance into the third heaven. Man's ascent to perfect bliss is graduated. The lowest degree of happiness, if I may so speak, offered to men in heaven, are the spiritual enjoyments of a purified church of Jesus Christ—an institution synonymous with the first heaven. In this he enjoys the rest from sin. The next advance he makes, is into the Second Heaven or Millennial state, into which he is inducted by a resurrection from the dead. Here he rests from physical pains and distresses. The enjoyments of the first and Second Heavens, both on earth, "spiritual blessings in heavenly places through Christ Jesus." At the end of the second heavenly state, Jesus delivers up the Kingdom to the Father. No further laws being imposed, there is no more possibility of sinning. The redeemed family of man, makes its last advance, which inducts it into the Third Heavenly state, sometimes called paradise, sometimes the New Jerusalem and eternity, because it is unchangeably enduring. "Oh! the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! for who has known the mind of the Lord? or who has been his counsellor? or who has first given to him and it shall be recompensed to him again? for from him, and "by him, and to him, are all things: to him be glory forever. Amen."

JAMES M. STONE.

Union, Henderson Co., Ky.

The living know that they shall die,
the dead know not anything.

The popular and now almost universal belief on this subject is—that Man is a being made of body and soul. The soul, which is said to be the same as the Mind and the Spirit, is asserted to be immortal, and of incalculable value; being the essential personality of the man, the thinking part, the "I, myself." The body is merely the husk or shell, a tenement of clay, in which the priceless gem of the soul is for a period enthralled as in a prison, till, being cracked and broken at death, the immortal prisoner escapes, and soars aloft in unbounded freedom to a more expansive state of enjoyment, it has been a righteous inmate. Another reason for its infinite value besides its immortality, is because it is said to contain all the springs of action within itself; both life, thought, power, affections, intelligence, and will; so that without it the body can do nothing, is a dead inert mass. Above all it is affirmed to be an emanation from God, a portion of Deity's own essence—made in His moral and spiritual likeness, and possessing the same attributes in a lesser degree. These are some of their phrases when speaking of it. "The soul of man is a part of God;" "a spark of divinity," "a scintillation of Deity," "a portion of God's own essence," "your never-dying soul," "the immortal mind, the deathless spirit;" "the soul or mind cannot be affected by change or decay of outward matter, for it is not material but immaterial and spiritual: and will live on unscathed by the lapse of time, the touch of death, the wreck of matter and the crash of worlds." Finally, its value is said to be so inestimably great, that it is worth more than all the world, nay more, one soul is of

greater worth than all worlds, and all the matter in the universe put together. Imagination runs riot, when they expatiate on its capacities and immortal worth; it is viewed as being a demi-god, a little deity, and so precious that Christ gladly undertook to save it from ruin.

As might be expected, from attaching everything to the soul and making it the all, and in all, the very person himself, the Body sinks into utter insignificance in comparison with it, and its salvation is only thrown in at the bargain, because they cannot tell what else to do with it. The "Redemption of the Body," is a theme too plainly taught in the Bible to be got over, and as they profess to have some respect for its authority they are obliged to admit it: else it is very doubtful whether the poor Body would have got any share in future bliss at all. It is always spoken of contemptuously when placed in contrast with the soul, a "vile clod of clay," an "incumbrance, a prison to the soul," "a clog to the immortal mind," "a gross, corrupted thing," and many other derisive expressions by which they blaspheme the glorious handiwork of God. Indeed there are some who deny its redemption in toto, there being no need for it, they say, seeing that the soul is perfect in itself, and can exist so much better without than with it. This appears shocking (and it really is) to the professors, because it amounts to a denial of the resurrection. But they have no need to be horrified at this, for both stand on common ground, as we shall presently show that even the professing churches virtually ignore the same glorious Bible truth, although they do sometimes stickle for the "resurrection of the body;" a phrase never once found in the Bible.

This view of the constitution of Man has been a long time in reaching its present general acceptance. There was a time when its belief was not universal as the earliest records of antiquity show. So that the statement often made, that all nations have in all ages believed in the Immortality of the soul, and its conscious disembodied existence after death, is false. Men did once in earlier epochs of the world's history hold more rational and common-sense conceptions of themselves than they do now. We will attempt no history of the doctrine in a short article like this, but merely show its origin

and results, as there are many works which have taken up the subject more elaborately.

It originated then, in the belief by our first parents, of the lie uttered by the serpent in paradise; "Ye shall not surely die," when God had said they *should* if they disobeyed. Gen. iii. 4, 5. It rose again after the flood in the form of hero-worship, amongst the Egyptians and Assyrians, particularly the former. Unable by their dim and unenlightened reason to explain the phenomena of life and death, the priesthood made a tool of the people's ignorance to secure for themselves a spiritual influence and ascendancy over the masses; by teaching that Belus, Nimrod, and other mighty leaders and chieftains whom the populace had revered, were not dead, but being gifted with a divine and immortal principle, had ascended to the rank and abode of the gods; and therefore offerings were to be made to the departed shades through their appointed medium, the priests. Images and representations of these deified heroes were also made to be adored. The idolatry and Immortal-soulism had a similar origin, are twin-sisters in fact. The doctrine was successively nursed and developed into one system after another of false belief, by pagan Greek and Roman philosophers, Pythagoras, Socrates, and Plato were particularly the chief agents in establishing this vain philosophy. It was introduced into the bosom of the Christian church in its earliest ages, by men whose minds but dimly perceived the true doctrine of Life only through Christ; and who sought to incorporate with the Christian system, thinking that they discovered a likeness between them, that Christ might be improved upon by fellowship with Plato. Alas! they proved but too successful in corrupting the church. In the apostles' days the "heaven" was already at work, and they had to combat the "Mystery of iniquity" whose insidious growth they deplored whilst they foresaw its ultimate supremacy. It culminated at last in the Holy Roman Catholic Church," cried Jesus in his Apocalypse; "the Mother of Harlots and Abominations of the Earth," and from this parent stock have sprung all the Protestant State-religions, and the dissenting sects in their multifarious forms, all resting on the same falsehood as the basis of their faith.

Such views have now become so general

but to doubt them renders one ob-
 o the "pious" of our day, and is
 ing upon him their contempt as
 of low ideas," "a materialist,"
 atheistical notions," &c. And so
 is this pet dogma of the churches,
 of them declare "they would as
 be the being of a God as believe
 has no immortal soul." And at
 ssembly of divines lately held, the
 was adopted to uphold "the Im-
 of the soul and the Vicarious At-
 of Christ," among other false doc-
 being cardinal points in their sys-
 such learning and genius of the last
 resent ages, have been called forth
 te and defend it. It has required
 of popes, the decrees of councils,
 stry of philosophers, and all the
 clerical influence to be exerted ere
 settled as an article of the popular
 is now taught in chapel, church,
 y-school; it enters into the compo-
 sition of the finest poems, works,
 ses, catechisms, school-books, and
 s are full of it; the press endorses
 ant belief; and even the inflexible
 n the bench prays, that "God may
 y on your soul," for a criminal
 iety deems unfit to live. Strange
 icy! But to enumerate a title of
 ations it takes would be tedious.
 herefore proceed to a brief but
 analysis of its "oppositions of sci-
 y so called"—to all God's truth,
 atural or revealed; and to sap the
 s of a dogma which is the strength
 rt of all the religious impositions
 creeds that curse the world. A
 less speculation than this, never
 e frenzied brain of any mortal to

gma is contrary to the teaching
 ses, our reason, and to our experi-
 ta.

ow that Man is an organized be-
 ing passions and parts, like all
 ures; that he lives by breathing
 or want of it like they do; and
 subject to the same laws, casual-
 id, so far as life and death are con-

re speak of, or to any one, we do
 nguage of nature and of common
 think of, or speak to, a certain

body or form possessing known lineaments
 and traits, which we designate by a certain
 name. We never think of speaking to an
 imaginary being inside our friends. We
 see Life manifested by other creatures in pre-
 cisely the same manner as our own. We
 see that both they and ourselves are depen-
 dent on the air for breath and would perish
 alike without it. And when a person dies,
 the true language of nature prompts us to
 say; "He, or she, is dead," in spite of false
 education. And we feel that from the inter-
 ior of our heads proceed our thoughts and
 emotions, acting powerfully on our frames,
 whilst adverse circumstances from without
 will also re-act fearfully upon the head, caus-
 ing pain, bleaching, pallor, nervous derange-
 ment, insanity, and other afflictions; thus
 proving that the head is the thought-elabora-
 tor, and that Mind is the result of material
 organization. We know that an infant is born
 into the world utterly destitute of all know-
 ledge; which it has to pick up crumb by
 crumb, through a long course of training till
 it reaches maturity. And we know also,
 that intelligence is developed just as we are
 acted upon by the education of external
 things. In fact, Mind, which we hear so
 much talk about, is *nothing but Memory*.
 Take away this, and where will the mind
 be? Nowhere. Memory retains the know-
 ledge collected by the faculties of the brain.
 The Brain is not the seat of the mind mere-
 ly, but the *Mind-maker*; for without brain
 there can be no intelligence, no mind mani-
 fested—so far as we can know. Mind is a
 noun of multitude, a comprehensive term
 used conventionally, and therefore only a
 name for something else of which it is predi-
 cated. It is not a *subsistence of itself* a-
 part from matter. *The Brain with its pow-
 ers* in active exercise, is all the mind we have
 and know of, and he who has the most *cali-
 bre* and uses it well has the most mind.
 So that the talk about "immortal mind be-
 ing something independent of the body," of
 its "not being matter, but immaterial," and
 of its existing by itself after death without
 brain or body—just amounts to the veriest
 nonsense. Who ever saw it separate thus?
 —and if not a substance, then it is just noth-
 ing at all, and can have no place in an uni-
 verse which is full of substances and beings.
 The same remarks will apply to the soul or
 spirit, which is said to be immaterial also.

worlds, and all the put together. Ima- nua ther expatiate on rial wort; it is view- l, a little deity, and so- ally undertook to save ed, from attaching er- and making it the all- son himself, the Body fice in comparison ion is only thrown in e they cannot tell what e "Redemption of the y plainly taught in the and as they profess to its authority they ne- else it is very doubtful y would have got any- all. It is always spo- y when placed in con- "vile clod of clay," an- to the soul," "a clog- l," "a gross, corruptel- her derisive expressions- eme the glorious band- there are some who in toto, there being no seeing that the soul c- can exist so much bet- it. This appears shock- o the professors, because- sial of the resurrection. ed to be horrified at this- common ground, as we- that even the professing- gure the same glorious- b they do sometimes stic- tion of the body;" a- ound in the Bible. re constitution of Man- in reaching its present- There was a time when- iversal as the earliest, pe- show. So that the state- bat all nations have in all- Immortality of the soul,- lieembodied existence af- Men did once in earlier- d's history bold more ra- ion-sense conceptions of- ey do now. We will at- if the doctrine in a short- merely show its origin

and results, as there are many works which have taken up the subject more elaborately. It originated then, in the belief by our first parents, of the lie uttered by the serpent in paradise; "Ye shall not surely die," when God had said they should if they disobeyed. Gen. iii. 4, 5. It rose again after the flood in the form of hero-worship, amongst the Egyptians and Assyrians, particularly the former. Unable by their dim and unenlightened reason to explain the phenomena of life and death, the priesthood made a tool of the people's ignorance to secure for themselves a spiritual influence and ascendancy over masses; by teaching that Belus, Nimrod and other mighty leaders and chieftains whom the populace had revered, were not dead, but being gifted with a divine and immortal principle, had ascended to the north and abode of the gods; and therefore offerings were to be made to the departed spirits through their appointed medium, the priest- images and representations of these deified heroes were also made to be adored. The Idolatry and Immortal-soulism had a similar origin, are twin-sisters in fact. The doctrine was successively nursed and developed one system after another of false belief for pagan Greek and Roman philosophers Pythagoras, Socrates, and Plato were particularly the chief agents in establishing the vain philosophy. It was introduced into the bosom of the Christian church in its earliest ages, by men whose minds but dimly perceived the true doctrine of Life only through Christ; and who sought to incorporate with the Christian system, thinking that they discovered a likeness between them, that Christ might be improved upon by his lordship with Plato. Alas! they proved too successful in corrupting the church to the apostles' days the "leaven" was abroad at work, and they had to combat the "Mystery of iniquity" whose insidious growth they deplored whilst they foresaw its ultimate supremacy. It culminated at last in the Holy Roman Catholic Church, ascribed to Jesus in his Apocalypse; "the Mother of Harlots and Abominations of the Earth" and from this parent stock have sprung all the Protestant State-religions, and the dissenting sects in their multifarious forms, all resting on the same falsehood as the basis of their faith.

Such views have now become so

decepted, that to doubt them renders one obnoxious to the "pious" of our day, and is sure to bring upon him their contempt as a man of low ideas," "a materialist," "holding atheistical notions," &c. And so cherished is this pet dogma of the churches, that many of them declare "they would as soon deny the being of a God as believe that man has no immortal soul." And at a large assembly of divines lately held, the resolution was adopted to uphold "the Immortality of the soul and the Vicarious Atonement of Christ," among other false doctrines, as being cardinal points in their system. Much learning and genius of the last and the present ages, have been called forth to advocate and defend it. It has required the bulls of popes, the decrees of councils, the sophistry of philosophers, and all the might of clerical influence to be exerted ere it became settled as an article of the popular creed. It is now taught in chapel, church, and Sunday-school; it enters into the composition of some of the finest poems, works, and speeches; catechisms, school-books, and biographies are full of it; the press endorses the prevalent belief; and even the inflexible judge upon the bench prays, that "God may have mercy on your soul" for a criminal whom society deems unfit to live. Strange inconsistency! But to enumerate a title of the ramifications it takes would be tedious. We will therefore proceed to a brief but searching analysis of its "oppositions of science falsely so called"—to all God's truth, whether natural or revealed; and to sap the foundations of a dogma which is the strength and support of all the religious impositions and lying creeds that curse the world. A more truthless speculation than this, never entered the frenzied brain of any mortal to conceive.

This dogma is contrary to the teaching of our senses, our reason, and to our experience of facts.

When we speak of, or to any one, we do so in the language of nature and of common sense; we think of, or speak to, a certain

body or form possessed and traits, which we name. We never imagine an imaginary being to see Life manifested precisely the same manner as that both they depend on the air for alike without it. The true language say; "He, or she, education. And prior of our beads per emotions, acting per whilst adverse circuit will also react fierce pain, bleaching ment, insanity, an proving that the rator, and that Min organization. We led into the world utter ludge; which it b crumb, through a l it reaches maturity that intelligence is acted upon by th things. In fact, th much talk about, Take away this, a be! Nowhere. A ledge collected by The Brain is not ly, but the Mind; there can be no in- fested—so far as a noun of multitude used conventional name for something cast. It is not part from matter. ers in active exerci and know of, and bre and uses it. So that the talk al- ing something ind its "not being mat of its existing by brain or body—ju nonsense. Who e —and if not a sub- ing at all, and can verse which is full The same remarks spirit, which is sa

We are material beings, we have to do with material things and always shall have. We find it impossible to conceive of anything without attaching the ideas of form, substance, and extent; qualities, Immateriality does not possess, either as mind, soul, or spirit. The notion of immaterialism is supremely ridiculous. Its meaning is *nothingness*. Let all men of sense therefore banish both the word and idea from their religious systems.

Can we be blamed for reasoning thus? We cannot help it. We have no means of obtaining knowledge save through the media of the senses, and these naturally lead us to think and act thus. Are we wrong in these natural conclusions? Does nature constantly deceive us? Has God placed us in a world of impositions and caused our senses daily to betray us from the truth? According to the current view, *He has*.—But perish the thought! One of the two must be wrong, either nature or sectarian theology. The latter must be at fault, for the God of nature is not the author of confusion, but of order and truth, and everything must be in accordance therewith.

If the prevalent belief is correct we ought to reverse all the preceding instances; and address the internal soul—not the external husk-body, for the proper person. We ought to correct our opinions of education; and instead of presuming to teach the infant mind, seeing that it has come forth fresh from God endowed with many of his attributes, we ought rather to sit at its feet, to learn from its mouth the wisdom of the celestial spheres! Why should it not be able to tell something of its pre-natal experience? Was it parted from its Maker's essence at the occasion of the natal hour, and is there a stock of these little souls "kept constantly on hand," as Origen and Klopstock taught? Has it ever been in any body before? if so, what kind? Pythagoras pretended to remember, why not *all*? What good purpose will fleshly imprisonment answer? and how could a portion of Deity sink so low as to be born without memory and knowledge? and afterwards become utterly corrupt and wicked? When the soul or any of its sectarian advocates, shall be able to answer these philosophic questions, we will furnish more. But we presume they never will. So leave them in their flimsy speculations to their

heart's content. Be it thine, dear reader to learn a more excellent way, even the luminous path of truth. We shall present the testimony from Scripture on this subject and the Curse, in our next.

Perhaps some may have thought we are digressing from our original plan; but they will see the force and application of all the preceding at the close of the two next articles, after which a full and lucid statement of what the *true Gospel really is*, will conclude the series.

For the Gospel Banner.

The Blessedness of Messiah's Reign.

Will not He be a glorious King which Isaiah describes in the 11th chapter of his prophecies, 3d, 4th and 5th verses. "And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." And this glorious King is Jesus, as affirmed in the 1st verse of the same chapter. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." And the laws this King will give to the people, and to which they will yield a willing obedience, will be righteous laws. See the source from which they emanate; Isaiah ii. 3.—"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And Micah iv. 2, gives the same testimony in exactly the same language.

And what glorious results the execution of these laws will effect, Isa. ii. 4, "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 sword against nation, neither shall they learn war any more."

The destructive weapons of war that have devastated the earth, and spread ruin and dismay over the beautiful face thereof, will then be turned into the peaceful implements of agriculture, to beautify and adorn the

same again, with more than tenfold beauty. Now we can see and appreciate the beauty of the prediction of the prophet Isaiah in chap. xxxv. 1, 2. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

And it will be no difficult thing to bring about this consummation, for if the treasure and industry, that is now spent upon these same murderous weapons of war, and in the use of them for the destruction of human beings, were directed to the pursuits of agriculture and manufactures, how soon would we see plenty and prosperity, happiness and contentment overspread all lands.

How soon would every valley and hill be digged and sown, the wild arid wastes irrigated, wells dug and trees planted, beautiful dwellings erected, gardens laid out, and flowers and fruit, blooming and ripening all over the land! Then, indeed, would we realize the prophecy of Amos, ch. ix. 13, "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." One twentieth, yea, one fiftieth part of the cost of war, if applied to the digging of wells, and making of soil, would make every desert on the face of the earth a blooming garden. See what great results have already been attained in the arts and sciences, while but a small, very small portion of the world's wealth is employed in the pursuit! We look with astonishment and wonder at the various great improvements and inventions of the day, and are almost ready to ask, Can more than this be done? Yet is it not fair to presume, that if such wonderful results have been effected with the inadequate means at command, that far greater results than these, may be attained when the whole wealth of this vast universe of ours, is employed in the noble work of redeeming the earth from the curse resting upon it?

The nations will not be cursed *then*, with the distress, famine and trouble, consequent upon the ravaging wars they make upon

one another *now*, for in that blessed period when the Lord Jesus Christ is the sole ruler of the world, and his saints the "possessors of the Kingdom under the whole heaven," "the nations will not learn war any more," but will sit under their own vine and fig tree, quietly and peaceably enjoying their rights and privileges, and giving the honor and praise to the Father, for the institution of the glorious Reign, whereby they are blessed so abundantly. And all this will result from the people having a righteous Ruler, and his laws being righteous laws.

Contrast the condition of the people now, with this blessed state we have been describing. See how they, in the old world, groan under the oppressive laws their despotic rulers lay upon them. Burdensome taxes to support a reckless King, and extravagant Court, and to wage the wars that some petty, frivolous quarrel has brought about. And how much better do the people themselves do, when they attempt to govern themselves? No better! Look at France! her people have had the reins of government in their hands, time after time, and yet they cannot retain, nor have they the ability to support the power of self government.

The government under which we live, free and liberal as it is, is yet far, very far from being such an one as would bless the nations permanently.

Then, if the people cannot bear the laws imposed upon them by their rulers, nor succeed in governing themselves, is it not necessary that a government should be instituted for them; one founded in equity and justice, one with a perfect Ruler and administrators? Yes! and the very fact of this government being now so much needed to take the place of the rotten and tottering governments of the world, is demonstrative of the fact that we are indeed in the "last days," and that the approach of that glorious reign is heralded close upon us.

What a glorious place of reward will this earth be, when man, no longer a slave to that low and grovelling disposition which impels him to live for self alone, with a nobler end and aim implanted in his breast, strikes out with a broader and more complete view of his duty, and with a will to perform the same, thus blesses himself, his neighbor, and his God. H.

For the Gospel Banner.

"Time is Short."

When one who has been "taught of God," John vi. 45, compares the various beliefs, creeds, dogmas, and characters of the numerous sects and denominations which constitute the so-called "religious world" of the present day, with the Faith of Abraham and the Fathers, which was "once delivered to the saints"—even that Gospel preached to all the world for righteousness and salvation, Rom. x. 10, 18; Col. i. 6, 23, and the character of the "new man, which after God is created in righteousness and true holiness," Eph. iv. 24, he sees an indication in 2 Tim. iii. 1-13, that unmistakably designates these as the "last days," and that

"We are living—we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

To the brave, invincible "soldier of the cross," who is now charging the legions of the old man of sin, which have usurped the possessions of his heavenly Master, all such plain indications of his speedy advent are fraught with an earnestness, which energizes afresh every nerve and sinew. They tell him that his present warfare draweth to a close, when the crown of incorruptibility and "eternal weight of glory" shall be his. He knows that soon the King of Kings will lead personally his immortalized saints in a conflict with the usurpers which will result in the entire subjugation of all "principalities and powers" to himself, and then all the world will acknowledge Him as their great Sovereign and Savior, as is declared by the prophet Isaiah, xlv. 22-24, in the following beautiful language:—

"Turn unto me and be ye saved, all ye ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall every one say. In the Lord only have I righteousness and strength."

This constitutes the blessing promised to "all families of the earth," Gen. xii. 3.

Notwithstanding this, and many other similar indications of the proximity of

Heaven's King, and the cheering encouragement with which they inspire the hearts of those who, with lamps trimmed and burning, wait for their Master, there are those whose eyes have been anointed with the eyesalve of truth, who yet say—apparently to excuse themselves from a watchful preparation to welcome Him—like the unfaithful steward in the parable, "My Master delayeth his coming," and who cannot see that his approach is as near as some (whose profound scriptural researches claim the attention and credit of all who profess to "love his appearing,") say it is. Is it not possible that this class of brethren are literally fulfilling, at least a part of this prophetic parable, which declares that he is nearer than they suppose.

Verily, the time is near at hand, when the God of the whole earth shall descend with great power; therefore it behoves each one professing the name of Christ to purify himself from every evil work, and having put on the whole armor of God, that he fight manfully the battles of the Lord.

If we believe the rich promises set forth in God's word, and if they were worthy a life of privation, grief, reproach, and an ignominious death from the Son of God, do they not claim our entire, undivided attention?

"If we believe that our "God is, and that he is a rewarder of them that diligently seek him," and that every one that "forsaketh houses or lands for Christ's sake shall receive an hundred fold, and shall inherit everlasting life," shall we not make a safe investment of time, abilities and worldly goods, if we use them all in the advancement of his glorious truth? Let us thus transfer our treasures from this uncertain present, to that heavenly age, where they will be secure from money panics, corruption and robbers, and where an everlasting existence will afford us ample opportunity to fully enjoy the riches and honor of God's favor.

Let us awake, brethren, and shake off this lethargy, which has hitherto paralyzed much of our energies, and press on anew in the heavenly race.

Let us not be "weary in well-doing, for in due season we shall reap if we faint

not." Let there not be found in our little band one faithless steward, for "the Lord of that servant will come in an hour when he looketh not for him, and will cut him in sunder, and will appoint him his portion with the unbelievers."

"Fear not! spurn the worldling's laughter;
Thine ambition—trample thou!
Thou shalt find a long hereafter,
To be more than tempts thee now.

Oh! let all the soul within you,
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages—tell for God!"

Oswego, Ill.

E.

Thoughts on Texts.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv. 14.

The popular idea entertained of the doctrine taught in this passage is, that Jesus, at his coming, will bring the souls of the righteous dead with him from heaven. It is true that the wording of the passage seems to give some countenance to the thought. But on considering the object the apostle had in view, and the connexion in which these words are found, no such doctrine can be supported by it.

The apostle in the preceding verse reminds his brethren, that they have no need to sorrow about the sleepers, or dead ones, as the others who have no hope; and for this reason—"For," says he, "if we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him." And in the following verses he shows more particularly how this will be. The living shall not precede the sleepers—"the dead in Christ shall rise first." It is easy to perceive, then, from the context, that the apostle is teaching the doctrine of the resurrection, and not that the souls of believers will come with him from heaven to be reunited to their bodies.

We ought to carefully mark the argument of the apostle: "For if we believe that Jesus died and rose again, EVEN SO, also, those who sleep in Jesus will God bring (age—produce or lead out) with him." This bringing, producing, or leading out *with Jesus*, evidently refers to, and is connected with, the resurrection of

Jesus. We are said to be "*raised together with Christ*," and our resurrection from the dead is predicated upon his. And as God the Father "brought again from the dead our Lord Jesus, that great shepherd of the sheep," Heb. xiii. 20; in like manner, also, will God *bring, lead, or produce* from the dead, those of his flock who sleep in him.

This interpretation is consonant with the whole tenor of scripture. No violence is done to the context. It agrees perfectly with the teachings of Jesus, and especially with what Paul has taught throughout his epistles. Dr. Turnbull in his translation of Paul's epistles, beautifully expresses the idea of the apostle in the following words:—"Now, we are not willing, brethren, that you should be ignorant respecting those who are deceased, in order that you may not grieve like others, who have no hope: for as we believe that Jesus died and arose to life, so also we believe that the deceased, God will raise by Jesus, as he raised him."

The Gardens of Solomon.

A French gentleman, who delights to frequent the spots on which celebrated poets have dwelt, or whence they have derived their inspiration, has published in the *Moniteur* an account of his visit to the "Gardens of Solomon." First, he visited the "sealed fountains"—large subterranean reservoirs, wherein the waters springing from the mountains are collected, and whence the water is conducted to Jerusalem by pipes:

"At a short distance from the reservoirs are the celebrated gardens. They extend along a valley which runs from El-Bourach to Bethlehem. It is the most charming spot in all Palestine. Solomon was a good judge in more senses than one. There are murmuring streams winding through verdant lawns; there are the choicest fruits and flowers, the hyacinth, the enemone, the fig-tree and the pine. Towering high above the garden, and contrasting grandly with its soft aspect, are the dark precipitous rocks of the neighboring mountain; around whose summit vultures and eagles incessantly scream and describe spiral circles in the air. The rare plants and flowers which the great enchanter of the East, collected within these

gardens were protected from the north wind by the mountain. Every gust of the south wind was loaded with perfumes. With the first breeze of Spring the fig-tree put forth its fruits and the vine began to blossom. It was in the words of Scripture, "a garden of delights." The vegetation of the north and south were intermingled. One part of this garden was called the Walnut-tree-walk (or, as the English Scripture translation has it, the garden of Nuts.) another is the Garden of Spices." The writer's guide was a well-educated Italian, who informed him that the Gardens of Solomon are now let to an Englishman.

"The present tenant," he said, "is Mr. Goldsmith, of Goldsmith and Son. He is under-draining the Gardens of Solomon on the Yorkshire system. You will be astonished to see how successful he has been. Here is the house." I perceived a bright brass knob shining in the center of a small square of porcelain let into a white wall. Over this knob was the following superscription in the English language: "Ring the bell." This bell seemed to my imagination rather an anomaly in the gardens of Solomon—but that is a trifle. We did ring the bell, and we went in. The first thing that struck my eyes were red draining pipes lying about, and bearing the mark of the manufacturer, No. 128 Strand. Mr. Goldsmith was draining that Biblical valley, the dew of which was so often brushed away by the naked feet of the Shulamite. It was in the month of September. An American mowing machine was cutting a second crop of artificial grass on the very spot where those daughters of Jerusalem gathered those lilies of the field which were more beautiful than Solomon in all his glory. A patent reaper was rapidly garnering the crop of the glebe in which the sisters of Ruth and the daughters of Naomi were wont to glean. I asked to see Solomon's pavilion, but alas! the cypress timbers and the cedar wainscoting had been taken down, and in their place there is a brick-built cottage, with a roof of red and green tiles. The entrance hall is white-washed; there is a little parlor with a Birmingham carpet, and a drawing-room papered with a red-bordered yellow paper, purchased in Paris, Rue des Moineaux. The chimney is Prussian, and the curtains are of Swiss muslin. Instead of the servants of

the spouse, I found two nursery-maids—one from Paris and the other from Florence. The slave who prepares the tents of cedar is now called 'John.' He has red whiskers, blacks his master's shoes, scrubs the floor every day, and varnishes it on Sundays; and if some romantic person should inquire, as I had the naivette to do, about the dark Shulamite, he will be shown five sweet little English children, redolent of cold-cream and Windsor soap, as fair as floss silk, with their hair in corkscrew curls, and wearing prunella boots, blue capes, and green parasols. The cinnamon trees have been cut down for fire-wood, and the aromatic canes grubbed up, but the five little misses do crotchet work under a *bon Chretien* pear tree. Since the Eastern war Mr. Goldsmith has obtained the custom of the Pasha of Jerusalem for vegetables. Last year he had seven crops of potatoes, thanks to his wonderful drainage.'

[The following article was found in an old almanac. It contains matter for sectarians to think about.]

Immateriality

Is but another name for nonentity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract. In short it can exert no influence whatever—it can neither act, nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty or use, yet, strange to say, Immateriality is the modern Christian's God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? for our part we do not perceive a difference of a single hair; they both claim to be the negative

of all things which exist—and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is 'IMMATERIAL,' like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again: the atheist has no heaven in eternity. The sectarian has one, but it is *immaterial* in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised 'MATERIALIST' to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is a model, or standard of perfection to which man is destined to attain; he being the great Father and head of the family.

What is Jesus Christ? He is the Son of God, and is every way like his Father, being 'the brightness of his Father's glory, and the express image of his person.' He is a material intelligence, with body, parts and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is the earth, as their 'everlasting inheritance.' With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains,
The mystical sectarian gains;
All that each claims each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
An immaterial heaven and hell:
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, and air, and sky,
And all the starry worlds on high:
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Our God, like us, can hear and see,
Feel, taste, and smell eternally:
Immortal brain through which to think,
Organs to speak, and eat, and drink.

Such is our God, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity.

Sunday and Weekday Religion.

The tides come twice a day in New York harbor, but they only come once in seven days in God's harbor of the sanctuary. They rise on Sunday, but ebb Monday, and are down and out all the rest of the week. Men write over their store door, "Business is business," and over the church door, "Religion is religion," and they say to religion, "Never come in here," and to business, "Never go in there." "Let us have no secular things in the pulpit," they say; "we get enough of them through the week in New York. There all is stringent and biting selfishness, and knives, and probes, and lancets, and hurry, and work, and worry. Here we want repose, and sedatives, and healing balm. All is prose over there; here let us have poetry. We want to sing hymns and to hear about Heaven and Calvary; in short, we want the pure gospel, without any worldly intermixture." And so they desire to spend a pious, quiet Sabbath, full of pleasant imaginings and peaceful reflections; but when the day is gone, all is laid aside. They will take by the throat the first debtor they meet, and exclaim, "Pay me what thou owest! It is Monday." And when the minister hints something of their duty to their fellow-men, they say, "O, you stick to your preaching. You know not how to collect your own debts, and cannot tell what a man may have to do in his intercourse with the world." God's law must not go into the week. If the merchant spies it in his store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pelt it with stones, as if it were a wolf escaped from a menagerie, and shouting, "Back with you! You have got out of Sunday!" There is no religion in all this. It is mere sentimentalism. Religion belongs to every day; to the place of business as much as to the church.

High in an old belfry there is a clock, it is wound up once a week; it has no dial-plate or hands. The pendulum swings, and it goes tick, tick, day and night, unnoticed. What the clock is, in its chamber, keeping time to itself, but never showing it, that is the mere sentimentality of religion, high above life, in the region of airy thought; perched in the top of Sunday, without dial or pointer to let the week know what a clock it is, of Time, or of Eternity!—*H. W. Beecher.*

For the Gospel Banner.
 "What's the News?"

Isaiah xxi. 11; Rom. xiii. 12.

BY WILLIAM SHEPHERD.

Seeing that a certain revival hymn bearing the above title has become so very popular, and attained unto an extensive circulation, we have composed a few more stanzas in which we think, the question is more fully and pointedly answered, and which we trust will serve as a satisfactory and consoling response to such as may inquire, "Watchman, what of the night?" And compared with the verses referred to. (which are confined chiefly to our Lord in his humiliation, his sufferings, crucifixion, his power and willingness to save sinners—individual experience, &c., of which we presume not to say, but that it is all good and excellent in its place.) but compared with those, we think indeed and in truth, that the following lines, which is but a rhythmical transposition of God's blessed word as the references indicate: contain news of the utmost importance to the world, and of which the world at large is not so familiar.

Then, let men and women, and all who have ears to hear, attentively listen to this news—this "glad tidings" of the coming Kingdom of our God—of the City of our God, of which "glorious things are spoken," in the prophetic Scriptures: Ps. lxxxvii. 2; Isa. i. 20; iv. 5, 6; xxxiii. 20-24; liv. 11-17; lx. lxx. 18-25; Jer. xxxiii; Zech. i. 16, 17; viii. 1-6; xiv. 20, 21. Of our approaching King in royal majesty to claim the kingdoms of the world his own by divine right of inheritance, Eph. i. 16-19—the speedy close of this dispensation—the unparalleled time of trouble, Dan. xii. 1.—"all these things that are coming on the earth"—the terrific battle of the great day of God Almighty, Zech. xiv. 2, 3; Rev. xvi. 14—the awful Crisis, Rev. xix. 11-21—the complete overthrow of our God's enemies, Isa. xxix. 7; Dan. vii. 11; 2 Thess. vii. 9; Rev. xii. 10, 11; xvii. 14, 15—The triumph of the Church, Rev. xv—finally the glory of the Lord being revealed to the admiration of saints and angels, and astonishment of all flesh who shall behold it together, Rev. xii. 12; Jude vi; Rev. vi. 15-17; Isa. xl. 5; lii. 10—with the introduction of the promised and long looked-for Millennium, Isa. xi. 6-9; xii; Hab. ii. 14.

The end of Gentile rule's at hand,
 Is at hand! Is at hand!
 Lo! what scenes sublime and grand,
 O'er the land! O'er the land!
 The great prophetic days will end,
 Jehovah shall Messiah send,
 The gentle heavens' God will rend,
 That's the news! that's the news!
 Lo! "the bright and Morning Star,"
 Soon will shine! Soon will shine!
 Shine so splendid from afar,
 Light divine! Light divine!
 And the Lion of Judah's tribe,
 Comes to claim his beautiful Bride,
 And enthroned her at his side,
 That's the news! that's the news!

Rev. xi. 14.
 Mark i. 15.
 Rev. xvii. 21.
 [xii. 11, 13.]
 Dan. vii. 24-27;
 Acts iii. 20.
 Isa. li. 6; Rev. [vi. 14.]
 Num. xxiv. 17.
 Gen. xlix. 8; Rev. v. 6
 Ps. xlv.
 John xiv. 3.

See the signs on earth, in sky,
 All portend! All portend!
 That the "day of Christ" is nigh,
 Christ is nigh! Christ is nigh!
 When Daniel's image proud and tall,
 With Babel on the Great must fall,
 When God shall judge the nations all,
 That's the news! that's the news!

Hast! of the Armageddon day,
 Sword and spear! sword and spear!
 Gog and Magog to the fray,
 In dread array! In dread array!
 The fearful conflict now attain,
 On Megiddo's destined plain,
 Where are many thousand slain,
 That's the news! that's the news!

The clash of arms is heard afar,
 And cannon's roar! and cannon's roar!
 While lurid smoke clouds upward soar,
 Proclaiming war! Proclaiming war!
 The earth with warrior's blood is red,
 And lo! the birds of air are fed,
 Who feast upon the slaughtered dead,
 That's the news! that's the news!

The sainted sleepers in the "dust,"
 Arise and sing! arise and sing!
 And are rewarded with the "just"
 By their King! by their King!
 For at the trumpet's pealing sound,
 They all come forth from son and ground,
 The myriads who "in Christ" are found,
 That's the news! that's the news!

God's King! in—the Themerney,
 Soon will come! soon will come!
 And the heavenly hierarchy
 Sublimely one! sublimely one!
 Now saints and martyrs who were slain,
 As "Kings and priests" on earth remain,
 With Christ "a thousand years" to reign,
 That's the news! that's the news!

Then Messiah's feet shall stand,
 On Zion's hill! on Zion's hill!
 Upon the Mount in holy land,
 And for it fight! and for it fight!
 Now the second time he's known
 As the Just and Holy One;
 And Jews behold and deeply mourn!
 That's the news! that's the news!

Then Zion lovely to behold,
 Shall rise and shine! shall rise and shine!
 Her glories to the world unfold,
 Her light divine! her light divine!
 And Gentiles to her light shall come,
 With Kings and men of great renown,
 Where Christ shall reign on David's throne,
 That's the news! that's the news!

Jerusalem long "trodden down,"
 Shall be restored! shall be restored!
 God will avenge her as His own,
 Saith the Lord! saith the Lord!

The year of Jubilee will come,
 The long lost tribes where'er they roam,
 Will be recalled unto their home,
 That's the news! that's the news!

The nations shall him homage pay,
 Their voices raise! their voices raise!
 And thither shall they go to pray,
 And render praise! and render praise!
 As long as sun and moon endure,
 Peace shall extend from shore to shore,
 And nations shall learn war no more,
 That's the news! that's the news!

Spread this glorious news abroad,
 Far and near! far and near!
 Of the Kingdom of our God,
 WHICH IS NEAR! WHICH IS NEAR!
 Till Messiah comes again,
 Comes the Kingdoms all to claim,
 And upon his throne to reign,
 GLORIOUS NEWS! GLORIOUS NEWS!

Elizabeth City, N. J., April, 1858.

Psa. cii. 13, 16;
 Matt. xxiv. 30.
 Luke xxi. 25, 26.
 Rev. xvi. 12-16.
 Dan. ii. 31-35.
 Rev. xiv. 8.
 Matt. xxv. 22;
 2 Tim. iv. 1.
 Rev. xvi. 14, 16
 Joel iii. 9-17
 Eze. xxxviii. 18, 23
 Isa. xli. 4, 33
 Rev. xix. 17-16
 Joel iii. 2, 12, 14
 Jer. xxv. 32; Isa. xxxiv. 1-8
 Isa. xvii. 12, 13
 Isa. xlii. 10; Joel
 i. 30, 31
 Isa. xxxiv. 7
 Eze. xxxviii. 17, 20
 Rev. xix. 17, 18
 Dan. xii. 2
 Isa. xxvi. 19
 Luke xiv. 14
 Rev. xxii. 12
 1 Cor. xv. 52
 John v. 28, 29
 1 Thess. iv. 14
 Dan. ii. 44
 Eze. xli. 22, 29
 Rev. i. 6
 Rev. vi. 9-11
 Rev. xx. 4, 6
 Zech. xiv. 4
 Acts vii. 13
 Rev. i. 7
 Psa. 121
 Isa. lx. 1
 Isa. vi. 2; lxxi. 1
 Rev. xxi. 23
 Isa. lx. 3
 Isa. xlv. 14
 Isa. ix. 6, 7
 Luke xxi. 24
 Psa. cxviii. 2
 Isa. xlviii. 21
 Lev. xxv. 10, 25
 Jer. xci. 11-15
 Isa. xxxvii. 35
 lxxi. 18, 20
 Ps. lxxii. 9-11
 Psa. cxxii. 4
 Psa. lxxi. 3, 7
 Isa. lxxvi. 12
 Micah iv. 1-4
 Isa. lxvii. 6, 7
 Luke i. 19
 Rev. xxi. 15
 Luke i. 31-33

THE GOSPEL BANNER, &c.

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

COL. IV.]

GENEVA, ILL., JUNE, 1858.

[No. 6.

The Salvation of Israel.

In the May No. of the "*Christian Evangelist*," we find an article on the "Salvation of Israel," consisting principally of objections to some views put forth by "*Sigma*," a correspondent of that periodical, in an article on the Millennium, published in the February No. To these objections, said correspondent has appended a "Rejoinder." As the subject is one of interest to many of our readers, we thought it might be profitable to reprint said articles, and notice a few points contained in them.

First, then, we will present our readers with "*Sigma's*" views on Rom. xi. 26, as extracted from his article, "The Millennium, No. II."

"How are we to understand these words—

"And so all Israel shall be saved"? Must we regard them as referring to Israel after the flesh, or Israel according to faith—the true, and only Israel in the light of God's promises?

That we may be the better prepared to understand this subject let us note a few facts:

1. All God's promises of favor are *conditional*, being made primarily to *character*, and in the *absolute sense* to character alone. So far as *persons* are concerned, they are all conditioned upon the continued maintenance of the specified character, to which the promise is made. This is expressly testified by Jehovah himself in Ezek. xxxiii. 13. Were it otherwise God would be a respecter of persons, and not of character, contrary to His own most explicit and repeated declarations. And even if the Scripture testimony were not as pointed on this subject, as it is, it would follow necessarily from the fact, that God is the Moral Governor of the universe: and that, as such, He is compelled by the very perfections of His nature to treat moral agents in harmony with their moral character.

2. The Jews very generally misinterpreted God's promises in this respect. They interpreted them all, as being made *unconditionally* to Abraham, and to his fleshly seed. Hence, when they were threatened with the wrath of

God for their sins, their ready reply was, that God's promises could not fail, and they themselves were the special heirs of those promises. To correct this delusion, Jehovah sent them message after message by the Prophets. Witness the passage in Ezek. xxxiii. 13, referred to above. Witness also the parable of the Potter, Jer. xviii. 1-10, explained by Jehovah himself in direct disapproval of *unconditional* election, and to convince the Jews, that if they did not obey His voice, He would withhold the *promised blessings*.

3. In Rom. xi, Paul is arguing these very principles, viz: that the Jews solely on account of *unbelief* were cut off from the blessings promised to Abraham and to his seed; and that the Gentiles *by faith* were admitted into the full enjoyment of these same blessings. That the same privilege of inheriting all the blessings of the gospel, which was embraced by the first fruits of the Jewish nation, was extended to the whole body; that it was solely because of *unbelief*, that *any Jews were rejected*; and solely because of *faith*, that *any Gentiles were admitted*; that God stood ready at all times to accept the Jews, "*if they continued not in unbelief*;" and to reject the Gentiles, if they continued not in *faith*. That this is the true interpretation of the promises to Israel, and of this one in particular—"All Israel shall be saved." To interpret this, as some of our most distinguished scribes do, is to subvert the very foundation of the Apostle's argument; and not only so, but of God's moral government. If God would save all Israel *unconditionally at any time*. He could, and most assuredly would, save *all men unconditionally at all times*. But this is as impossible even for God to do, as to save men in their sins. The foregoing is manifestly the scope and drift of the Apostle's argument in this letter, and especially in this chapter. I admit, that it is greatly obscured by a faulty translation of the 26th verse. It should read "and in *this way* (*houotoos*) all Israel shall be saved," i. e. both Jews and Gentiles *by faith*, but neither of them in *unbelief*. No other interpretation can possibly be correct, if the Bible be the word of God; for he that believes not shall be damned, whether Jew or Gentile.

* * * * * In this way, and in this way alone, God promises to save all Israel; and in this way alone will the promise be fulfilled, and

all Israel saved. Such is the prediction by Paul, Rom. xi. 26, and such undoubtedly will be its fulfillment. But even a doubter may see, that so understood the promise *negative the idea*, that the unbelieving Jews at any future time will be gathered into the land of Palestine, and there converted in mass to Christianity by miracle, or any other way. The promise, then, most manifestly is to the true Israel—not to that of flesh, but to that of faith.

* * * * The idea, then, that the Jews will all be gathered into Judea, and there converted to Christianity before the second coming, so far at least as Rom. xi. 26, is concerned, is wholly unauthorized. Nor do I know any other scripture, that teaches the doctrine when properly interpreted. In short, it is as repugnant to right reason, as it is to the word of God."

SIGMA.

Remarks.

EDITORS OF CHRISTIAN EVANGELIST:—The remarks of "Sigma," in his article on the "Millennium—No. 11," with respect to the salvation of Israel, I think conflict with the teaching of Paul, and the testimony of the prophets. And as I am one of those "simpletons" who cannot see that the promise or prediction found in Rom. xi. 26—"And so all Israel shall be saved"—manifestly refers to the true Israel, as he declares, I beg leave to present a few strictures on his remarks, and to call attention to the law and the testimony; because, if any man speak (or write) it should be according to the Oracles of God.

Sigma defines *all Israel* to be "Israel according to faith, the true and only Israel in the light of God's promises." And he says again: "The promise, then, most manifestly, is to the true Israel; and not to that of the flesh, but to that of faith." Now I demur to these definitions, as entirely opposed to Paul's arguments.

1st. Because if the "true Israel" or "that of faith" be what the Apostle refers to, then it makes nonsense of his quotation from the prophets, that "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob"—Isa. lix. 20. "For this is my covenant unto them when I shall take away their sins"—Jer. xxxi. 34. Now those of fleshly Israel, as well as the Gentiles, who have believed the Gospel and have been immersed "into the Christ," constitute Israel according to the faith, and are already "turned away from ungodliness, and have their sins taken away." Then it follows, that the "all Israel who shall be saved" when the Deliverer comes, cannot possibly be those saved or forgiven characters.

2nd. Because Paul says, "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come." (Will Sigma tell us to which Israel has this blindness happened? That of faith, or that of flesh? Isaiah, Jesus, and Paul apply it to fleshly Israel. See Isa. vi. 9, 10; Matt. xiii. 13-15; Acts xxviii. 25-27.)

This blindness is to continue "until the fulness of the Gentiles be come in," or their times be filled. During which period, "Jerusalem shall be trodden down of the Gentiles, and her people wanderers among the nations."—Luk. xxi. 24; Hosea ix. 17; Amos xi. 8-15.

3d. Because Paul says of this blinded Israel, who shall be saved, "As concerning the Gospel, they are enemies for your (the true Israel) sakes, but as touching the election beloved (of the fathers' (Abraham, Isaac and Jacob) sake

God has shut them all up together (nationally) in unbelief that he might have mercy upon them all." God will remember his covenant with the fathers and "he will see, Jesus Christ which was once preached to them, whom the Heavens must receive until the time of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began," even that prophet like unto Moses, to whom they must hearken or be destroyed from among the people.—Acts iii. 13-26; Deut. xviii. 15-19; iv. 31; Jer. xxxii. 23-26.

4th. Because Paul says that the fleshly Israel are the natural branches, and God is able to graft them into their own olive tree again: and since the branches were broken off that the Gentiles might be grafted in among them in order to partake of the root and fatness of the tree: that the Christians at Rome, or the true Israel, were not to boast against the branches: That they are only grafts upon the root, while Israel, according to the flesh, were the natural branches, and although now broken off, the Apostle would not have them ignorant of the mystery that this separation from the root was, to be at an end, and the grafting process take place in behalf of the fleshly Israel when the "Redeemer shall come to Zion," and so, or "in this way" all Israel shall be saved.

Those who contend for the doctrine taught by Sigma, evidently do not understand Moses and the prophets, or they would not talk or write about "all Israel" being saved unconditionally, or about the "Jews being gathered into the land of Palestine, and there converted in mass to Christianity."

Are they ignorant of the fact that the present dispensation, as it is termed, will end with the return of Jesus Christ? That the "gospel of the grace of God" concerning his kingdom and glory, will then be at an end, so far as preaching is concerned? And that if either Israel or Gentiles are saved at all, it must be under a new dispensation or order of things? As John the Immerser came before Jesus, to bear testimony to the light, that all through him might believe—John i. 6, 7, so Elijah, says "Jesus, truly shall first come and restore all things," Matt. xii. 2.

And as Malachi declares, "shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers," and the too, before the great and dreadful day of the Lord—iv. 6, 6.

If Sigma wishes to know what means will be used or employed to turn this unbelieving race to the Lord, and purge out the rebels, let him consult the following passages, to wit: Ezek. xx. 33-38; Micah vii. 15; Ezek. xxxvi. 21-32; Zech. xii. 13; x. 6-12; Jer. xxxi. 31-40; xxxiii. 7-26; iii. 12-19.

A SUBSCRIBER.

Camp Point, Ill., Feb., 1858.

Rejoinder.

"A Subscriber" demurs to my position, that the "All Israel," that shall be saved, denotes the true Israel. Does he mean, that God ever promised to save the fleshly Israel—*unbelievers*?

He says to confine the promise to believers will make nonsense of the Apostle's quotation from the prophets. Let us see. Isa. lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." A Subscriber was evidently misled by the different reading in Romans.

His reference to Jer. xxxi. 34, is still more unfortunate. Paul does positively apply this prophecy to the Christian Church, in Heb. viii. Hence, if Paul is to be believed, A Subscriber's interpretation of the prophecy, not mine, makes nonsense of the passages.

The version of Paul, "For this is my covenant unto them, when I shall take away their sins," seems to be merely an accommodation of the words of the prophecy to the circumstances of its fulfillment, in bestowing a perfect pardon on the members of the Christian Church, such a pardon as the Old Covenant could never impart, such a pardon as all saints before Pentecost died without receiving—"God having reserved some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40.

Peter has well said, that in Brother Paul's writings there are "some things hard to be understood, which they that are unlearned, and unstable wrest to their own destruction." Perhaps there is no part of Paul's writings, to which this remark is more justly applicable than the eleventh of Romans. And I know of no better safeguard against the perversion of such passages than a full conviction of certain fundamental truths, such as, that God is no respecter of persons; and that, He that believes not shall be damned, whether Jew or Gentile. This I believe with all my heart, and I expect to continue to believe it.

A Subscriber says, "Those who contend for the doctrine taught by Sigma evidently do not understand 'Moses and the Prophets,' or they would not talk and write about all Israel being saved unconditionally," (he must mean, they would not object to it, for Sigma spoke of it only in that light,) "or about the Jews being gathered into the land of Palestine, and there converted in mass to Christianity."

"Are they ignorant of the fact, that the present dispensation, as it is termed, will end with

the return of Jesus Christ? That 'the Gospel of the Grace of God,' concerning his kingdom and glory will be at an end so far as preaching is concerned? And, that if either Israel, or the nations are saved at all, it must be under a new dispensation or order of things?"

I frankly confess, that I am utterly ignorant of this new dispensation, in which men will be saved by some new process, and on different principles, from those of faith and obedience. And as this is the basis of A Subscriber's theory. I will pause here until he develops his new plan of saving men, whether they believe, or not.

SIGMA.

Remarks on the above.

We think that "Sigma" is caught on the horns of a dilemma, and that he feels his position. The question is, Which Israel does Paul mean, when he says, "And so all Israel shall be saved,"—that according to the *faith*, or that according to the *flesh*. "Sigma" says it is that of *faith*. To this, "a Subscriber" presents four objections, which "Sigma" has found it convenient to pass over in silence. He only alludes to a few minor points, and leaves the arguments untouched. He says "a Subscriber" was evidently misled by the different reading in Romans of Isaiah lix. 20. If he was misled, he had an inspired guide, and it will be well for all of us if we submit to his guidance. Does not "Sigma" know that Paul quoted from the Septuagint, and that he did it under the direction of that Spirit which was to guide the Apostles into all truth?

Again, "Sigma" says of Jer. xxxi. 34, that "Paul does positively apply this prophecy to the Christian Church, in Heb. viii." We are of opinion that "a subscriber" would demur also to this positive declaration. If not, we do. Paul does not so *positively* and *exclusively* apply it to the Christian Church, as "Sigma" affirms. Paul is a better interpreter of prophecy than some of our modern theologians. The covenant alluded to, is called "a new covenant," "a better covenant," "the second," &c., one established on "better promises." The *first* covenant was made with the twelve tribes of Jacob when Jehovah took them by the hand, to bring them out of Egypt; which covenant they brake; and the *second* or *new* covenant is to be made "with the house of Israel, and with the house of Judah."

But this NEW covenant which Jehovah will make with them, will not be like the one he made with their fathers. Instead of his laws being engraved on stones, he will write them on their hearts, and they shall all know the Lord.

That there are "some things hard to be understood in Paul's writings," Peter states, but that Rom. xi. is of that class, we have yet to learn. This portion of Paul's letter is particularly plain, and we cannot conceive how that statement of Peter can be applied to it. Let a man reject the testimony of Moses and the prophets, and then it will indeed be hard to be understood.

"Sigma" confesses his ignorance of a new dispensation, in which men are to be saved by a new process, and on different principles, from those of faith and obedience. Now, as it happens, "a Subscriber" does not state any such thing; and "Sigma" misrepresents him. Let the reader turn back to what he says. The fact is, "Sigma" is ignorant of this new and glorious dispensation to which "Subscriber" refers; or he would never have penned such dry and insignificant ideas in his articles on the Millennium, as he has.

The Salvation of Israel is predicated on the promises of God; "for the free gifts, and choice of God, are unchanged" with respect to his ancient people. "God is not a man, that he should lie, nor the son of man that he should repent," or change his purpose. Jehovah says by Jeremiah, "Behold the days come, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. *In those days shall JUDAH be saved, and JERUSALEM shall dwell safely.*" ch. xxxiii. 14-16. For a similar declaration see ch. xxxiii. 5, 6. Again he declares, "It shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord," Jer. xxxi. 28.

Now, let the reader consider whether such plain, positive promises and declara-

tions can possibly be applied to any, but the nation of Israel, to which they were at first spoken. It is theological alchemy which transmutes Judah and Israel into Gentile believers, and Zion and Jerusalem into thousands of Gentile churches; and by its magic turns God's promises into falsehoods, and his truth into fables. Truly, "as blindness in part is happened to Israel, until the fulness of the Gentiles be come in," so even now, as we are drawing near that time, a similar blindness is coming upon the Gentiles, for their rejection of Moses and the Prophets, and Jesus and his Apostles.

For the enlightenment of "Sigma," and others of his mode of thinking, we will quote a few predictions bearing on the "Salvation of Israel"—the *fleshy* Israel we mean—that Israel which is now broken off, and to which blindness is happened in part; which has fallen, been cast away, and shut up in unbelief, that God may have mercy on them all.

Jehovah speaking through Ezekiel, to captivated Israel, says, "I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and in my judgments, and do them. And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God." ch. xxxvi. 24-28. And by Amos he says, "I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them; and I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God, ch. ix. 14, 15. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers

ve dwell, and they shall dwell therein, n they, and their children, and their ldrn's children for ever: and my ser- David shall be their prince for ever. reover I will make a covenant of peace b them; it shall be an everlasting cov- nt with them; and I will place them, l multiply them, and will set my sanc- ry in the midst of them for evermore. tabernacle also shall be with them: , I will be their God, and they shall y people," Ezek. xxxvii. 25-27. "I l bring the captivity of Jacob and have cy upon the *whole house of Israel*, and l be jealous for my holy name, *after* that y have borne their shame, and all their spasses against me," Ezek. xxxix. 25,

"I will strengthen the house of Ju- t, and I will save the house of Joseph, l I will bring them again to place them, l *they shall be as though I had not cast n off*," Zech. x. 6. "I will remove iniquity of that land in one day, iii.

"Israel shall be saved in the Lord b an everlasting salvation: ye shall be ashamed nor confounded world hout end," Isa. xlv. 17. "And I will n my hand upon thee, and I will purely ge away thy dross, and take away all tin: And I will restore thy judges at the first, and thy counsellors as at beginning: afterward thou shalt be led the city of righteousness, the faith- city. Zion shall be redeemed with gment, and *they that return of her with bteousness*," Isa. i. 25-27. "Then ll the offering of Judah and Jerusalem, pleasant to the Lord, as in the days of , " Mal. iii. 4. "The *covenant of my ce shall not be removed*, saith the Lord t-bath mercy on thee," Isa. liv. 10.

I will establish unto thee an everlast- g covenant," Ezek. xvi. 60. "The ldrn of Israel and Judah, shall go eping and seeking the Lord their God, sing the way to Zion, saying, "Come, us join ourselves to the Lord in a *per- ual covenant* that shall not be forgot-," Jer. i. 4, 5. And the Lord says, I will make an *everlasting* covenant with u, even the sure mercies of David," t. lv. 3. "Behold, I will gather them t. of all countries, whither I have driven em in mine anger, and in my fury, and great wrath; and I will bring them

again unto this place, and I will cause them to dwell safely: and they shall be my people and I will be their God: and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this peo- ple, so will I bring upon them all the good that I have promised them," Jer. xxxii. 37-42.

With these quotations from the word of the Lord we leave the reader to decide whether-Jehovah has for ever cast away his people whom he formerly acknowl- edged, or whether he will fulfil his own de- clarations. "My word," says he, "shall not return unto me void, but it shall accom- plish that which I please, and it shall prosper in the thing whereto I sent it," Isa. lv. 11.

For the Gospel Banner.

The Law of the Sabbath.

As much is said on the subject of the Sabbath, and the necessity of keeping it in- violable; the writer of this article, thought it might be beneficial to the community in general, and especially to the Religious part of it; to transcribe from the Scriptures of truth, the Law of the Sabbath, and the prin- cipal injunctions respecting it; for it appears obvious to the writer, that the public at large, and especially the religious public, are deplorably ignorant of its requirements, or are wilful transgressors of its obligations. The writer thought it best to give the quo- tations, and references, so that the reader can refer to them and see if these things are so.

THE LAW OF THE SABBATH.

Exodus xx. 8, 9, 10, 11, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy

cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it."

Such is the Law of the Sabbath, as found in the Decalogue. Let us note contents:

1. It is the *seventh* day of the week; the day on which God rested from the work of creation, therefore it is blessed and holy.

2. It is a day of rest, not only for the heads of the family, but for all belonging thereto. Son, daughter, hired servants, whether male or female; ox, ass, or cattle; and even the stranger who may be sojourning with you. All must rest. It is not to be a comparative rest, but absolute. *Thou shalt do no work.* In six days thou shalt do all thy work.

We will now call your attention to a further enjoinder of this law, and the penalties for infringing it, Ex. xxxi. 12-17, "And the Lord said unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you: every one that defileth it, SHALL SURELY BE PUT TO DEATH. For whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Here we find that the penalty for breaking, (i. e.) defiling it by work, is death." In the 35th chap. ver. 2, it is further enjoined, "Whosoever doeth any work therein shall be put to death." In the 35th chapter and 21st verse, the command is reiterated; and further, that the necessity of gathering in the crops, should be no excuse for breaking it. In Ex. xvi. 23, we read, to-morrow is the rest of the holy Sabbath unto the Lord, bake that which ye will bake to-day, and seethe that ye will seethe." There was to be no cooking on that day. In Ex. chap. 35, v. 3, it is written "Ye shall kindle no

fire throughout your habitations upon the Sabbath day." In Num. xv. 33-36, there is an account of the arrest and condemnation to death of a man for a breach of this law.

Further: there was to be no jauntings, no pleasure seeking on this day. A Sabbath day's journey was only 720 paces and 3 feet. While a common day's journey was 33 English miles, and 172 paces.

Now, dear Reader, what think you of the injunctions concerning this Law? Do you keep it inviolate? Was you aware of the strictness of its obligations? You are doubtless accustomed to hear from your religious teachers the injunction, "Remember the Sabbath day to keep it holy." But do these teachers know, indeed, what are the requirements of this law? and that the breach of it in one point, is as though they broke the whole, James ii. 10. If not, then they ought to make themselves acquainted with it. If the Shepherds, the leaders of the flock go astray; can they blame the Sheep for wandering also.

Let us examine how many points of this Law are kept inviolate.

The Law says the *seventh day* is the Sabbath. But who keeps that day now? Perhaps they will say there has been a change in the Law from the seventh day to the first. Well, if there has they can show it: I know of none. If they cannot show it, let them remember the consequences of "transgressing the Laws, and changing the Ordinances," as portrayed by the Prophet, Isa. xxiv. 5. But supposing the Law to be changed from the seventh to the first day, and that the law of the seventh is now the law of the first; still the inquiry is, who keeps it? Priest and people, scruple not to travel many miles on that day, either for pleasure or to attend meetings, employing their horses,—their man-servants,—their maid-servants—their sons and their daughters—build fires—cook victuals and otherwise transgress this Divine law. Do the preachers indeed believe what they enjoin? then they ought to set forth the whole of this law, and practice what they teach. And if this is to be kept, why not enjoin the other portions of the Divine law, of which the Law of the Sabbath is a part, requiring the observance of the Fasts and Feasts, the offerings—the tythes—the ablutions—the ceremonial purifications, and the repairing

to Jerusalem three times a year of all the males above twelve years old. Either let them do this, or give a valid reason why they enjoin one part of the Divine law and reject the other.

Perhaps they will answer, that the offerings and ceremonial purifications, &c., were peculiar to the nation of Israel; and being typical in their character were fulfilled by Jesus and abolished; and therefore no longer obligatory. Well, granting this; what then? was not the Law of the Sabbath also peculiar to Israel? Who can show that any other nation was ever required to keep it? Besides, did Jesus fulfil only a part of the Law, and so leave the Sabbath, the unfulfilled part, to be fulfilled by his followers? Surely no one will preach such a doctrine as this. Then it behoves those who advocate the obligation of the Sabbath now, to give some good reasons why they enjoin upon Gentiles the keeping of a Law, which was given to another people, and enjoined upon them only.

Further, it will also be necessary for them to reconcile such teachings with the word of inspiration. The apostle Paul teaches that Jesus had **ABOLISHED** the Law of commandments contained in ordinances, that he might of Jew and Gentile make a new man, Eph. ii. 15. Again, writing to the believers at Colosse, he teaches that the hand-writing of ordinances, (the Law) was canceled,—blotted out, Jesus having taken it out of the way and nailed it to his cross. Hence he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of a new moon, or of the SABBATH day: which are a shadow of good things to come;—but the body is of Christ," Col. ii. 14–17, and Heb. x. 1. This language is plain. Here we see that the observances appointed by the Law were but shadows of better things to come, and that the substance producing these shadows, was the Body of Christ.

What are the plain inferences deducible from this apostolic reasoning?

1st. That the Law, was for the government of the nation of Israel: and that no other people were ever required to observe it.

2nd. That as it was typical of Christ, the antitype, therefore it was fulfilled in

him, and abolished. The Shadow was lost in the Substance.

3. Hence to enjoin upon Jew and Gentile the keeping of the Sabbath now, is to enjoin that which God does not require of them. Therefore cannot be pleasing to him.

4. That no one can break the Sabbath now; "for where there is no law, there is no transgression."

Reader. It is better to learn the Divine will and do that, than to seek to please him by doing that which he has not commanded. Z.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—NO. IX.

In our last we presented the argument from reason and the experience of facts, in regard to the true nature of the Constitution of Man. Let us now see "What saith the Scriptures;" and we shall find its testimonies to harmonize with facts, with sound judgment, and with scientific truth. Against these, the current sectarian theologies are always clashing—the Bible, never. The authenticity of any system, whether philosophic or religious, may safely be mistrusted, when it is perpetually at variance with nature and with common sense; for if the same God is the author alike of creation and redemption, there must not only be perfect concord, but also an adaptation to the rational and moral faculties of our being which our Maker has given us that we may comprehend his works aright. But systems of error do not and can not accord herewith, because they are based on wrong conceptions of man's true nature; and with none is this the case so much as with the doctrine now under review.

It has been well said, that if certain ideas are contained in any book, that we may reasonably expect to find language or terms expressive of those ideas also: and that the absence of the terms proves the absence of the ideas, and *vice versa*. One would think from the assumed importance and frequent use of the doctrine of the Soul's Immortality that it must hold a very conspicuous place in the Bible, and gleam forth very prominently from its pages. Surely if it was a Bible truth it would be an easy matter to find the terms in it used by those who advocate this theory. But what is the fact? We cannot find a

single one of their phrases there; the Bible is an utter stranger both to the notion and the expression. Reader, hast thou ever seen it there? Search and see.

The words "immortality," and "immortal," are never found prefixed to the words Soul, Spirit, or Mind, in the Scriptures. Indeed the word "immortality" only occurs five times in all the book; once it is applied to God, "who only hath immortality," 1 Tim. vi. 16; twice to the future resurrection-body, 1 Cor. xv. 53, 54; once in Rom. ii. 7; as a blessing to be sought for, not in present possession; and once in 2 Tim. i. 10, it should rather be rendered—incorruptibility. The word "immortal" only occurs once, and then it is applied to God, 1 Tim. i. 17; but ought rather to be—incorruptible; for it is another word in the original from *athanasia*, which means Immortality, or deathlessness. Indeed this word only occurs three times in the Greek N. T.; viz., 1 Cor. xv. 53, 54 and 1 Tim. vi. 16: in all the other citations the original is *apharsian*, incorruption. The only immortality for man that the Bible recognizes, is of *Body*, not soul; and that a future Gift to the saints alone.

Let us now see what the Bible says about the other term, *soul*, and see if it attaches such an infinite value to this supposed all-precious part of man. So far from this, we not only see no such value given to it, but on the contrary, language is used totally at variance with this idea; and expressions that must sound very strange in orthodox ears. Both the soul, and man generally, are placed in a very humiliating position in God's Book of truth, one which human pride revolts at; but it is even so. We give a few examples of its use.

The word occurs in the Common Version 532 times, 476 times in the Old Testament, and 56 times in the New. Besides these there are more than 300 other places where it would have been "soul" had the translators not rendered it life, person, body, or creature instead, because it would not have been convenient to put "soul" in some places where it might militate against the common view; whilst in many other cases they ought to have faithfully translated the original by the same words, but have not done so.

God is represented as having a soul sixteen times. "Your new moons and appointed feasts my soul hateth," Isa. i. 14; Lev. xxvi.

11, 30; Judg. x. 16; Job. xxi. 13; Ps. xi. 13; &c. The grave has a soul, Isa. v. 14; here the word "herself," is the same word so often rendered soul. Forest and field have a soul and body, Isa. x. 18; a nation has one also, Jer. iii. 11; and in Isa. iii. 20, the word "tablets," is in the margin "houses of the soul." Here then this great immortal soul is reduced to a perfume-box or smelling-bottle worn by the Jewish women! Very small indeed! What do our sectarian friends think of these strange passages? We will give them a few more problems to solve.

According to the Bible, souls have blood, and bones, can touch and be touched by iron and other outward substances, can eat, drink, sleep, wake, hunger, thirst, and faint; be begotten and born, can live and die, can become a "dead soul," as well as a living soul, that is, a corruptible corpse; it goes down to the grave and comes forth out of it; all of which must surely lower its dignity a great deal from the exalted view of it which is usually taken. Now for the proofs.

Souls have blood, Jer. ii. 34.—and bones, Num. xix. 16; Heb. "bone of a soul." Souls can eat and drink material food, how then, can it be immaterial? and only think of an immortal soul drinking water and milk, and eating of flesh, blood, honey and other earthly food! Lev. vii. 18, 20, 27; xvii. 12, 15; Deut. xii. 20; Ex. xii. 16. It can hunger and thirst and faint.—Prov. xiii. 25; xxv. 25; Isa. xxix. 8. It can touch, Lev. v. 2—be touched by iron and other outward things therefore must be itself material.—Ps. cv. 18; by fire, Isa. xlvi. 14; and torn by the hands, Job xviii. 4: by strangling, Job vii. 15; and it can be slain by the sword or any thing else causing a violent death.—Ps. xxii. 20; Job xv. 10; Num. xxxi. 10; xxxv. 11, 12, 15, 30; Deut. xxvii. 25; Josh. x. 30, 32, 39; ch. xi. 11; 1 Sam. xxii. 22; Prov. xxviii. 17; it can be hunted, captured, and devoured, 1 Sam. xxiv. 11; Ps. vii. 5; Ezek. xiii. 18, 19; xxii. 25, 27. It can die, and hence must be mortal—"The soul that sinneth shall die." Ezek. xviii 4; Gen. ix. 20; Ps. xxxiii. 19; lxxxix. 48; lvi. 13; Judges xvi. 30; Isa. liii. 10, 12; Matt. xxvi. 38; Ps. lxxvi. 9. It goes to the grave, Job xxxiii 18; Isa. xxxviii. 17; Psa. xvi. 10; xxx. 3; xlix. 15; Acts ii. 27, 28, 31. It can be a "dead soul," as well as a living one, can become a corrupt, decaying carcass. Lev. xix.

8; xxi. 1, 11; Num. xix. 13; vi. 6; ix. 6; Hag. ii. 13. It is no part of God, but is begotten and propagated of natural descent. "of corruptible seed," 1 Pet. i. 23; "and of floods, by the will of the flesh, or the will of man." John. i. 13. Gen. i. 22, 23; v. 3; xlvi. 26; xii. 5; Job x. 8-10; xxxi. 15; Isa. xlv. 24; Ex. i. 5; Num. xv. 30; xvii. 22; Heb. vii. 10; xii. 9; John iii. 6. Hence an offspring is called a Seed in very many places. Lastly, there are thirty-two instances in which the animals and all living things whether beast, bird, raptile, insect, or fish, are called souls as well as man. Gen. i. 20, 24, 30; Lev. xi. 46; Isa. xix. 10; Rev. xvi. 3; &c. In most of the passages given above it will be seen by referring to the marginal readings that it is "soul" when it is usually supplied by the words "creature," "me," "him," "them," and other personal pronouns or varied terms which have been substituted in the text; though there are other cases in which our translators have concealed the meaning of the original without having had the fairness even to put it into the margin. Still the truth has not been quite buried by faulty renderings, the common version if taken with the margin, tells with irresistible force against the common theory; proving to a demonstration that the *soul* of man is simply the man himself, an organized corporeal being with parts and passions, in short, an animal body, and one of *the most Mortal and destructible* of all things.

The words in the original and in all the texts quoted, are *Nephesh* in the Hebrew, and *Psyche* in the Greek. The meaning of both terms is acknowledged by the best authorities to mean simply an animal or creature, a breather, or creature originally designed to live by breathing, whether such creature be living or dead: and they honestly admit that they can find no such idea as that of an immortal independent soul contained in the sense of the original. Imperfect as the Common Version is, yet still it is unmistakably clear from it, that *souls* are very common and perishable things. Surely those who still say that the soul is immortal after reading such testimonies, must have read their Bibles in vain.

So much then for the term Soul. Finding this so completely fails them, many theologians, Alexander Campbell for instance, have abandoned drawing any support from

it, and fall back upon the term Spirit as more convenient for their purpose, and labor with all their might to brew their favorite doctrinal decoction from it. This author strives hard to prove that there is an essential difference between soul and spirit, (a fact we do not deny, but which avails him nothing,) and says: "The soul literal, dies, the literal spirit lives at the dissolution of man. Death and mortality are nowhere predicated of a spirit." And for a very good reason, Messrs Campbell & Co!—the spirit never lived at all! You know very well that the original terms for Spirit have no such import. But honesty and consistency are jewels rarely to be found among clerical orders.

"The Hebrew word for spirit is *Ruah*, and agrees with the Greek *Pneuma*, and are the only words properly translated spirit. Both primarily signify *wind, air, breath*; but it is sometimes used to signify a principle having some relation to electricity diffused through the atmosphere, and perhaps through universal space; that stimulates the organs of men and plants into activity, and which is used by animals also to control their voluntary motions. Thus when an animal wishes to use a member, a current of electricity is transmitted by the will, through the nerves to the blood in the member, and produces those contractions and dilations of the muscles of the member, that are necessary to move it in the required direction. This, being the principle of life in all creatures, is in the hands of God, and controlled by him; hence "In him we live and move, and have our being;" and he is "the God of the spirits of all flesh." Num. xvi. 22; Job xii. 10. This he lends for a brief period to *all* creatures, and when he gathers it back to himself again, they die and return to their dust, and their thoughts and sensations cease. "Thus spirit, though it be the cause of life, is *not life itself*, and although a subtle agent, it cannot manifest any of the powers of life in an abstract state. But with it, an organized body or breathing-frame, is enabled by God to manifest the energies of life. It is therefore the flesh, the body that lives, and the spirit does not live at all. Hence the terms mortal flesh, mortal body, mortal man, these can live, and these can die. But the spirit not being an organized substance can neither live nor die—is neither mortal nor immortal. So as the spirit of man has nev-

er lived it is never said to die; but to be 'gathered' by God, to be 'taken away,' to be 'cut off,' to be 'blown out,' to be 'put out,' to 'go forth,' to be 'breathed out,' to be 'expired,' and such like expressions. It is called the Spirit and sometimes the *breath* of God, by which the living, breathing universe is sustained in life and action. "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, *ruah*, they are created, and thou renewest the face of the earth," Ps. civ. 29, 30. Here man is classed amongst the rest of the creatures as a being of flesh, and possessing the same spirit, as we have shown before that they are souls as well as he. "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 man hath no preeminence above a beast; for all is vanity. All go to one place; all are of the dust, and all turn to dust again." Eccles. iii. 19, 20. Hence the phrase "breath of lives," is plural in the Hebrew of Gen. vi. 17; vii. 15, 21; because the beasts have it in their nostrils equally with man. Much more might be said on this, but space forbids.

We give a few proofs that *Ruah* and *Pneuma* simply mean wind or air.—Ex. xv. 10; "Thou didst blow with thy wind, *ruah*, the sea covered them." Ps. cxlvii. 18; "He causeth his wind, *ruah*, to blow and the waters flow." Isa. xli. 16; John iii. 8; &c.—and *Breath*.—Job xxxvii. 10. "By the breath of God, frost is given." Isa. xi. 4; "With the breath of his lips shall he slay the wicked." Ps. xxxiii. 6; Jas. ii. 26. Finally, if the spirit can 'fail' and be 'cut off,' Ps. 70. 12. Isa. lvii. 16; and if it differs not from that of the beast, Ecc. iii. 21, what becomes of its boasted superiority and immortality? It is reduced to nothing.

There are two classes of texts that are often urged as objections—the first, to prove the distinctness of the soul and spirit from the body, and because it is sometimes put for the whole person, e. g. 3. John 2. Matt. x. 28; 1 Thess. v. 23; Heb. iv. 12; &c.—the second, to show its separate conscious existence after death, e. g. Ec. xii. 7; Acts vii. 59; 1 Cor. vi. 20; 2 Cor. v. 8; Phil. i. 21-23. &c. It does not come within our province to enter into details now, but we will

just say in reply, that a perfectly easy and satisfactory answer can be given to all of these. Only understand the nature of each aright, and there will be no difficulty. Soul is certainly used in the sense of a *body* in the majority of cases, and as all the spirit man has is the *breath*, it avails nought to any one to prove its distinctness, which is not denied. If the spirit is an immortal person, so is the Body, the mind, the soul, and the heart, face, reins, hands, eyes, mouth, blood, and flesh: for they not only have personality ascribed to them, but mental and moral feelings and actions also. And if man's spirit must be distinct and immortal, why not the beast's! since Inspiration says there is no difference between them, and beasts have body, soul, and spirit, equally with man. As to the second class, it is enough to state that either a forced construction has been put upon them, that most are wrested and perverted from their true application to the Resurrection and Second Advent of Jesus, or that a gloss and false coloring, either by adding to, leaving out, or changing the original has been given by the translators, as is notoriously the case with 1 Cor. vi. 20; and Matt. xvi. 28.

The teachings of the Bible on Man's origin and constitution, are:

1. That he is simply an animal-creature; Ecc. iii. 18, &c. Ps. xlix. 12, 14, 20; lxxiii. 22; an organized being made from the dust of the ground, living by inhaling the atmospheric air, the same breath or spirit that animates all other animal-souls in common; a soul is a breathing creature and man nothing more; his breath bearing the same relation to him as steam to an engine. This is plain from the account of his creation, Gen. ii. 7; and curse, ch. iii. 19; xviii. 27; Job x. 9; ch. 34. 15. Ps. ciii. 14. He is called *clay*. Job 33:6. Isa. lxiv. 8. He is *Flesh*. Gen. vii. 3, 13; ix. 9; Ps. 78. 39; Isa. xl. 5. *Flesh and blood*.—Matt. xvi. 27; Heb. ii. 14; Acts xvii. 26. He is a *Body*.—Ps. 139:15, mar. Rom. xii. 1; 1 Cor. ix. 27.—and the *Life is in the Blood*. Lev. xvii. 11, 14.
2. It teaches also positively that man is a *frail Mortal being* subject to decay and death; that he is totally dissolved in death, and ceases to exist as much as if he had never been. The word *mortal* does not occur very often as it would if *enough*, its equivalent Hebrew term had been correctly rendered: but there is testimony copious and plain

enough left to confute and overthrow the sects *en masse*. Every term and figure of language that could be employed to denote the evanescence of human life is used. He is compared to the fleeting shadow, the fading leaf and flower, the quickly withering grass, the transient dew, the passage of a weaver's shuttle, the flight of an eagle or an arrow, and the evaporating stream. His life is said to be "a wind that passeth away and cometh not again;" "a vapor that continues but a very little while, and then vanishes away." Ps. lxxviii. 39; ciii. 16; comp. Jas. iv. 14; ii. 10, 11; Isa. xl. 6-8; Job vii. 1, &c. viii. 9; ix. 25, 26; ch. xiv; ch. 30: 23. Ps. 49: 6-16; Ps. 89: 4, 5, 11, 13; xc. Isa. xl. 6-8.

3. He is placed in contrast with the endless duration of God and his living Word, but if man is immortal there is no contrast; for he like Jehovah can "lift his hand and swear, I live for ever," Deut. 32: 40; and thus destroy the point of Jehovah's oath and attribute.

4. It teaches that when man dies he goes to Sheol or Hades, the grave or pit, which is not a place of happy enjoyment, but of rest, gloom, and profoundest silence; where all classes whether righteous or wicked, lie gathered together, and are *totally unconscious* of everything,—“The living know that they must die; but the dead *know not anything*, * * there is no work, nor device, nor *knowledge*, nor *wisdom* in the grave *whither thou goest*.” Ecc. ix. 5, 10. “The dead praise not the Lord, neither any that go down into silence.” Ps. cxv. 17, “*In Death* there is no remembrance of thee; *in the grave who shall give thee thanks*.” Ps. vi. 5. & Ps. 88: 10-12. “What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave?” Ps. 89: 48.

“For the grave cannot praise thee, Death cannot celebrate thee; *they that go down to the pit cannot hope for thy truth*. The living, the living, he shall praise thee, as I do this day.” Isa. 38: 18, 19. Dan. xii. 2; John v. 28.

Here then is the truth of the matter. The Bible brings proud rebellious man down from his lofty imaginations, and self-elevated position, and makes him see that he is ‘but flesh.’ Now, as of old, he still aspires to the abode and rank of the gods, saying, “I will ascend into heaven * * * I will ascend above the heights of the clouds, I will be like the Most

High!” but the sentence is written against his pride: “yet thou shalt be brought down to Sheol, to the sides of the pit.” Isa. xiv. 13-15. Solomon prayed that God would make them see that they are beasts. Ecc. iii. 17. Man says, he is immortal: it makes him own corruption as his father, and the worm as his sister, Job xvii. 13, 14—instead of making him a demigod, it pronounces him a *worm*. Job 25: 4, 5, 6; Ps. 22: 6. Instead of making one soul out-weigh the universe in value, more precious than all worlds, it shows that whole nations of souls are before God but as the drop of a bucket, the small dust of the balance, as nothing, less than nothing and vanity. Isa. xl. 15, 17. And so confessed one of earth's mightiest potentates and conquerors, Dan. iv. 35; and the Psalmist felt his own insignificance when contemplating God's mightier handiwork in the heavenly host. Ps. viii. 3, 4; cxliv. 34.

We have not space here to show how every physical science and true ethical philosophy harmonizes with Revelation in this view of the constitution of man; especially Chemistry, Mesmerism, Physiology, Anatomy, and Phrenology. These all concur in the same decision, viz, that man is simply a *physical body*; but capable by cultivation of attaining great perfection in mental and spiritual things. But science has so long been hampered by false theological views of psychology, and by priestcraft, that its voice is not so loud as it might have been. —But as men of fearless and independent minds shake off the false theological influences they have been trained in, and investigate nature more faithfully, the truth keeps coming out more plainly, and truer views of human organization are obtained. The clergy dread such free and sensible men, hence the reason why they have always strenuously opposed every one of the natural sciences from Copernicus to Priestley and Fowler; denouncing every new development as ‘infidelity,’ and its author as ‘an atheist.’ Phrenology at present has to bear the brunt of their spleen, because its principles are death upon their creeds, proving as it does, that every man *can make his own mind*. But science needs assisting by the Scriptures, ere it can be emancipated from the clog of priestcraft. Then will it take a mighty bound, and starting into new action achieve more glorious triumphs than ever: till then, the great desideratum will be

We repudiate the charge which we expect will be brought against us, viz. of seeking to degrade man to a level with the brutes, and make him no better than a beast. As to his elements, life and death, we have shown from the Bible that he "has no preeminence above a beast." We believe as the Bible teaches also, that God has given to men Understanding, or rational and moral powers, which if used aright, especially in the acquisition and practice of Divine wisdom; will eventually lead to advancement from this fallen mortal state to one of exquisite perfection and glory. We believe in a future state as revealed in God's blessed book, but in the sectarian heaven and hell we do not believe, because man is not constitutionally adapted for either. This we shall bring out fully before the close of these articles.

In the next we shall, after summing up and applying the previous examinations, conclude our analysis of the orthodox faith by investigating the strongest central point of their system—that the news of the death of Christ in the sinner's stead constitutes "the joyful sound"—after which we shall leave the negative and take the positive side of the question.

Thoughts by a Christian Traveler.

I might say much of what I saw in this beautiful country, (Scotland,) and of the impression made upon my mind by the sublime and picturesque; but the story has been so often told by tourists; and the feelings in the case are of so little consequence to other people, that I deem it best to dismiss the subject by saying, that I have seen enough of the surface of our Globe, to satisfy me that when finished it will make a sufficiently splendid and magnificent inheritance for intelligences of the largest capacities, and most scriptural aspirations. It needs only that development of which it is capable by the hand of God, to make it a heavenly world. Substitute righteousness for sin, and perfect what remains unfinished in its wastes and barrens, and no better heaven need be sought than the earth, when the Lord is there.—Dr. Thomas.

"The heaven, even the heavens, are the Lord's: but the Earth hath he given to the children of men." Ps. cxv. 16.

Obstacles to the Truth.

Among the obstacles to the prevalence of of truth we may enumerate the following:

1. *Prejudice.*—The judgment is often formed without light:—without evidence. And should the truth be presented to a mind thus pre-occupied before it can obtain a lodgment there, it has an obstacle to encounter and remove of a very formidable magnitude. The strength of prejudice is amazing. Though assailed by reason, and argument, and revelation, it often remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction.

2. *Pride of Opinion.*—When a man has formed an opinion and committed himself to its support, his mind is fortified against the reception of evidence showing that his opinion is false. Though he may feel himself unable to answer the objections which are urged against his views, he still clings to them with the most obstinate tenacity. His pride of opinion revolts at the thought of a change. It would be to him a weakness—a degradation to which he cannot submit.

3. *Authority.*—There are but few minds which think for themselves, and form their judgment independent of others. Whether they will acknowledge it or not, almost every man has his *Magnus Apollo*, to whom he listens as to an oracle. And whatever changes the responses of his oracle may undergo, he changes with it, and echoes its latest dicta.

4. *Education.*—When the mind is in its forming state, it takes readily the impressions which are made upon it, and retains them through after-life in all their distinctness and vigor. Hence erroneous impressions early made are apt to be enduring. And it is here that truth meets the firmest resistance.

5. *Interest.*—What multitudes are governed by calculations of profit or loss, in forming their opinions! And by habitually acting upon these sordid principles, are given over to believe a lie!

6. *Personal Attachments.*—Man is a social being and has his favorites, who insensibly exercise a control in the formation of his opinions.

7. *Personal Aversions.*—When truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source.

8. *Consciousness of Error.*—This often prevents men from coming to the light lest their deeds should be reproved. They love darkness rather than light, because their deeds are evil. And though conscious of their error they are not willing to confess and forsake it.

9. *The Dread of Ridicule.*—How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions! They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.

Thoughts for Thinkers.

1. Is the *Soul* a part of God, or a part of man?
2. If it is a part of God, can it sin?
3. If it is a part of man, is it not *mortal*, and subject to death?
4. Is there an intimation in the Bible that God put (what is technically called) an *Immortal Soul* into the first man, at his creation?
5. As Adam was made of the "dust," Is it not said, that this man of dust "became a *Living Soul*?" and not an "Immortal Soul."
6. If the Soul is an Immortal or Spiritual thing, must it not die a Spiritual Death? Seeing that the scriptures say, "The Soul that sinneth it shall die."
7. As nothing can die except what is *mortal*, if the Soul dies a Spiritual Death, must it not be Spiritually Mortal?
8. If the Soul is a Spiritual thing, and Immortal, it must have Spiritual Immortality; How then can it die a Spiritual Death?
9. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?
10. How could David say, "God will redeem my Soul from the power of the grave," if the grave has no dominion over the Soul?
11. If the Soul is the Conscious and Responsible part, How is it that, by repentance, it escapes to paradise at death, and leaves the innocent body to suffer the penalty?
12. If the righteous go to glory at death, did not the serpent speak the truth? (Gen. 3: 4.)
13. If God spake the truth, does not *that* (which He calls the *soul*) return to dust?
14. But if *that* (which man calls the *soul*) does not surely die, did not the serpent speak the truth?
15. How can the clergy say that "Modern Spiritualism" is of the devil?—do they intend to say that HE (the devil) is proving the Immortality of the Soul, which they have long tried to do, but always failed?

Electrotyped, printed and published at the Office of the "GREAT HARBOR," by WILSON & COCHRAN, GEORGE, KANE CO., Ill. Price 25 cents per 100.

The above is designed as one of a series of *One Leaf Tracts* for general distribution, which we propose publishing from time to time. This will be followed by others on "Immortality," "Immortality," "Truth and Error Contrasted," "Gems of the Philosophy of Man," "Baptism," &c., &c. The price will be 25 cents per 100.

Terms of the Philosophy

- I. Man is *mortal*: that is, he dies like any other animal—yet,
- II. He has a repugnance to death—strongly desires Life—yet,
- III. Upon mature reflection, it would hardly seem desirable to have Endless Life in the Present State, in which there is such a great admixture of evil—and yet,
- IV. Man seems (intellectually and morally) constituted for Perpetual Life, he being susceptible of endless mental culture.

These propositions, though obvious, leave the subject in a perplexing state; and so we are justified in thinking that, therefore, we should look in some quarter for what will institute order and harmony here. Accordingly, the following propositions are drawn from the Bible. Let the following four be paralleled with the preceding four, and the desired harmony will, in a great measure, result:—

- (1) The scriptures represent man to be *Mortal*; Gen. 3: 19; Ps. 146: 4; Ec. 3: 18-20; 1 Tim. 6: 16. But,
- (2) God offers Eternal Life to *mortal man*, by His Son, Jesus Christ; John 3: 15, 16; 1 John 5: 12.
- (3) But *this* Life is offered on condition that the recipient possess also a Certain Disposition, which, in its ultimate issue, will do away with the prevailing evil which renders Endless Life undesirable; 2 John 9; Rom. 2: 6, 7, 10; Matt. 7: 24-27; 19: 17; Rom. 8: 11-13; Gal. 6: 7-8; and thus,
- (4) There is, in this Virtuous state and life, scope afforded for that intellectual fitness for Immortality already mentioned.

V. No man, then, is constituted Immortal till his race is run, his fight of faith ended, and his probation completed; 2 Tim. 4: 6-8.

VI. Then he is proved fit for it, or otherwise, as the case may be.

VII. Those who shew themselves unfit and unworthy will not then be endowed with a duration of life, which could not fail to be a great calamity to them.

VIII. These will be destroyed from the presence of the Lord; 2 Thess. 1: 9; Gal. 6: 8; Col. 3: 6; Rom. 8: 18; Ps. 49: 12, 19, 20; 101: 8.

IX. And thus, in the end, none will live but such as have proved themselves fit to enjoy themselves, adorn the earth, and glorify their God.

ISRAEL AND JUDAH'S RALLYING SONG.

BY JOHN WILSON.

To the East! to the East! to that Land of our own,
Where Jordan's swift waters for ever run down;
Where Kishon meanders, where Kedron doth flow,
And the winds on the lake of Tiberias blow.
For our fathers God punished by exile so long,
But now He doth summon, and we march along;
The Great One does call from North and from West,
From South and far East to the land He has blest.

CHORUS.—To the East! to the East! to that Land of our own,
Where God his rich mercy so often has shown:
There the young may exult, and the aged may rest,
And all be at peace in the Land of the Blest!

To the East! to the East! to the Land of our God!
The Land of the Promise—which Abraham trod;
Where the City of David once lifted its head,
And the bulwarks of Zion were frowning with dread;
Where the dews of Mount Hermon so richly did fall,
And Lebanon's cedars stood proudly and tall;
Where the Olive once bloom'd, and Eshcol, vine-drest,
Showed the good of that Eden Jehovah has blest.

CHORUS.—To the East! &c.

To the East! to the East! there is work to be done;—
The harvest to reap, and the seed to be sown:
The Land to re-people, the walls to rebuild;
The Kingdom set up which Jehovah has will'd;
The world we must conquer—the nations subdued
To the sway of Messiah their Emperor true:—
Then up and be doing! provide all your best,
And let us away to the place of our Rest!

CHORUS.—To the East! &c.

Letters Received.—L. Bell, S. R. Braimin, O. C. Brown, Augustus Winslow, H. V. Reed, A. A. Babcock, (The Diaglott is the same, No. 1 will be issued in a few weeks. There will probably be 24 Nos. The price \$2 for 12 Nos. in advance. Tracts not suitable for children, except of large growth.) W. S. Knight, (Jan. and Feb. are out of print. Also, the three former vols. are out of print—sent what we have.) L. J. Seavey, Theophilus Aram, Walter S. Fortney, John Williams, Mrs. E. H. Balch, Eld. Robinson, 2 J. M. Stone, J. N. Ryland.

Receipts—June, 1858.—Albert Balch, \$2; Launcelot Bell, \$1; O. C. Brown \$1; A. A. Babcock, W. Guyant, W. S. Knight, L. J. Seavey, A. Shanks, R. Walker, J. Shanks, J. Blithe, Wm. Clark, T. B. Grady, J. A. Smith, Dr. Simms, D. Chapman, Jariel Robinson, T. Clifton, Louisa Walden, J. A. Pruit, J. W. Duncan, George Crimes, H. M. Chase, 50 cents each. Xn. \$2.

Books Sent.—S. R. Braimin, P. P. Learned, (Charleston, Mass.,) O. C. Brown, Augustus Winslow, W. S. Knight, M. D. Lohmuller, Rev. S. Potts, W. S. Fortney, J. N. Ryland.

☞ The January, February and March numbers of the "Gospel Banner," are out-of-print. As there are frequent calls for the back numbers, the Publishers have concluded to reprint them, provided a sufficient number of new subscribers be received before the end of the current volume, as to cover the expense. The names of all wishing back numbers will be recorded. ☞ Thanks to those brethren who are laboring to extend the circulation of the "Banner."

☞ We have received a very neatly printed sheet containing a number of stanzas of Poetry by WILLIAM SHEPHERD, entitled "THE MILLENNIAL HARDINGER, or, song of the Coming of the Messiah, the age of judgment, conquest, and glory," which he proposes to supply to brethren for sale or gratuitous distribution, at 3 cents each; 75 for \$1 00; 500 for \$5 00; 1000 for \$7 50. Address W. Shepherd, Elizabeth City, N. J.

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., JULY, 1858.

[No. 7.

For the Gospel Banner.

Henry Ward Beecher on Baptism.

"In vain do they worship me, teaching for doctrines the commandments of men."—Jesus.

"The wisdom of this world is foolishness with God." 1 Cor. iii. 19.

The following is an extract from remarks made by H. Ward Beecher, in reply to the question, "Have you become a Baptist?"

"I remain where I always have been. I believe that immersion, pouring and sprinkling, are all alike baptism. If Christ ever was baptized by immersion, it does not follow that his disciples must be. It is the *spirit* of his life, and not its outward form, which we are to copy; otherwise we must needs all be circumcised and become Jews. If one has been trained to think that immersion is the only true baptism, or if arguments have been brought to bear upon him which convince him of its superiority, or if his taste leads him to feel that it is the most beautiful and appropriate method, then he ought to be immersed; and if for like reasons he prefers the affusion of water, or sprinkling, let him be gratified. I am indifferent as to the mode of baptism, and willing to conform to your views in the matter, so as to help you forward in the divine life. I have no objection to immerse you every month if you wish it. There is no reason why this ordinance should not be celebrated as often as the Lord's supper, if one desires it."

This so-called "learned divine" expresses his indifference as to the mode of administering this divinely appointed ordinance, alike receiving immersion, pouring and sprinkling as baptism.

This, we assert, is utterly at variance with the teaching of the inspired writers, or if anything can be proved from them, is point certainly can,—that immersion only is proper. The very meaning of the Greek words, *bapto* and *baptizo*,—I immerse or dip, goes to sustain this position. Before quoting from the Living Testimony, however, we will give the opinions

of a number of eminent men—some of whom were ranked with the Pedo-baptists—on the meaning of the word baptism.

"The very word *baptize* signifies to dip; and it is certain that the rite of dipping was observed by the ancient church."—John Calvin.

"Baptism is a Greek word, and may be translated a dipping, when we dip something into water that it may be covered with water. I would have those that are to be baptized to be wholly dipped into the water, as the word imports, and the mystery doth signify."—Martin Luther.

"*Baptismus* signifies an immersion or washing the whole body."—Dr. Hammond.

"If you attend to the proper signification of the word baptism, it signifies plunging into water, or dipping with washing."—Bishop Taylor.

"The manner of baptizing was to plunge, or dip into the water, as even the word *baptizo* itself plainly enough shows."—Casaubon.

"There was no such thing as sprinkling, or rantism, used in baptism in the apostles' days, nor many ages after them."—Joseph Mede.

"To baptize literally signifies to dip; and to this day, throughout the East, baptism is performed no other way, according to the ancient practice of the Christians."—Simon, the Jesuit.

"Christ submitted to be baptized—i. e. to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection."—Dr. Macknight.

We might quote the opinions of other learned men, but forbear, and proceed to the testimony of the apostles.

In the first place we will note that the multitudes who went from Jerusalem and Judea to be baptized of John, came to the river Jordan, and there submitted to the ordinance, Matt. iii. 5, 6. If John was a sprinkler instead of an immerser, we would ask, What need was there to resort to a river to perform the ceremony?

Our Lord also descended into that same noble stream, and was baptized. When the ceremony was over, he "went straightway out of the water." Matt. iii. 16. This

is proof positive that he deemed it necessary to go *into the water*, in order to accomplish what he wished, viz. to be *immersed*. If he was merely going to submit to a sprinkling, think you that he would betray less sense than modern sectarians, by descending *into* the stream to accomplish that which could as well be done on the shore?

From the remarks of Mr. Beecher, we are led to infer, that he does not doubt the *immersion* of Christ. If so, we ask, was he not immersed by John, the same one who had baptized the multitudes that came before Christ, and if he had *sprinkled* these, think you he would *immerse* Christ? The natural conclusion is, therefore, that they were all immersed. "O," say you, "perhaps Christ preferred it, as being 'the most beautiful and appropriate method.'" If so, we are led to conclude that when the multitudes came to John, he asked them somewhat as follows:—"How will you be baptized; by immersion, pouring, or sprinkling? 'I am indifferent as to the mode, and willing to conform to your views in the matter, so as to help you forward in the divine life.'" "

How supremely ridiculous! and how contrary to the whole Gospel scheme, which points out only "one Lord, one faith, *one baptism* (not three!) one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 5, 6.

The apostle Paul, writes to the Romans as follows:—"Therefore, we are *buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together* in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5.

How foolish the idea of sprinkling appears when we try to harmonize it with this passage. When is a thing or person said to be *buried*? and when is a seed said to be *planted*? Surely not until entirely hid from view. If we give this passage its legitimate meaning, it harmonizes beautifully with the very word baptism, *immersion, dipping, or plunging*.

Dr. Macknight in commenting on this passage remarks thus:—"Our baptism,

called in the preceding clause *a planting together in the likeness of his death*, being both a memorial of Christ's death and resurrection, and a prefiguration of our own, it teaches us that we shall die indeed through the malignity of sin, as Christ died; but through the efficacy of his power as a Savior, we shall at the last day be raised from the dead as he was, to live with him, and with God eternally."

The same words are used in Col. ii. 12, "buried with him in baptism, wherein also ye are risen with him" &c., plainly holding to the resemblance of baptism to Christ's death and resurrection.

In John iii. 23, we read as follows:—"And John also was baptizing in Enon, near ~~to~~ Salim, because there was much water there." If he was sprinkling his converts, would he need much water? Of course not; but as he was *immersing* them it was necessary that he should have an abundance, therefore he invariably resorted to places where he could be well supplied.

Another idea to the point is found in the words of Ananias to Saul,—"*Arise, and be baptized, and wash away thy sins.*" Acts xxii. 16. What a beautiful idea when properly applied. But how could a person be said to have *washed* away his sins, if he has merely sprinkled them away?

The case of Philip and the eunuch, although often referred to, is none the less important, giving as it does a great support to the true idea of baptism. It is said "they went down both *into the water*, both Philip and the eunuch, and he baptized (immersed) 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." Acts viii. 38, 39. It is plainly evident that the eunuch was *buried* in baptism, else, why did they descend *into* the water?

Our Lord himself, speaking of the importance of being born again, says, "Except a man be born of water, and the Spirit, he cannot enter the kingdom of God." John iii. 5. The resemblance to a birth cannot possibly be carried out by adopting the idea of sprinkling for baptism; but when applied to an immersion it is perfect, inasmuch as the person to be

born of water is first buried from sight, and then appears again a new man, born into a probationary state; and when he falls asleep in death, his body is again buried, or hid from view; but on the resurrection ~~born~~ it is born again, not of the water, but of the Spirit, to life eternal.

One thing is evident, from the testimony adduced, viz., that the *action* of baptism is not complete unless it bears a resemblance to the death and resurrection of Christ. The Lord's body of flesh and blood was crucified; so the man who is about to change his worldly life for that of a Christian, must crucify his old fleshly man, Rom. vi. 6. Christ was buried in the tomb, so the convert must be buried in baptism, Rom. vi. 4. Christ was raised again to a new life; so the man who is buried in the waters of baptism rises again to newness of life, v. 4.

Mr. Beecher boldly affirms that Christ's outward example goes for nothing. "It is the *spirit* of his life we are to copy, otherwise we must needs all be circumcised and become Jews." This shows at once the position of this modern exponent of Christ's life and example. He sets aside, or copies whatever he chooses. What a powerful show of reasoning is this, that if men imitate Christ in baptism, they must also do so in circumcision! Sophistry complete!

Was not Christ born a Jew, and therefore must needs be circumcised in order to fulfil the law? Again, suppose you that Christ had any control over his own circumcision, when only eight days old? And do we anywhere find him commanding men to attend to this rite, except as applied figuratively to the heart? In not a single instance; but he did command his disciples to "Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Suppose, for illustration, a person coming to a knowledge of the truth desires to obey it by being baptized, and he asks himself the question, "How shall it be done?" Would not these words of our Lord naturally come to his mind—"If any man serve me, let him follow me." John xii. 26. And how are we to follow Christ? By walking in his footsteps, or imitating him, as did Paul. See 1 Cor.

xi. 1. It is evident, then,—despite the lying assertions of a professedly learned man,—that a person thus situated must necessarily descend *into* the water (as did Christ) and be immersed, if he would fulfil the Lord's commands and injunctions. 'Tis

"Through Jordan's flood he leads us
To Canaan's happy shore."

and not through sprinkled drops of water.

Mr. Beecher trifles with this divine ordinance as though it was a human invention, and a mere matter of sport. He goes so far as to say that he would baptize men every month if they wish it, although we do not find a single instance on record where a person was immersed twice into Christ. On his accommodating principle, men may with their mouth glorify God for two weeks, and curse him other two, and then get this hireling Priest, or some other with like principles, to baptize him again, and so on *ad infinitum*.

It is no wonder, however, that he should possess such a spirit of accommodation, for men can be hired to do or say almost anything, if liberally paid. If he "spoke the truth, the whole truth, and nothing but the truth," he would be in danger of losing the princely income of \$7,000 a year, which he now receives, independent of proceeds from Lectures &c., amounting to about \$3000 more. But by letting men have their own way in these matters, he passes for a kind man and a good Christian.

Acknowledged as being at the head of his profession, and yet uttering such foolishness as appears in the extract given, need we wonder at the utter ignorance of those who look up to the broad-cloth gentry as leaders in spiritual matters? Taking him as a fair sample of the profession, we do not hesitate to say that they are entirely ignorant of the first principles of Christ's gospel, and instead of their teaching being according to the oracles of God, it is neither more nor less than the "vain traditions of men, which make the commandments of God of none effect."

We have said sufficient, however, to convince any reasoning mind, that the position taken by Mr. Beecher, is at variance with the opinions of learned men;

with Scripture testimony; and certainly with common sense.

The people err in placing their confidence in man, instead of the Lord and his word. Take heed, then, to the words of Isaiah, and "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" and of the Psalmist, that "It is better to trust in the Lord than to put confidence in man."

Geneva, Ills.

T.

Henry Ward Beecher Again.

BY A. CAMPBELL.

"Rev. W. H. Beecher gave notice of his intention to apply to the trustees of his church, for the construction of a baptistry in the building, after the manner of the Baptist denomination. He explained the immediate occasion of this proposed innovation on Congregational customs. Numbers of persons had applied for membership, to whom immersion seemed the truest baptism. He had no scruples to administer the ordinance in that mode, and, therefore, desired the means of doing so, without being dependent on another church. He gave notice of the ordinance at Pierrepont Street Church next Lord's day, as the last he should probably administer in this form out of his own church. We are glad to see this movement towards primitive usage, among the Pædo-baptist denomination. When prejudice gives way, all must come to the practice of the truth."

"Rev. Henry Ward Beecher is the most popular preacher (said to be) in this great city New York, or of Brooklyn, and consequently, generally has the largest audience in the city or its environs. He is a gentleman of great fluency of speech, and of large and liberal views. The preceding paragraph caught my eye in the *New York Chronicle* of the 2d inst. He has, for some time past, occasionally practised immersion in the river and in the open air. He has promised that he should probably administer baptism, in this form, out of his own church no longer; and therefore demands a baptistry to be erected in his own church.

Mr. Beecher has different "forms" of baptism, and, on this and other accounts, demands for one form of baptism—a baptistry. In other forms, a basin or a watering pot will suffice. This is certainly a great accommodation in this fastidious, gumelastic or squeamish age. There are,

in the Roman Calendar, three modes of baptism—*affusion*, *pouring*, and *immersion*.

It is a singular thing that one word can represent no less than three distinct acts, or three distinct modes of action. I can conceive of *three modes* of immersion—face upward, face downward, or face sideways. In the latter mode there are two modes—right side or left side up. But how *sprinkling* can be one form of immersion, *pouring* another form of immersion, and *plunging* or *dipping* another form of immersion, is rather a literary puzzle! We should feel ourselves much obliged to Mr. Beecher for a perspicuous exposure of this perplexity. I acknowledge that he has a fine imagination, a brilliant fancy, as well as a free and a happy utterance of his conceptions. He, therefore, can be as lucid and definite as any pulpit orator of the day. But conceding that there are three forms or modes of *sprinkling*, *pouring*, and *immersing*, how can any one word indicate them all? *Sprinkling* is not a mode of *pouring*. It is not a mode of *dipping*. It is not even a mode of *washing*. Neither is *pouring* a mode of *sprinkling*, a mode of *dipping*, or a mode of *washing*. Again, immersion is not a mode of sprinkling, a mode of pouring, nor a mode of washing. The game of *modes* is a losing game in the pulpit, or out of it. It is at war with something called *common sense*. I own that there are modes of immersion—face upward, or face downward, or even sideways. But that *pouring*, or *sprinkling*, or *washing*, is a mode of immersion, shocks all common sense, and stultifies all lexicography. *Dipping*, *sprinkling*, and *pouring* are not now, nor ever were, nor ever can be, modes of one another.

They indicate three different actions, and never did, and never do, indicate one and the same action. If this be not a fact indisputable, there is no truth in philosophy, nor in lexicography. I admit there are three or more modes of immersion—of sprinkling and of pouring—but that not one of these ever was, ever is, or ever can be, the mode of another.

To sprinkle a human being is impossible, to pour a human being is impossible, but to dip a human being is quite possible.

ble. We could sprinkle dust or water upon a human being. But in all sacred and all classic style we have, as in our own vernacular, after sprinkling, the preposition *on* or *upon* when a solid substance is the subject of the action.

We *sprinkle* water, dust, ashes, blood or any fluid upon a man or any other solid substance. But before we can sprinkle a man, we must dry him and grind him to powder. Mr. Beecher, nor any living man ever did, or ever can, sprinkle a man till he is ground to powder, or converted into fluid. We can, indeed, sprinkle dust, ashes, water, or blood upon any person or thing, but not that person or thing in water, dust, or ashes.

Certainly, Mr. Beecher will not say that he ever found the preposition *ἐπι* (*epi*) upon, in grammatical connection with *bupto* or *baptizo*. We know he never did, and we know he never will—and without this, he never can, before heaven or earth, *sprinkle* or *pour* a man. If he can find, in his Greek Testament, *ἐπι* (*epi*) only once before a man, a woman, or a child, after *bupto* or *baptizo*, or in grammatical connection with them. I will give up the whole subject; but without this, if he has any respect for his own head, or heart, or conscience, he cannot, as a scholar, a theologian, or as a Christian, ever sprinkle or pour water upon man, woman, or child. *Epi* (*ἐπι*) in grammatical construction, in all the Christian Scriptures, is never found before a man, a woman, or a child, as a subject of baptism. This fact stultifies all the pleas, apologies, and arguments adduced by Papists or Protestants in behalf of *sprinkling* or *pouring* water upon a man, woman, or child, in the name, and under the pretence, of any scriptural authority. In the absence of this preposition, if he would *sprinkle* a man, woman, or a child, he must first dry them and grind them to powder, as a certain martyr was—whose ashes were cast or sprinkled upon the waves of the sea.

This is a grave matter, and it is not to be disposed of by a grin, a sneer, or a pun. It must be contemplated in the light of eternity, and with the awful responsibilities of a Christian minister. Any action to be performed but once in the life of a man, is a most solemn and im-

portant action.—We may pray always, praise God always—or, as often as we desire it. But there is but *once* baptism, as well as but “*one baptism*,” in the Christian institution. It has, too, its divinely instituted *subject*, *action*, and *design*. We have long since abjured the deceitful and deceiving word, *mode* of baptism. Rome had its *modes* and *tenses* of baptism. The Greek Christian never had. There are, it is true, modes of the body to be immersed or baptized, but no modes of the action. Pouring is no *mode* of immersion, neither is sprinkling a mode of pouring or of immersing; and, most certainly, immersion is no *mode* of sprinkling or of pouring. The sophism of the Latin church is quite as palpable as the veriest counterfeit nailed to the broker’s counter. Besides, we are not commanded to baptize or immerse any subject of Christian baptism, *in the name* of the Father, the Son, and the Holy Spirit. We have no such formula in the Oracles of God. No one ever was baptized or immersed in the name of the Father, the Son, and the Holy Spirit, by any man inspired of God, or commissioned by the Lord Jesus Christ, *εἰς τὸ ὄνομα* and *ἐν τῷ ὀνοματι*, are formulas as wide as the poles apart. The former indicates an entrance into a new relation to all the personalities of the Godhead (the Θεοτης). Hence the commission has *εἰς τὸ ὄνομα* and not *ἐν τῷ ὀνοματι*—formulas as wide as the poles apart. The one indicates the authority under which the administrator acts, and the latter the relation into which the subject enters. The Romanists celebrate matrimony, consecrate churches and burial grounds, and dispossess demons or evil spirits “in the name of the Father, Son, and Holy Ghost,” and so do they practice “extreme unctions.” Protestants tamely imitate them in some of these particulars. Since the coronation of the Lord Jesus* as head of the church, the Lord of the universe, all authority is in him alone. He is to raise

* A favorite subject of A. Campbell’s on which he has bestowed much grandiloquence, but for which he has no proof in the word of God. The Lord Jesus is “gone into a far country, to receive for himself a kingdom, and to return,” and then he will be “king in Zion,” “Lord of lords, and King of kings.”—ED. G. B.

the dead and judge the world. He is "Lord of Lords," and "King of kings." "By him do all princes reign, and all judges decree justice." He is now autocrat of the universe. By his commission did apostles preach, and baptize the converts. We know not by what authority Pedito-baptists now baptize infants, or pour or sprinkle upon them water. It is not, we are sure, by the authority of Jesus the King of kings, and the head of the church. He never commanded such a work. "If thou believest with all thine heart," thou mayest be baptized, was the limit of apostolic baptism. "He that believes and is immersed, shall be saved." This commission was preambled by "all authority," (not *δυναμεις*, but *παρα εξουσια*—*pasa exousia*) "in heaven and earth is given to me." Therefore, "Go, convert all the nations, immersing them (*εις το ονομα*) into the name of the Father, and of the Son, and of the Holy Spirit." Then teach them to do whatsoever I have commanded you. "And lo, I am with you to the consummation of the world." Such is the plain oracle of the King of Zion, and the Liege Sovereign and Head of the Church.

He that runs may read it. Commissions are important documents, and coming from the King of kings and the Lord of Lords, are entitled to supreme regard.

I need scarcely repeat, except for some new readers, that baptism in the name of the Father, &c. is a Roman relic—came from Rome, unchallenged by Martin Luther; and, therefore, popularized amongst Calvinists and Lutherans, and consecrated by almost all modern sects. It is a public scandal on the age we live in, and should be repudiated by Baptists and Pedito-Baptists in all Protestantdom. There is no more authority for it than for the worshipping of angels, or praying to the saints for the saints in purgatory, or any other legend that hallows the authority of the assumed vicar of Christ, or the patriarch of Constantinople. Ob, for a second Luther, to lash the false Protestantism of the living age."

He who would trust implicitly, must inquire conscientiously. True faith should rest on sound knowledge.

[From the British Millennial Harbinger.]

The Lord's Prayer.

"It was taught by him" (the Lord) "to certain Jews, who were his disciples, in attendance on a mountain in Galilee."

"Neither was it intended to be—nor, in deed, could it be—a *pertinent* prayer for a longer period than his ascension into heaven. The reason is obvious, his reign and kingdom commenced one week after his ascension into heaven."

"No one after the events of that day" (Pentecost) "could, with any propriety, pray 'thy reign, or kingdom come.'"

"That Christians may rationally, intelligently, and devoutly now pray for the *increase and growth* of that kingdom, is quite consistent and apposite," &c.

A. CAMPBELL.

Such are a few of the statements and allegations which appear in the *Harbinger* for March, under the above heading; and there is, perhaps, no devotional exercise in which it is more necessary to keep a watch upon our words and thoughts, and none in which there are more manifest improprieties, than in prayer. But that "no one, after the events of Pentecost, could with any propriety pray, 'thy kingdom come,'" we are by no means convinced, however obvious it may appear to some. Not being prepared, therefore, to pray for the "increase and growth of that kingdom," instead of praying "thy kingdom come," we plead the privilege to offer a few words in self-defence against the accusations contained in the article quoted from above.

Whether our reasons for not adopting this *new* prayer, because considering that "the old is better," may, or may not be satisfactory to others, we must honestly confess, that we have never yet seen any good reason why any one petition contained in that prayer, which Jesus taught his disciples, should not now be used.

But if any of those who think otherwise can show us *one good* reason why we should no longer pray, "Thy kingdom come," but instead pray for its *increase and growth*, we will at once acknowledge their claim to our gratitude, and commence the more excellent way. In the meantime we will offer one or two reasons why we prefer the prayer taught by our Lord, to the one that has been proposed as a substitute.

1. The disciples were evidently instructed to pray, "Thy kingdom come"—but they were not taught to pray, "Thy kingdom *increase and grow*," therefore, we conclude

at the former is of God, and the latter of men.

2. When Jesus taught his disciples thus to pray, he gave no intimation that it was *only* to be *pertinent* till his ascension into heaven."

3. Neither Jesus in his subsequent teaching, nor his apostles after his ascension, have taught anything from which we can learn that that petition is *now improper*.

If it were obvious that that kingdom commenced eight days after our Lord's ascension, then it would be obvious that we should cease to pray "Thy kingdom come." But neither did Jesus teach beforehand that it would commence at that time, nor did his apostles teach afterward that it did commence at that time. On the contrary, the teaching both of Jesus and his apostles makes it manifest that it *could not* and *did not* then commence.

On one occasion Jesus foretold certain events which were to take place, among which were the following:—"There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," &c. And afterward adds, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 23-31.

If "the kingdom of God" "commenced eight days after the ascension of Jesus," was "Jerusalem trodden down of the Gentiles, and the times of the Gentiles fulfilled" also within that period? According to the teaching of Jesus, these things did not precede the Pentecost eight days after the ascension of the Lord; and therefore, we conclude that the kingdom of God *could not* then commence.

"The kingdom of God" was preached by John, Jesus, and his disciples, *before* Pentecost, and by his apostles after Pentecost; but not a single hint was ever given, as to that being the day of its commencement. Before that day, Jesus thus comforts his disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," Luke xii. 32. After that day Paul exhorts the disciples to "continue in the faith," and says they must, "through much tribulation, enter the kingdom of God,"

Acts xiv. 23. And consistently with this, he was "bound to give thanks to God for the brethren in Thessalonica, for their patience and faith in enduring persecution and tribulation, that they might be counted worthy of the kingdom of God, for which they suffered," 2 Thes. i. 3, 4. These were the "poor of this world, rich in faith, and heirs of the kingdom which God hath promised to those that love him," James i. 5.

If, then, these heirs of "the kingdom, which God had promised" they should possess or inherit, being rich in faith, endured persecution and tribulation patiently, what impropriety could there be in them at the same time praying humbly for the *coming of that kingdom* which God hath promised—which Jesus taught them to pray for—and said that it was "their father's good pleasure to give them?" Show me thy faith in God's promise without thy prayer, and I will show thee my faith in his promise by my prayer for its fulfilment.

How strangely these portions from the Divine Word contrast with the following, from the article headed above: "That any man could, in the sense and significance of the words 'thy kingdom come,' offer up a prayer to God, for the reign or kingdom of heaven to come, or to commence, caps the climax of the alterations and misapprehensions of the present forms, and professions of Sectarian Christendom."

This is, certainly, very strong language; but it might have been quite excusable had it followed equally strong arguments. But seeing that it is only preceded by assertions without proof, and statements without point, it surely might well have been spared until some more satisfactory reason could be given, why a divinely appointed petition should be superseded by one that has no such claim.

J. MILL.

Thoughts on Texts.

"And fear them not which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. x. 28.

ΨΥΧΗ, *Psukee*, the Greek word translated *soul* in the above passage, is found 103 times in the Greek New Testament. In the common version it is rendered by *soul* 56 times, by *life* 40, and several times by *mind* and some of the personal pronouns. The meaning of *ψυχη*, *psukee*, is literally a *breathing animal*, a *living being*. It is derived from *ψυχω*, *psukoo*, to breathe; and therefore anything that breathes

is said to have or be a *psukee*. When the Elohim breathed into Adam's nostrils the breath of life, he became a *living soul*. Gen. ii. 7. 1 Cor. xv. 45. Inferior creatures, such as fishes, reptiles, birds, and quadrupeds, are said to possess *souls*. Gen. i. 20, 30; and all of those outside of the ark at the time of the flood, "in whose nostrils was the breath of the spirit of lives," excepting fishes, are said to have died. Gen. vii. 22. We can plainly perceive, then, from this, that any thing which breathes has a *soul*. A breathing animal or person is a *psukee*. As life in the present state depends upon, and is the result of breathing, so *psukee* is often used for *life*. "The good shepherd giveth his *psukee*, or life for the sheep." "I lay down my *psukee*," John x. 11. 15, 17. "Men who have hazarded their *psukees*, or lives for the name of the Lord Jesus Christ," Acts xv. 26.

With these definitions before us let us examine the text at the head of this article. We understand what is meant by killing or murdering the body; but what is the meaning of *psukee*? The sectarian professes to find no difficulty whatever with the passage, and claims it as a strong proof-text for the doctrine of immortal-soulism. He says, men can kill the body, but they have no power over the soul, because it is incorporeal and immortal. This is assuming what remains to be proven. We have shown that a soul is a *person*, or *life*, because it is sustained by breathing, and consequently must have a body or framework adapted for breathing. But the sectarian says this is the body which men can kill. True; and that body or person is a *soul*, over which persecutors have power at present. There were eight *souls* or persons saved in the ark, 1 Pet. iii. 20; two hundred and seventy-six *souls* shipwrecked, when Paul was sailing to Rome, Acts xxvii. 37; and the Spirit speaking by David concerning the Messiah, says, "Thou wilt not leave my *psukee*, dead body, in hades, nor suffer thine Holy One to see corruption," Acts ii. 27. Men were permitted to exercise their power on the body or person of the Messiah, so that they "killed the Prince of Life," Acts iii. 15; but this was all that they could do. "God raised him from the dead," and now he is alive for evermore.

Jesus is a pattern for the disciple. He says, "It is enough for the disciple to be as his teacher;" "If they have persecuted me, they will also persecute you." "Because I live, ye shall live also." Now Jesus in the above passage, is speaking to his disciples, who had the promise of life in the age to come. "I give to my sheep eternal life, and they shall never perish." They knew what he meant when he said, "He who finds his *psukee* shall lose it, and he who loses his *psukee* for my sake shall save it," Matt. x. 29, and "He who loves his *psukee* shall lose it, and he who hates his *psukee* in this world, shall keep it to eternal life,"

John xii. 25. By following their master, publishing his teachings, and being his witnesses, they would be hated and persecuted, and might be called upon to suffer death on account of his name. But they were exhorted not to fear their persecutors and murderers. They might kill the body, but after that, have no more that they could do." They had the promise of Jesus, that he would raise them up at the last day—that they should come forth to the resurrection of life—that they should never perish. He led the way to immortality through the gates of death and the grave, and now death has no more dominion over him. The disciple shall be as his teacher—the servant as his master. The persecuting Jews, though aided by Roman soldiers, could not keep Jesus in the grave. They could not prevent his living again. So if the disciple lose his life for his teacher's cause, he will like him, attain eternal life.

The passage, then, at the head of this article must be understood in agreement with the context. No idea of immortal-soulism can be found in it. We have shown that the doctrine derives no support from the word *soul*. That this word signifies *being* or *life*, and so must be understood in this passage. We would remark here that this language is addressed only to disciples, who had the hope of a resurrection. Sectarrians say nothing about killing the soul, or the destruction of soul and body in Gehenna. This does not comport with their ideas of soul, and spirit, and hell. The passage evidently should be read and understood as follows:

"Be not afraid of those who murder the body, but cannot destroy the being, [or future existence;] but rather fear Him who is able to utterly destroy both body and existence in Gehenna."

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—No. 1.

Having learnt from the Bible the truth about Man's organization and composition, we are better qualified to understand his present position and future prospects. From the Book of truth we glean the following view of the present economy of things.

Man is a sinful and mortal creature. He was not a sinner at first, for "God made man upright, but he has sought out many inventions." Eccl. vii. 29. When fresh from the Creator's hand, the progenitors of the race were a noble pair, of surpassing physical perfection and beauty; being made in the image of the Elohim or angel-gods. Their bodily structure, and mental faculties were perfect; there was nothing lacking. This is evident from the satisfaction with which God view-

ed this last of his works, and pronounced all "very good." He was made "a little lower than the angels," and the *dominion* of the world and the inferior creatures confided to him. Ps. viii. 3, 6, 7; Gen. i. 26, 27. A blessing was pronounced, they were to be fruitful and multiply, to replenish and subdue the earth, till all nature should be brought into complete subserviency. This was his first great Charter—the World and all it contains—a noble gift truly, and noble powers were given to fulfil it. The Earth appears to have been specially designed and long preparing for him; and such was the glory of the present creation when completed, that the "Morning Stars sang together, and all the Sons of God shouted for joy." Job xxxviii. 7. The full measure of this charter has never been attained, but it will yet be realized, under the second Adam who will recover the inheritance lost by the first. Man was placed in a "garden of delights," a paradise. He must have a home to call his own. This feeling is of divine implantation. The idea of his wandering about among the stars without any settled place of abode, is both absurd and unnatural. He cannot go there, and if he could he would not be constitutionally adapted for dwelling there. Every thing that could minister to his pleasure was freely given in Eden, and only one restriction imposed, upon the breach of which command the penalty of death was entailed.

We have no sympathy with the infidel theory that the first men were savages, only a few degrees above the orang outang from which they had sprung, and have been civilizing and improving themselves ever since by their own unaided power! No, though inexperienced as yet, and ignorant of the nature and application of bodies; he did not long remain so; for his reasoning and imitative powers were acute, and he would learn much from observing the habits of the creatures. Of this he soon gave proof by giving them appropriate names. The first man was a Model Man, and the first woman a Model Woman, which their descendants have never equalled since; for their powers of mind and body had not been impaired by sin and disease as their posterity's have. We believe that in strength and symmetry of body, in quality of brain, and vigor of intellect, Adam was perfect; and all he had to

do was to use them in acquiring a knowledge of facts and things. Nor was he left to do this alone. Angels took a deep interest in the new-born creation and its human lord, and held intercourse with him. And such communion could not possibly have been in vain. We hold that not only are men indebted to God for their first instruction in religion, but in secular and temporal things also; and that Adam was taught by the Elohim, the use of language, the elements of music, and the application of some of the mechanical forces. But we cannot now enlarge on this.

These powers though mighty, did not make him immortal. It was no rational, no self-conscious, self-existent, immortal spirit he received, when the "breath of lives" inflated his lungs and nostrils; but simply the vitalizing air by which he became "a living soul" or animal. Still he was far above the highest of the beasts. His glory consisted in his superior organization and in the mightier intellectual and moral capacities with which he was endowed by his Maker. Man has great preeminence above a beast in these, even though he cannot exist without breathing the same spirit or air as the other creatures do. No, Adam *could* have died, for he was "of the earth, earthy," "a living soul," and all such are corruptible and mortal in their nature. That which is immortal can not die of itself, neither can mortality and immortality dwell in union together, for they are opposite and antagonist states, like light and darkness, or sin and holiness. To talk of an immortal spirit living in a mortal body is both preposterous and impossible. It would invert the order, which is the *natural first*, and then the spiritual. 1 Cor. vv. 44-49. But though death was possible, it would doubtless have been averted had Adam remained in innocence; for the Tree of Life appears to have possessed immortalizing and anti-corruptive qualities, to eradicate the death-principle from those who partook of it; either by one or by repeated eating of its fruit. By this means Adam would have been advanced to that immortal state for which he was a candidate, had he continued to walk in "the Way of the Tree of Life." But alas! the tree of Death was chosen, and the boon of an endless life was lost for a time. But through the mercy of God, this glorious prize is still attainable by those

who continue patiently in well-doing, and seek for glory, honor, and immortality. Rom. ii. 7.

The great purpose of God was to fit up a world of inhabitants on a natural basis and ultimately educe a spiritual and perfect state therefrom; peopled by beings who have been deemed worthy of possessing it by manifesting holy and approved characters during a former life. "Probation before exaltation," is a law of God's moral empire, for he bestows no rewards unmeritedly, although he in his general kindness to all showers many natural blessings on "the unthankful and the unjust" as well as the righteous. It was necessary that Adam should be placed on this trial under law, in order to test him and develop a character; and he being a free agent there was a possibility of his disobedience as well as of his faithfulness. God had foreseen this and arranged matters accordingly. His plan was one from the first, and has neither been thwarted nor changed by any contingencies which have transpired. The test given was a command not to eat of the tree of knowledge of good and evil, for in the day he took thereof, "dying he should die," (Heb.) that is, a process of decay should commence terminating in death. Gen. ii. 16, 17. The tempter came, and a crisis arrived. In an evil hour he approached the mother of our race, and worked upon her curiosity and ambition in an artful manner, led her to disobey by believing his falsehood, "ye shall not surely die." She acted on his advice, and became in turn the seducer of her husband from the path of duty. Sin brings guilt, and a sense of shame and fear soon followed their brief sensual gratification; so they vainly fled from the presence of the Lord Elohim. But being arraigned and convicted, each party received sentence. And as sin works death, whose wages it is, so they eventually died, and the penalty of the broken law was carried into effect.

God had arranged every thing on a representative basis, and constituted Adam a federal head of the race. So the fountain having been defiled, all the streams issuing from it must also be impure. It could not be otherwise. Like begets like. Hence though we his children, are not held amenable for Adam's sin, yet we are involved in the consequences of it—and become sinful and mortal also. Jas. v. 11, 12.

Thus "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" "by one man's disobedience, many were made sinners, and the judgment was of one to condemnation," Rom. v. 12, &c. "All have sinned and come short of the glory of God," and all the world has become guilty before him. Rom. iii. 19, 23. The breach once made has fearfully widened, till the tide of iniquity rolls like a flood. Man is born rude and untamed, like a wild ass's colt, and drinks up iniquity like water. Job xv. 14-16; "the wicked are estranged from the womb, they go astray as soon as they are born, speaking lies." Ps. lviii. 3, 4, 5, x. 4, 7, 11, 18 lxxiii. 6, 8, 9, 11. See also the description of the state of the world in Jer. xvii. 9; Dan. v. 21-23; Mark vii. 20-23; John iii. 19, 20; Rom. i. 21-31: iii. 12-19; Gal. v. 19, 20, 21; Eph. ii. 1, 2, 3; iv. 17-22; 2 Tim. iii. 1, &c.; Tit. iii. 3. This fearful catalogue of crimes is the effect of sin and the fierce working of man's unbridled, unholy passions. Even the more amiable and virtuous of men are still sinners before God while unregenerated, because they are living in a state of unbelief, disobedience, and ungrateful apathy towards Him who as their Maker and kindest friend has a claim on their services and love. So true it is that "the carnal mind is enmity against God." Rom. viii. 7. These crimes formed no part of God's curse, which was mild in comparison with the fearful amount of suffering and woe which man has added since. This will be seen when it is understood what the terms of the sentence were, and the parties involved.

From the account in the third of Genesis we learn that these parties were—the serpent, the woman, the ground, and man. The sentence on the serpent was first literal and immediate, then allegorical and remote. The literal serpent was cursed above all cattle, and degraded to crawl and eat dust, and be hated by mankind as the cause of their ruin. Allegorically, it and its seed represented the powers of sin at enmity with the Woman's Seed or Christ who should ultimately crush its head. On woman, it was subjection, and pain in delivery; the ground was cursed for man's sake to bring forth thorns and thistles—and man was condemned to eat his bread in the sweat of his brow and sorrow by rea-

man of harder toil; to eat the herb of the field, until he returned to the dust of death. He was driven from Eden, and a flaming sword debarred from all access to its generous fruits and tree of Life. Man also lost much of his influence over the creatures, and though he still inspires dread and fear in many by his cruelty to them, yet many of the stronger beasts of prey manifest their ferocity towards him by often tearing in pieces their lord and ruler made in the image of God. Whether the curse included the rest of the creatures through the serpent as a representative: and whether any very great change came over the animal creation at the Fall, we are not particularly informed. Yet since the whole economy is representative, it is probable the serpent was one too; and certain we are that they have for ages often been the victims of man's cruelty and folly; that the relations between them are not altogether those which first obtained; nor do they seem to have answered all the ends or uses they were adapted to fulfil. The popular theory is therefore radically defective because its scheme of redemption does not include all the parties or meet the necessities of their case. It only contemplates the salvation of *one party*—Mankind—while it dooms his beautiful abode to utter annihilation at the day of Judgment,—which is no salvation at all, but the very opposite. What a jargon of contradictions and inconsistencies is their creed. They say it is the soul only that can think and act, whilst the body is nothing but its instrument; and yet the soul which was the only sinner, was forgiven and taken to heaven at Adam's death, thus escaping the penalty and leaving the innocent body to suffer for its guilt. Their whole system is based upon the salvation of this *imaginary* part of man—the immortal soul—but as we have before proved that there is no such thing in man to save, but that he is a *unity* and entirely a *physical and mortal being*; it reduces all their salvation to nothing.

Thus it will be seen that the curse was not Eternal Torments, for such a doom would be monstrously unjust, it cannot be reconciled with the known justice and benevolence of the Almighty; nor gathered from any part of the Bible narrative. This blasphemous doctrine is built upon the supposition that man is an immortal being, and as he

must live forever somewhere, if wicked, so he is consigned to a place called hell, which they say God fitted up for the purpose, even before man was made. His sin is supposed to merit this infinite wrath, because it is committed against an infinite God, and his soul is of infinite value. But as we have before shown, a finite creature cannot commit an infinite sin; besides man is not capable of endless existence in suffering. And as he has no such soul of immortal worth, but his soul and all his being are dissolved at death, the whole of this false doctrine is reduced to nothing. Neither was the Curse—Eternal Death—in the common view of the word Eternal, for then resurrection to life would be rendered impossible. No, it was simple Death, without any regard to length of duration.

Further, it must be apparent that if men have in them Immortal souls and these are the true personalities—then they are deathless beings—for they say the soul contains all the life and springs of action. In this case, *there is no such thing as Death*, and never was; it is all a dream, a mere illusion of the brain; and God must have made a mistake in pronouncing death on a being, who could not die. And what a strange egregious blunder have men been making, and the Bible too, to talk of millions being dead when not one has died in all these 6,000 years!! We should erase the word from our Bibles and our language, for there is no death. And if there be no death, there can be no resurrection, for that cannot rise from the dead which has never died! These are startling conclusions, but they are strictly true, if the doctrine of the Immortality of the Soul, as held by all the churches, is correct. We convict them of denying both Death and Resurrection; and consequently nullifying the redemption Christ came to bring. They have no need for him to give them everlasting Life, for they have it already in the shape (if it has any) of a deathless spirit. Thus they deny the great object of the Savior's mission. He came that we "might have life and have it more abundantly," John x. 10, and that "whosoever believeth on him *might not perish*, but have everlasting life," John iii. 16. But they do not believe men are thus in danger of literally perishing by becoming extinct, To perish or die, according to their lying

interpretation: only means to be cut off from happiness. Life means eternal happiness; and death eternal misery! What falsehood and nonsense. It never did mean any such thing, except in the perverted and beclouded brains of sectarians. No, life means existence, and death the opposite, or non-existence. We convict them of abrogating the Life-giver's prerogative.

Let no one inveigh against our first progenitors for their sin, for God has so arranged things that Adam's fall need not prove of any ultimate detriment to us his children, for each of us can still attain the future glory if we will; and if we overcome the world by the victory of faith, the trials and sufferings we meet with on the way will but serve to make our characters more lustrous and our triumph more glorious. This is one reason why sin was permitted to enter and remain in the world, to give more scope for the development of character, by having to contend against opposing principles of evil. And let none impeach the wisdom and goodness of the Almighty because of the curse. It was all foreseen and arranged in the Divine mind from the beginning. It must be taken in connection with the remedial plan. God's stroke was light, but man has aggravated his own miseries a hundred fold. God mingles mercy with judgment, and the amount of good largely preponderates. No sooner had man sinned than provision was made for him to obtain forgiveness, and a ray of hope presented in the promise of a Deliverer who would slay the Serpent-power of sin. Though Eden's joys were lost, and he was banished into less fertile regions, and toil and sorrow given, and though the ground was cursed for his sake; yet much enjoyment was mingled in his cup. Many glorious landscapes, gorgeous flowers, and delicious fruits were still spread before him to nourish, cheer, and bless. And though the Tree of Life was denied and death was pronounced, yet he still has the opportunity given to attain eternal life. Though his labors were increased; this, if not too excessive would contribute to health and opulence. If man lived in harmony with the laws of nature and health, and if society was better constituted, as they will be in the Age to come, human happiness would be so increased that the effects of Adam's fall would be scarcely felt. But it is not so. Things are

in a perverted state. God has done much to check evil and alleviate misery, or things would be much worse. But "man's inhumanity to man makes countless thousands mourn," and marks the earth with ruin by his passions. He deluges the earth with blood, and the tears of the orphan and widow; the groans of enslaved millions ascend to heaven, the sighs of those who eke out a miserable life in hopeless toil, and the thousands who moan over ruined health, sickness, and diseases brought on by their own sensual gratification or transmitted from parents.

Though there is no sufficient proof that the entire creation was unhinged at the fall, as many believe, yet that it has been considerably affected by it since, we think can be proved from the Scriptures. They represent it as laboring under a weight, a load of sin, groaning and travailing in pain, having been subjected to vanity not willingly, or of its own choice; and as waiting for the coming rest, when it will be delivered from the bondage of corruption into the glorious freedom of the children of God. Rom. viii. 19-22. It cannot be *man that is referred to here, for there are two parties spoken of, and one of them is the saints. Paul says: "Where sin did abound, Grace did much more abound;" that as sin has reigned unto death, and a thousand other woes, so Grace is to reign through righteousness unto Eternal Life through Jesus Christ our Lord, ch. v. 20, 21. Grace is to triumph over sin not only in restoring all that it has cursed, but continue to retain its recovered subjects through endless ages, thus it will go far beyond any thing that sin could do: it is both able to re-conquer, and to keep its conquests for ever. It is necessary that the original design in the creation should be fully and harmoniously accomplished ere the present system of things shall pass away. This will be fulfilled in the Age to Come. The true plan of redemption contemplates the salvation of man—morally, rationally and physically,—to purge guilt from his character, disease and corruption from his body, and thus to make him deathless, on *this some globe*—to remove the Curse from all creation—and finally to restore man to more than he lost in Eden. — G. D. W.

* Mankind in general are here referred to, as both context and original prove. *Ktisis*, translated creation in Rom. viii. 22, is the same word as in verses 19, 20, 21, Mark xvi. 15, and Col. i. 23, is translated creature.—24

The above is designed as one of a series of *One Leaf Tracts* for general distribution, each with purpose publishing from time to time. This will be followed by others on "Immortality," "Immortality," "Truth and Error Contrasted," "Gems of the Philosophy of Man," "Eternity," &c., &c. The price will be 25 cents per 100.

I. What GOSPEL did Jesus preach to Israel?
"Jesus went about all Galilee, preaching the Gospel of the Kingdom."—Matt. iv. 23.

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom."—ix. 35.

"Jesus came into Galilee, preaching the Gospel of the Kingdom of God."—Mark I. 14.

"He went throughout every city and village, preaching and showing the Glad Tidings of the Kingdom of God."—Luke viii. 1.

II. What GOSPEL did he command to be preached in all the world?

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."—Matt. xxiv. 14.

"Go ye into all the world and preach the Gospel to every creature."—Mark xvi. 15.

III. Was the KINGDOM of God preached to all Nations?

"When the Samaritans believed Philip preaching the things concerning the Kingdom of God and the Name of Jesus Christ, they were baptized both men and women."—Acts viii. 12.

"Paul went into the synagogue (at Ephesus) and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God."—xix. 3.

"I have gone among you all preaching the Kingdom of God."—Acts xx. 25.

"Paul spent two whole years at Rome, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him."—xxviii. 31.

IV. Was the Kingdom ESTABLISHED, or SET UP, on the day of Pentecost?

Ans.—No! Because JESUS, the king, has gone into the heavens until the time of the Restoration of all things. Acts I. 11.

"Jesus said, a certain nobleman went into a far country to receive for himself a Kingdom, and to return."—Luke xix. 12.

"And one of the unclean spirits said to Jesus, O Lord, remember me when thou comest (and goest) into Thy Kingdom."—Luke xxiii. 32, 42.

V. Is the CHURCH the KINGDOM? as some affirm.

Ans.—No! For those in the Church must pass through much tribulation, before they enter the Kingdom.

"And exhorting them to continue in the faith, and that we must through much Tribulation enter into the Kingdom of God."—Acts xiv. 22.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."—Luke xii. 32.

"Ye may be counted worthy of the Kingdom of God, for which ye also suffer."—2 Thess. I. 5

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."—Mark x. 25.

VI. To whom will the Kingdom of God be given?

"The Lord God shall give unto Jesus the Throne of his father."

"I appoint unto you (the apostles) a Kingdom, so that ye may both sit upon thrones judging the twelve tribes of Israel."—Luke xiii. 29, 30.

"God hath chosen the Poor of this world rich in faith (which is the substance of things hoped for)."—Heb. xi. 1. and heirs of the Kingdom, which he hath promised to them that love him."—James ii. 5.

"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."—Daniel vii. 27.

VII. What shall become of other Kingdoms, when the Kingdom of God is Established?

"And the God of heaven shall set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever."—Daniel ii. 44.

"Yet have I set my King upon my holy hill of Zion. I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession: Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."—Psalm ii. 6, 8, 9.

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and shall rule them with a rod of iron; as the vessels of a potter shall they be broken in shivers, even as I received of my Father."—Rev. ii. 26, 27.

VIII. Can we enter, AS WE ARE, into the Kingdom of God?

"Flesh and blood cannot inherit the Kingdom of God."—1 Cor. xv. 50.

"Except a man be born of Water and of the Spirit he cannot Enter into the Kingdom of God."—John iii. 5.

IX. What is it to be Born of the Spirit?

Ans.—To be raised a Spiritual Body.

"It is sown a Natural Body, it is raised a Spiritual Body."—1 Cor. xv. 44.

"That which is born of the flesh is flesh; and that which is Born of the Spirit is Spirit."—John iii. 6.

See also Rom. vii. 11; Col. I. 18; 1 Cor. xv. 20, 23; Rev. I. 5.

X. Are there more Gospels than one? If there be Two Gospels, then there must be Two Faiths. There is but "One Faith." (Eph. iv. 5,) therefore there is but One Gospel. The Gospel of the Kingdom of God, is that One Gospel; hence, "He who believes (that Gospel) and is baptized, shall be saved, and he who believes not (that Gospel) shall be damned."

Electrotyped, printed and published at the Office of the "GOSPEL BANNER," by WILSON & COCKROFT, Geneva, Kane Co., Ill. Price 25 cents per 100.

THE DAWNING DAY.

BY J. W. JACKSON.

Reason, let the nations rejoice in the day,
That will sweep their old ills to destruction away,
That will level the tyrant and fool with the dust,
And the sword of the warrior consume into rust,
And treat as the baubles of childhood at last
The crosses, and sceptres, and crowns of the past;
That will reverence the truth, and worship the right,
And error and evil compel into flight;
That crime and injustice will surely disown,
And rectitude fair in their places enthroned:
A day that's advancing to brightness apace,
With promises fair on its heavenly face,
To lighten the woes of the millions who toil
In the workshop and field as the sons of the soil;
The day that was promised by prophets of old,
And which heathens regarded as fashioned of gold:
Whose rains will be gentle, whose winds shall be fair,
The blossoms and fruits of the soul to prepare;
When justice and mercy shall dwell on the earth,
And virtue, not wealth, be the measure of worth;
When hatred and envy, and falsehood shall cease,
And war be unknown midst the blessings of peace.

Letters Received.—Wm. B. Boyd, Dr. W. S. Knight, S. R. Braiman, [Robt. Chowen, J. Combe. We received no order for books for A. Milne, till your letter, dated June the 11th. Peter Tanner, A. G. Case, E. K. Goodsell, (the 6 numbers have been sent. T. J. Clifford, St. Clair, K. Bradley, (your order will be shortly attended to), J. J. Leslie.

Receipts—July, 1859.—S. Potts, Mrs. McCoy, A. G. Case, J. D. Benedict, Mrs. P. Johnson, M. Williams, C. C. Fuller, 50 cents each; P. Degeer, \$2.

Books Sent.—W. B. Boyd, J. Combe, A. Milne, Peter Tanner.—S. R. Braiman, (the "Glad Tidings of the Kingdom" will shortly be reprinted.)

The January, February and March numbers of the "Gospel Banner," are out of print. As there are no subscribers for the back numbers, the Publishers have concluded to re-print them, provided a sufficient number of new subscribers be received before the end of the current volume, as to cover the expense. The names of all wishing back numbers will be recorded. 45 Thanks to those brethren who are laboring to extend the circulation of the Banner.

We have received No. 1. of a very neatly printed Periodical, entitled "THE REPOSITORY OF BIBLICAL KNOWLEDGE. Designed as a Help for the Sabbath School, Bible Class, and Family. Published Quarterly, by J. LEINFEST." TERMS—One Cent for Four Pages: (the present number contains 125 pages.) Address, J. Lenfest, Fairmount, Mass.

Notice to the Subscribers for the Diaglott.—We expect to have printed and ready for delivery, in a few days, the first number of the "EMPHATIC DIAGLOTT." We shall mail a copy to each subscriber as soon as ready, and hope that each one will exert his or her influence to extend the circulation of the Work.

Any new subscriber wishing to see a specimen number can do so, by remitting to the Publishers, 20 cents.

Address—WILSON & COCKROFT, Publishers,
Geneva, Kane Co., Ill.

THE GOSPEL BANNER
AND
MILLENNIAL ADVOCATE:

CHIEFLY INTENDED TO UNFOLD

“The Things concerning the Kingdom of God,
and the Name of Jesus Christ;”

AS FOUND IN

THE WRITINGS OF PROPHETS & APOSTLES.

“BUT WHEN THEY BELIEVED PHILIP PREACHING THE THINGS CONCERNING THE KINGDOM
OF GOD, AND THE NAME OF JESUS CHRIST, THEY WERE IMMersed BOTH
MEN AND WOMEN.”—ACTS VIII. 12.

A MONTHLY PUBLICATION,

TERMS—FIFTY CENTS A YEAR.

GENEVA, ILL.

PUBLISHED BY WILSON & COCKROFT.

AUGUST, 1858.

For the Gospel Banner.

A Communication.

I have been much pleased with the *Banner* thus far, and I hope it will always pursue a consistent course without regard to fear or favor. Those who sympathize with the one faith which we hold, are in this part of the country, "like angels visits few and far between." There is a most plentiful supply of *Religion*, (the popular Gentile superstition of the day,) but little Christianity. Many are seeking to save their souls by means of the *patent revival machinery* of the sects; but few there are that know, or desire to know anything with regard to the nature, character and mission of the Christ, and the things pertaining to his kingdom;—yet I have reason to believe that some of the seeds of truth that are being scattered will eventually take root and bring forth fruit unto eternal life; that the leaven of righteousness is working in the hearts of some is evident to my mind. Last Sunday I preached twice in Haverhill in the open air. But owing to the hot weather, and the great religious interest(?) my audiences were small. The great majority of the people feeling, undoubtedly, that the right kind of religion could not be taught out of the popular temples of superstition; but among the few who attended there seemed to be some little interest and attention with regard to the things of the kingdom and name. There is a time of great excitement among them, with regard to the saving of souls. And not among the least popular of the religious *revival* teachers was that great gun, whose name is Edwin Burnham, of Millerite and Second Advent notoriety, whom multitudes in Haverhill flocked to hear at the brick *Christ-yan* Baptist chapel. This individual has for some time been supposed by many to be a thorough convert to *Age to Come* doctrines." But he has proved himself to be what I have for a long time believed him,—a great

RELIGIOUS CIRCE'S RIDER,

who in his endeavors to ride three horses at once (viz: the three classes of people represented by the *Prophetic Expositor*, *Advent Herald* and *World's Crisis*), has fallen off into the *confused* whirlpool of the sects, and goes from one to the other of them as they choose to call

on him. While in Haverhill I listened to five several harangues from this gentleman, who in the big bills calls himself the "Rev. (?) Edwin Burnham, an Independent Evangelist, belonging to no particular Christian denomination." His first was a panegyric on the loveliness of Jesus, after the style of modern revivalists, in which large extracts were made from that voluptuous love-song of Solomon to describe the personal beauty of Jesus. He likewise referred to modern public prayer-meetings as being one of the lovely institutions of Jesus. The whole of his discourses were freely embellished with low slang and many expressions such as: "You dried up old bachelors and old maids, I wish God would kick you all out." "Miserable green, lazy, lounging backsliders! God would do just right to open the earth and let you all down into hell." "Feel down into your pockets; your prayers ain't worth a snap unless they go up with a jingle." "The angels will come down to the earth on 4th of July night, witness the conversion of a sinner in a prayer-meeting, and go back and set all heaven in an uproar." And such an uncouth and profane expression as this: "We are the buckets of God, the mouth-pieces of Jehovah." These are only a few condensed sentences giving a faint idea of the *powerful* style of this gentleman's preaching. His meetings usually wound up with an invitation for sinners to rise up to be prayed for—to set out to seek the Lord—to come to the inquiring meeting; but nothing was said with regard to the gospel of the Kingdom and the one hope of Israel which Mr. Burnham has professed to me within the past twelve months to be a believer in and preacher of; nothing was said with regard to the true plan of salvation by faith in and obedience to "the things concerning the Kingdom of God and the name of Jesus" an anointed King. What folly!—worse than folly! I have written this much with regard to Mr. Burnham in order that many who believe him to be a consistent believer in and preacher of the gospel of the Kingdom may have their eyes open to his present position.

Your's very truly,
Waiting for the manifestation
Of Israel's King,
MARK ALLEN.

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., AUGUST, 1858.

[No. 8.

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—NO. XI.

We come now to consider that which is in truth the quintessence of the popular gospel, viz.—The statement that it is *the good news of Salvation by the death of Christ*; and as this is now the main point at issue, it behoves us all to examine the matter well, with a clear mind, impartial judgment, and Scriptural intelligence. We shall not now enter into the question of the Atonement and the Cross any further than is just sufficient for a proper consideration of our subject. May be, we shall take up these momentous themes another time, if the Lord will, and demonstrate that the common opinions on these topics are as incorrect and anti-scriptural as they are on the Gospel itself. But our present purpose is rather to show, that the Sufferings and Death of Christ are *not* the Gospel, as is generally maintained. Far be it from us to detract one iota from the glory of the Cross, or reduce it in any degree to a position less exalted in the Christian system, than that which it occupies in the New Testament. We are convinced that so far from doing this we shall enhance, instead of diminish its lustre when relieved of the rubbish which sectarian teachers have heaped upon it, to their own detriment and the corruption of their Faith. Depend upon it, the Cross will lose nothing of its value by being placed in a truer light, but shine out with superior splendor and greater power.

We have already shown how men are led astray by erroneous views of the Destiny and Constitution of man, and of the nature of the Fall and its consequences. Upon these errors the one is built that we now oppose. Holding as they do that

Man, the being man, consists of an immortal spirit temporarily imprisoned in a tenement of clay—whose value is infinitely precious, and destined to dwell hereafter in a larger sphere, and that this priceless being has fallen by sin, they have got to find an infinite ransom price for its salvation, that it may be rescued from the infinite wrath of God, to which it has become obnoxious. The remedy or plan of salvation they propose is this:—

Man by this dreadful fall has committed such an infinite offence against God, and become so vile and depraved as to render God so extremely angry with him, that he would have consigned all the race to writhe in endless agony in the lake of fire, had not Jesus (whom they call his co-equal and co-eternal Son) being moved with pity, pacified his Father's wrath, by offering himself as a substitute to bear their punishment in their stead. It is asserted that Christ paid this infinite ransom to satisfy the demands of Divine justice, and heal the broken law, and bear its curse in their stead, and his vicarious death having been accepted as a sufficient atonement, God is reconciled, his justice propitiated, and he enabled to forgive men their sins through Christ, whose death has infinite merit, and his blood infinite efficacy to cleanse our infinite guilt. This view is substitutionary throughout. It is by Christ's meritorious death as our surety, by his infinite merits we are saved, and by his infinite righteousness we are sanctified, rather than by our own obedience. And as this is said to be "the best good news a sinner can hear," how that Christ died to save his soul from endless torments in hell and bring him to heaven, there is no wonder that they attach such superlative importance to this doctrine, and make it out to be the very Gospel itself, and

the one great saving truth, and so it is if these ideas be correct. Oh, say they, "we don't care what a man knows else, if he is ignorant or unbelieving of the Atonement, he cannot be saved; and whatever he may be in error upon besides, if he believes the Atonement of Jesus for our sins, if he is only right there, he will be saved at last." Such were the actual words once spoken to the writer by a sincere and pious, but as he thinks, mistaken relative; and he knows it expresses the sentiments of Evangelical Christendom. It was not because he ever denied it, for *we* "also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" or reconciliation, Rom. v. 11; but because we repudiated the false doctrinal gloss which has been put on the Bible representation of the word and idea, *viz.*, that it signifies to expiate, or give a satisfaction. These ideas are not attached to Christ's death in the Bible, but took their rise under Bishops Anselm and Aquinas in the eleventh century, and the phraseology too, is of modern date. No Gospel, if this be the Gospel, has undergone more changes through successive generations than this, and now its professed exponents are strangely divided amongst themselves in their definitions, and views concerning it. They differ on every branch of the subject, on the extent of the Atonement, the manner in which it was made, and the way and time in which men receive it. Some affirm that Christ only died for a favored and elected few, whilst all the rest are reprobated. Others deny this, and assert that he died for all, yet they do not believe that all will be saved, although he did it *unconditionally*, without asking any stipulations from man. A third party maintains that if his death expiated the sins of all, then all men ought to be saved, and allowed to go free; these save pagans, infants and idiots, through the "merits of his death;" and practically ignore the only conditions on which God has declared he will save—*viz.*, knowledge, faith, obedience and holiness. And some even include the devils in this "universal salvation!" Some say that Jesus bore in that dread hour the accumulated load of human guilt, both of all who had lived he-

fore him, or who should live in sin to the end of time, and that he endured the concentrated punishment of all this guilt at once. This is absurd. How could the sufferings of thousands of millions through eternity be compressed into a few hours? And if he bore the same actual punishment that all sinners should have had, would not he still be enduring it; seeing it was to be eternal? So to escape this dilemma, many say that Jesus did not bear our identical fate, but something which God accepted as a sufficient satisfaction. Then, in this case, he has not borne *our penalty* at all, but another to which we were not doomed. But their diversities and shades of opinions and speculations are endless, varying according to each party's views of future judgment, and the method in which the Atonement was made and its benefits now received—some representing God as still angry with the wicked every day, and needing constant appeasement by Christ, who stands between sinners and their vindictive God, for the purpose of turning aside his Father's wrath; whilst others affirm that God was reconciled eighteen hundred years ago, by the sacrifice of his Son, and now holds nothing against our race for the sins they commit, but has turned us all over to Christ to settle the matter with him. Some say, that all sins are atoned for, and none will be lost by anything but final rejection of the Savior; some hold men accountable to future wrath, whilst others deny it. We ask, can a theory, changeable as the shifting sands, and wedded, patched up and amended by every new sect and generation that comes—can such be founded on God's immutable truth and Word? Surely not. This cannot be God's everlasting Gospel, and Rock of eternal truth.

But we have a few things to present which we hope they will calmly weigh and ponder over, as they militate strongly against the theory which is boastfully said to be "God's eternal truth," and "*gospel rock* which is invulnerable to all attack," and the "*glorious Cross* which shall go forth to conquer the stubborn hearts of men till all the world is brought in peaceful submission to the feet of the Cross, and the throne of the Redeemer's king."

dom is set up in each converted rebel's heart."

The great mistake on their part consists in their very limited and erroneous views of the Savior's mission, taken as a whole. We do not say they attach too much importance to his first advent, and the things connected with his life and death—for they are all important, but they are so accustomed to view these as though they comprised nearly the whole of his redeeming work, that they regard the events of the closing scenes, as of secondary importance compared with this. They dwell so much on the *First* that they nearly lose sight of the *Second Advent*. Indeed, many of them deny that Jesus will ever come again. And those who do admit his return, surround it with such absurd and unscriptural ideas that it amounts to nothing. They lay too much stress—stake everything on what they call the atoning death of Christ—that many other doctrines to which equal, nay even greater importance is attached in the Scriptures, are entirely overlooked and neglected. They dwell so much on the Cross till they forget the Crown. They are accustomed to speak of "Christ's finished work," and hence they crowd almost everything into the Savior's first advent, and speak of him as only coming to "finish the work" at his second. Hence all that remains to be performed are viewed as but the topstones put on the building. The work—the great work of Salvation, according to them has been accomplished, and the finishing touch needs but to be given and "thrown in, so to speak, at the bargain." They make it out that Christ has sustained, or is now performing every office and part of his mission except that of Judge. He is *de facto*, the Immanuel, the Shiloh, the Prophet, the Priest and the King. The promises to Adam, Abraham, and David, and the prophecies concerning him, and the greater part of the work set before him—were for the main part fulfilled in the days of his flesh, or are transpiring now. He has already bruised the Serpent's head; he is now the Melchizedec High-Priest; as the Shiloh he is gathering the people, and has been doing so for 1800 years; as Immanuel he now

dwells God with men; as the Messiah or Christ, he became the anointed Priest and Sacrifice; and when he cried "It is finished," the grand mediatorial work was done, God's wrath was appeased, offended Justice satisfied, sin atoned for, and God reconciled to man. [All previous types, shadows, and sacrifices of the Law were fulfilled, and what is strangest of all, the disembodied and immortal souls of the righteous dead who had been saved beforehand, were in heaven intently beholding the issue of an event, in anticipation of which they had already been rewarded, though their Surety had yet to undergo the trial on which their fate depended! Then, when Jesus ascended on high, he became King over his Church, his Kingdom was fully established, and the prophecies relating to this "Spiritual reign," this "kingdom of grace" were amply fulfilled; and say they, "his kingdom is advancing day by day, he is always gaining new subjects in every converted sinner, and by the preaching of the Gospel, all the world shall yet be brought beneath his sway." Hence they pray, not for it to come, as Jesus taught, but for "the extension of the Redeemer's Kingdom." They assert that it was to this event (the death of Christ) that all the ancient saints looked forward, and saw it prefigured in their sacrifices. Thus they make the death of Christ, their all in all, attaching meanings to it utterly unwarranted in the Bible. If all these things were true, there would be no wonder at their making it into the Gospel. But these views are not true, as we shall speedily show.

Their great error lies in confining the work of Redemption too much to that period—the former sojourn of Christ on the earth. So far from having finished the work," then, *by far the greater part has to be done*. He did nothing more than prepare the basis; the superstructure is all to raise. The New Testament never speaks of any thing more being done than the *foundation laid*. It presents Salvation as a *future good* which we are enjoined to "work out with fear and trembling." See Phil. ii. 12; 2 Pet. i. 4, 5, 7, 9, 13; v. 4; never saying it is a past or present enjoyment, except when speaking of the

assurance of forgiveness, we are said to be "saved from our sins," &c., because this is necessary ere we can obtain the rest. Deliverance from guilt and the knowledge of remission of sins is all the salvation we receive in the present life; hence we are said to be saved by Hope, Faith, and Obedience in preparing ourselves for the blessing, when Jesus "shall appear to those who look for him without sin unto Salvation," Heb. ix. 28, that is bringing redemption to his people. Does it not follow, that if Salvation is yet future, as the Bible says it is, that it cannot be in the possession of any now. And if the greater part of Redemption is still unaccomplished—what becomes of the assertions we have produced above, Rom. viii. 23-25.

Now, their views of the plan of Redemption, of the Savior's offices and mission, taken as a whole, are exceedingly vague and meagre. He did not gain the victory and bruise the Serpent's head, when he died, for that was the time when He, the Woman's Seed was bruised in the heel, as he said, "this is your hour and the powers of darkness." Neither has he yet, as the Shiloh, gathered the people, and he was too short a time on earth to be the Immanuel. This is a *future* office and name he will sustain when he returns to earth to dwell a God with us. This like that of Messiah, Christ, (or anointed) refers entirely to his future dwelling on earth when he reigns as King over all the world. He was then simply anointed to it, but did not begin to exercise the office. Jesus is *not* a King yet, despite the assertions of the "evangelicals." He has not yet ascended the throne of his father David, for that kingdom's elements are all dispersed, and Jesus must return to gather them together ere he can exercise his regal sway. The idea of a "Spiritual Kingdom of Grace," is a mere speculation of the priesthood, without the least shadow of support in the Bible; and a greater falsehood never was told than this is. If Christ's kingdom were now established, there would be no contemporary human governments left, for it will break in pieces and overthrow them all; when it once begins its progress it will be rapid and irresistible, not like the snail-pace at which the spiritual kingdom alter-

nately rolls up hill and down again, like the stone of Sisyphus. We see no hope for the suffering nations if the sectarian grace-kingdom and its futile missionary propagandists are to bring it about.

And as to the promises, there has been none of them fulfilled yet, save the appearance of the One Seed. The prevailing notion of their having already been accomplished, has caused men to fatally err from the Truth, and totally misapprehend these "precious promises," 2 Pet. ii. 4. And as to what comprised the faith and hope of the ancient saints—if they had centered all their hopes upon the death of Christ, had seen it typified in all their sacrifices, and foreshadowed in all their economy—surely we should meet with some intimations of it in the Old Testament; surely we should find the testimony was copious, if this was the one grand saving theme, viz., the Gospel.

For the Gospel Banner.

"Materialism—No Soulism."

An article with the above caption, cut from a paper entitled "The Age" having been sent for notice in the "Banner," I now, at the request of the publishers, proceed to offer a few remarks upon it. Not because there is anything particularly worthy of notice in it; but at the urgent request of the sender, who states that many in that region consider it unanswerable. This is the more strange, as the article in question has no intrinsic value. It is exceedingly tautological, and what the writer considers as logical deductions, are very illogical, badly constructed, and moreover very dogmatical.

He opens his article by saying:—

"There are quite a number of misguided, though in many instances, we trust, well-meaning men, who from some cause, have deemed it of great importance to prove to the world, that man has *no soul*, that he is merely a material being, or consists wholly of matter, and consequently that all, both righteous and wicked, at death go into an unconscious state. (Or, in other words, that death dissolves the present elements of which man is composed, and they return and unite with the original elements whence they came. The dust returns to dust, the air, the heat, and the fluid return and unite with their former elements, so that after death there is no more a man than before he was born."

This, or "something like" it, he tells us he has learned from sundry "bundles of

books and pamphlets, which have been sent him from various parts of the country." From the above groundwork he draws sundry conclusions, seven in number.

Now, Mr. Editor, I object 1st, that the writer above, has misrepresented the party he is opposing. He says "they deem it of great importance to prove to the world that man has no Soul." Now, sir, they never attempt to prove any such thing. But they have proved most conclusively, that man is material, and mortal; and that *there is not in him*, a principle or essence, commonly denominated an *immortal*, or a *never dying soul*, which is capable of an independent, conscious existence separate from the body. This is the only proper and true issue. I think "The Age" would have served his cause better, if he had joined issue on this point, than by making false issues. Well, Man is *material*, and *mortal*; wholly so. The editor of "The Age" to the contrary, notwithstanding. The Scriptures of truth assert it—and the sad experience of the world for 6,000 years prove it. If it is not so, let him show us an Immortal Man, or at least an Immortal Soul. For if the soul be capable of a separate conscious existence, and can think and act—experiencing the emotions of joy and sorrow, pleasure and pain, it must be of a nature cognizable to our senses. If he cannot do it, let him acknowledge it, or stand convicted of the greatest incredulity, for professing to believe not only *without* evidence, but *contrary* to the evidence of countless millions of facts. Nay more, let him stand convicted of being a party to the perpetuation of the grossest and most injurious fraud that can be perpetrated upon his fellow-man; because he induces them to believe they are *in* possession of that they do *not* possess, and consequently prevents them from seeking for that glory, incorruptibility and life, which is to be *given* to those who, conscious they have it not, seek for it.

But it is further objected, that we teach that "Death dissolves the present elements of which man is composed, and they return and unite with the original elements whence they came. The 'dust returns to dust,' &c." Yes, sir, it is even so. "All are of the dust, and all turn to dust again," Eccles. iii. 20. So said the wise man, and our observation confirms it; so it is useless to deny it. Fur-

ther, God, the Creator of man said to the man he had formed, "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 thou shalt return," Gen. iii. 19. And, mark, further, this was addressed to the man who just before is stated to have been made "a living soul." And now he tells this living soul that he must die, and turn to dust again. I cordially believe it; if "The Age" objects to it, why he must answer for it to his Maker. But let him beware how he makes God a liar, and impeaches the testimony of his Holy Spirit, lest he sin the sin which knows no forgiveness.

But he says we deem it of great importance to prove that "man has no soul." This is not so. If he had said that we deem it of great importance to prove to the world that *man is a Soul*, he would have been correct. If he denies it, he denies the testimony of God. But I will give him a few more proofs that souls are *persons*, men and women, and not immaterial—intangible—invisible nonentities.

Peter says "eight souls were saved by water." Now it is certain that these souls were composed of Flesh, Blood, Bones and Breath, 1 Pet. iii. 20. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan." Gen. xii. 5.

Again, Gen. xlvi. 26, 27; read, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six. And the sons of Joseph which were born to him in Egypt were two souls; all the souls of the house of Jacob, which came into Egypt, were threescore and ten." If he consult Lev. xxii. 11. He will see that souls can be bought and sold. And in Lev. xxiii. 30, he will see that souls can work and can be destroyed. And has he not read, that "the soul that sinneth, it shall die."

Now it must be obvious to the mental optics of even "The Age," that the souls here spoken of were something very different from the imaginary and immortal nonentities which he supposes dwells in the bodies of men.

Having shown by irrefragable testimony,

that man is wholly material and mortal, I would ask "The Age," what becomes of his deductions? They do not alter the stubborn facts. But I will glance at them and see if they are legitimate deductions.

"1st. If this theory be correct, (i. e. the materiality and mortality of man,) and we are to rely upon the Bible, we are to believe that God so loved this world of matter,—of flesh, blood and breath, (I perceive that in every instance he has left out the Bones) that he gave his only begotten Son to save a world of flesh, blood and breath. Not only so, but he did not after all, save man, if he consists wholly of flesh, blood and breath, for the flesh, blood and breath, the whole man dies—ceases to exist, as man."

Is not this a legitimate deduction? who can resist the force of this logic? But does it indeed follow that because man is material and mortal, he cannot be saved—that there is nothing to save! Oh! wonderful logician—profound reasoner. Who art thou O man, who limits the power of God, and impugns his wisdom, both in the creation and redemption of man? cannot the power, and the wisdom, which of the Dust built a man, reconstruct him from the same material with such exactitude, that the precise elements which constituted the body prior to its dissolution, shall again appear? Thus securing the exact identity, the result of which would be a consciousness of prior existence, and a familiarity with objects previously known. Nor is it a fanciful theory; it is matter of fact, and according to an established law of nature, as every physiologist knows. The same causes which reduce a dead body to its primitive elements, are in constant operation upon the living tissue. Its office is to pull down, dissolve, reduce. And the only reason why living tissues do not sooner succumb to its power, is, because of the counteracting, and recuperative powers of nature, which are constantly employed to build up and restore the crumbling walls. Nevertheless, this power ultimately prevails, as all nature bears evidence. The disintegration of granite rock, is an acknowledgment of its silent and irresistible power—the mighty giant of the forest, having withstood its insidious attacks for 2,000 years, succumbs at last; and the only reason why the editor of "The Age," has not yielded to its power, is because the resisting forces

have hitherto supplied the waste. But then he is not the same person he was seven years ago, but has he on this account the less consciousness of identity? I trow not. If he has lived in the world 40 years, his whole substance, flesh, blood and bones have been renewed five times; and that too without destroying in the least his consciousness of identity.

Now, if the argument of "The Age," be true; that because a man dies—dissolves into his primitive elements, and ceases to exist as man, he therefore cannot be resurrected, and justly rewarded or punished for deeds done in the body, because it is not the same body in which the deeds were done; then by parity of reasoning, if a man commits a crime to-day and escapes detection seven years, he cannot be punished for it then. Why? because he is not the same person who committed the crime: his whole substance having changed. But would such an argument be deemed valid in the Courts? Certainly not. Neither will it, then, in the Court of heaven. Then God can rebuild the ruined frames of men, and justly reward, or punish them for the deeds done in the body.

Want of space forbids my enlarging; nor is it particularly necessary, as the argument already advanced, annihilate his whole theory, and answers all his "deductions."

In Deduction No. 4, he says, "The theory alluded to annihilates all idea of Salvation. For there is nothing to save but flesh, blood and breath, mere matter, which cannot be saved."

This sentence shows that he is profoundly ignorant, both of the plan of Salvation, and what it is that is to be saved.

He supposes that Salvation is for the soul, not the body. But does he not see that if the soul be immaterial, it is a nonentity, therefore there is nothing to save? Again, supposing it to be an ethereal immortal something, it is therefore incorruptible, for incorruptibility is an attribute of immortality; it therefore does not need saving, seeing it is pure as God is pure, of whose essence it is a part, and as incorruptible as himself. Then it is all sheer nonsense to talk about the salvation of the soul; and of Christ dying to save the soul, &c., &c., so that either way there is nothing to save.

This is a legitimate deduction from the

teachings of Orthodoxy. But if we believe the Scriptures, that "the *Soul* that sinneth shall die," then we see that the soul is corruptible, hence not immortal. That it is intangible—has a will—can render obedience or not, according to the impulse of that will; and thus become amenable to the law given by God. Just such a soul, called "a living soul" did God make, and place in the garden of Eden, with only one object forbidden its touch. To this "living soul," God said concerning the forbidden object, in the day thou eatest thereof, dying thou shalt die? He did eat, and having lived 930 years he died. And so death has reigned over all his offspring until now.

Salvation, then, is for the deliverance of this sinning soul from the jaws of death, by a resurrection from the dead, to the enjoyment of that Life Eternal, and incorruptibility, which was lost by transgression. Here then, is a tangible object—something that needs saving, and can be saved. It was for the accomplishment of this that Jesus died, and rose again, that he might give Eternal Life unto all them that obey him.

Here, then, is a scheme, well worthy the wisdom and benevolence of God. I commend it to the serious and candid consideration of "The Age," and all others who are involved in the coils of a false philosophy, lest it be said to them when they hope to receive a reward; "Depart from me, for I never acknowledged you." I cannot further enlarge. Z.

Something Coming.

The powers of Europe seem to have taken a new inspiration from the motto, "in time of peace prepare for war," and are at the work of preparation with all their might. The correspondent of the *New York Commercial Advertiser* says:—

"It is a strange feature in the political history of Europe, at the present moment, that every State is arming and fortifying itself against some imaginary enemy, and that the works are being hastened, according to their own words, in the provision of events that may soon arise. Even little Belgium is going to fortify, to the extent of forty millions of francs, one of her own towns—at least a majority of her rulers favor the project—and they, like the rest, talk of the

over hanging storm. Whence is this storm coming? The naval equipments and fortifications of Cherbourg, now the principal French naval station, are said to be something bordering on the marvellous for their perfection and magnitude. These works, which are to be inaugurated by the Emperor in August, will no doubt strike the English naval men with surprise, for nothing in England equals or even approaches them. One hundred English men-of-war will be present at this naval fete."

Well may politicians, and men of the world in general, wonder at the present state of Europe. All seem to agree that there is "something coming," but what that something is they cannot tell. Ignorant of the revealings of God's Word, they are in darkness as to the future, and wholly left to conjecture. But to those who believe the Prophets, and receive their predictions as true inspirations, the present aspect of affairs is no puzzle. We can discern in all these war-like preparations—these means of offence and defence—"signs in the heavens," indicative of the gathering of the nations to the "war of that great day of God Almighty," and of the Advent of Jesus Christ.

The English and French alliance will soon be at an end, judging from present appearances; and the breaking of this bond will be the signal for the commencement of hostilities on a grand scale, which will bring all Europe into the field of strife. The war-like preparations of France are not without meaning. No doubt some bold strike is premeditated. France will know and seize her opportunity, and although she may be only temporarily successful, yet the very act will be the means of disturbing the equilibrium of the political heavens and earth, so as to convulse them in storm, tempest and earthquake.

Russia appears at present as a silent spectator—but only waiting her opportunity to revenge the loss of her soldiers and treasure in the late war. She has more sympathy with France than England, and may be the alliance will only be changed from England and France, to Russia and France against England.

England at the present time has as much as she can attend to with India affairs. This fact is known to both France and Russia.

And as both powers are jealous of English aggrandisement, there is little doubt of their union to check or destroy her influence. There may be more truth than many would be disposed to admit of, in Mr. Drummond's suggestion in the British House of Commons, that France by a *coup de main* might take Gibraltar and Malta, before England would know anything of the matter. If so, then the war-spirit would be roused to the highest point, and nothing be able to quench it.

Let the believer be on the look out. These are signs of the times. Especially let him watch these movements in connection with the land of promise, for they will affect it in one way or another. For it is Jehovah's determination to gather all nations to battle: and to "punish the kings of the earth." "I will gather all nations against Jerusalem to battle * * * Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle," Zech. xiv. 2, 3.

A Query.

"The word *Spirit*; What is it? Wind? Mind? Person? or what is that called the Soul? "Mary was discovered to be pregnant by the Holy Spirit," Matt. i. 18—20: and again in iii. 11—16, and iv. 1.

From one who loves the Truth."

If a definition of the word *Spirit*, &c., will assist our friend in his investigations after the truth, we will cheerfully give it. But he will have to exercise his own judgment as to its application in any particular passage. The original word which is translated *Spirit* is *πνευμα*, *pneuma*, and is derived from *πνέω*, *pneō* to breathe. Its first and primary meaning is,—

I. *Wind, or air in motion.* But it is only translated *wind* once in the common version, out of 339 times the word occurs in the New Testament. That place is John iii. 8.

II. *Breath.* 2 Thes. ii. 8; Gen. ii. 7; Rev. xi. 11. Parkhurst remarks "that the leading idea of the old English word *ghost* is *breath*: and that *ghost* is evidently of the same root with *gust* of wind." Hence the word *Holy Ghost*. See John xx. 22. Also, Matt. xxvii. 50, "Jesus yielded up his spirit." or *breath*: that is, *expired*, or in common parlance *breathed* his last. Acts vii. 59; James ii. 26.

III. *A vital principle.* John vi. 63; 1 Cor. xv. 45. This application of the word is evidently derived from the preceding or radical idea of *breathing*, as that is the vitalizing principle.

IV. *A person or being*; whether God, angel, demon or man. As the *Spirit of God* denotes God himself, so the *spirit of a man* denotes a man himself. 1 Cor. ii. 11; John iv. 24; 2 Cor. iii. 17; Heb. i. 7, 14; Matt. viii. 16; Luke x. 20.

V. *The temper or disposition, which pervades a person.* Luke ix. 55; Rom. viii. 9; 1 Cor. iv. 21; 2 Tim. i. 7; 1 Pet. iii. 4.

VI. *The Holy Spirit*, in its gifts, operations, influences and effects. Occurs frequently. In Matt. i. 18—20, where the Holy Spirit is spoken of as the agent in the conception of Jesus Christ, we understand it simply to mean that God's power was exercised for this purpose, or as it is expressed in Luke i. 36—"The Holy Spirit will come on thee, and the power of the Highest will overshadow thee; therefore also thy holy offspring will be called the Son of God." Isaac too was the product of God's power, because Sarah was past age. Hence Paul says, "He who was born according to the flesh, (Ismael.) persecuted him who was born according to the Spirit, (Isaac.) The power of Spirit of God was employed in both cases.

VII. *Religious teachers* who pretend to divine inspiration or authority—whether truly or falsely. 1 John iv. 1, 2, 3, 6; 1 Tim. iv. 1.

VIII. *The resurrected body.* John iii. 6; 1 Cor. xv. 44, 45, 46.

IX. *A spectre or phantom.* Luke xxiv. 37. In Matt. xiv. 26, and Mark vi. 49, the word *φάντασμα*, *phantasma*—apparition, occurs, but the meaning of the passage in Luke xxiv. 37, is one with these.

Let our enquirer after truth examine the above meanings and references, and apply them to the rest of the passages where the word *Spirit* is found, and they will materially assist him in understanding the subject.

From the Herald of the Kingdom, &c., Vol. II. No. 2.

David's the Throne of Jehovah's Terrestrial Dominion.

"Much has been written on either side of the controversy in reference to Christ's session on the throne of David. The vast majority hold that Christ's sitting on that throne began when he sat down at the right hand of the Father. Pre-millennarians, on the contrary, hold that the session of Christ on the throne of David will not, in the true and correct sense of the prophecy, begin till 'His appearing and his kingdom.' The majority (the spiritualizers who make the word mean what it does not say.—Ed. H.) identify the Father's throne with that of David: the pre-millennarians discriminate the throne of David as a throne plainly different from the Father's, and peculiarly belonging to the Messiah. What, then, is the

testimony of the scripture on the subject? The first book of the Chronicles, it is written, 'Then Solomon sat on the throne of Jehovah, as king instead of David his father,' 1 Chron. xxix. 23. And to the like effect it is written elsewhere, 'Blessed be Jehovah thy God, who delighted in thee to set thee on His throne to be king for Jehovah, thy God,' 2 Chron. ix. 8. These passages seem to remove all the difficulties of the question. David reigned under a monarchy, as the Viceroy or representative of Jehovah, the King of Israel; therefore the throne of David is, in these passages of scripture, called Jehovah's throne. The words plainly import not the throne of underived sovereignty on which Jehovah was sitting in heaven, but the throne of representative or delegated sovereignty, which, in God's stead, David occupied on earth. The throne of the Father, as contradistinguished from that of David, means simply the throne of Jehovah's eternal, underived, and irresponsible sovereignty; and, on the other hand, the throne of David means simply the throne occupied by the representative of Jehovah upon earth, a throne of sovereignty, derived, dependent, and responsible. There being, then, such a difference between the throne of David, and the throne of God in heaven, is it not as sound in theology as in logic, to make a corresponding distinction? Yea more, is it not reasonable to expect that, in due time, when things are ripe for such a manifestation, the distinction as well as the difference will be made not less perceptible to the purged eye of sense, than it is now to the purged eye of the understanding? Such an expectation irresistibly impressed on the mind by many intimations of prophetic scripture. Of these the two following are very explicit: 'When the Son of man shall come in his glory, and all the holy angels with Him, then shall he sit upon the throne of his glory,' Matt. xxv. 31. Do our opponents maintain that this is the throne of the Father let down from heaven to earth?—if not, they admit that at the time referred to, the session of Christ on another and distinct throne, will have its commencement: that other and distinct throne, we, following the example of the scripture, designate by various names, and especially, in order to mark its representative character, we designate it 'the throne of David.'

Some of our opponents hold, in common with us, that the renewed earth will be, after the final judgment, (after the thousand years, or millennial period is expired.—Ed. Her.) the abode of the redeemed, and consequently, the scene of Christ's personal and everlasting reign. That, where they are, Christ will forever manifest his presence as the Son of Man, is a truth identified with all their hopes of glory. No christian would venture to deny it. We ask, then, such of the brethren on the other side, as have been just now specified, if they believe that Christ's session 'on the throne of his glory,' which commences as they say, on the day of final judgment, is to terminate as soon as the solemnities of that day are past? If so, on what throne do they expect Christ to reign for ever amidst his people on the renovated earth? Immediately after the day of judgment, shall 'the throne of Christ's glory' vanish from the scene, and the throne of the Father being let down to earth, shall Christ's session on it then be resumed? We conclude this interrogatory argument by maintaining, on the ground of the text before us, that anti-millennarians (who are unbelievers of the gospel of the kingdom.—Ed. Her.) must either believe the throne of glory on which Christ sits at the final judgment to be the Father's throne let down from heaven, or they must believe, in common with us, whom they oppose on this very point, that there are indeed, two distinct thrones—one, on which Christ now sits at the right hand of the Father; and another on which he will not sit until 'He come in his glory.' If they hold by the former side of the alternative, they place themselves on ground which cannot abide a scriptural examination; if they hold by the latter, they ought to treat what they regard as the pre-millennial theory of two thrones with a considerably greater degree of forbearance. "The other scriptural intimation referred to on the subject is as follows: 'To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my father on his throne,' Rev. iii. 22. The distinction here made is no mere rhetorical flourish; no antithesis employed simply for the sake of euphony, or to arrest attention. It intimates plainly that there is a throne which belongs to Christ

and is peculiarly his own—a throne distinct from his Father's, and appropriated to the exercise of his delegated power. Were his throne identical with his Father's, then, according to the promise of the text, his victorious followers must yet be exalted to a place on the supreme throne of Jehovah, and so be invested with the majesty of undivided and irresponsible government—an exaltation, which is not only impossible, but the very thought of which is blasphemous. There, during the course of the great anti-Christian rebellion, Christ can wield his mediatorial power as well for the controlling of his enemies, as for the upbuilding of his elect. But the church, redeemed as it is, from mere creatures, dares not aspire after the divine honor of session on the throne of God. Its destined privilege is to sit on the throne of Christ, with Christ its king, and to share with him in the exercise of his derived and representative sovereignty."

The above is taken substantially, though with some omissions and emendations, from the *Quarterly Journal of Prophecy*, which contains much truth, forcibly put forth, but at the same time mixed up with sectarian philosophy which "we cannot but disapprove and discommend."

The Atmosphere.

Marvellous are the offices and wonderful is the constitution of the atmosphere. Indeed, I know of no subject more fit for profitable thought on the part of the truth-loving, knowledge-seeking student, be he seaman or landsman, than that afforded by the atmosphere and its offices. Of all parts of the physical machinery of the universe, the atmosphere, with its offices, and adaptations, appears to be the most wonderful, sublime and beautiful. In its construction, the perfection of knowledge is involved. The perfect man of Uz, in a moment of inspiration, thus burst forth in a laudation of this part of God's handiwork, demanding of his comforters: "But where shall wisdom be found, and where is the place of understanding? The depth saith, it is not in me, and the sea saith, it is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies. Whence,

then, cometh wisdom, and where is the place of understanding? Destruction and death say, we have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the way thereof: for he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain and a way for the lightning of the thunder; then did he see it, and hear it, and declare it; he prepared it, yea, and searched it out." When the pump-maker came to ask Galileo to explain how it was that his pump would not lift water higher than thirty-two feet, the philosopher thought, but was afraid to say it was owing to the "weight of the winds;" and, though the fact that air has weight is here so distinctly announced, philosophers never recognized the fact until within comparatively a recent period, and then it was proclaimed by them as a great discovery. Nevertheless, the fact was set forth as distinctly in the book of nature as it is in the book of revelation; for the fact of the child, in availing itself of atmospheric pressure to draw milk from its mother's breast, unconsciously proclaimed it.—*Murray's Physical Geography of the Sea.*

Startling, yet True.

The Rev. H. Parbaugh in a work entitled "Heaven," published at Philadelphia, 1855, page 61, has the following common sense remarks:—

"There seems something undesirable, if not repugnant to our hopes, in the idea that at death we are to be launched forth into a world with no other material substratum but *deities*, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representations of heaven, and seems wild and unnatural to a deeply pious Christian consciousness."

Again he says—"It is said that even *Aeneas* declared the idea 'that the souls of the Saints pass immediately at death to Christ to Heaven,' to be heresy."

Again, Dr. Chalmers, a high orthodox divine, thus satirizes the popular idea of Paradise:—

"The common imagination that we have of Paradise, on the other side of death, is that of a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all warm and sensible accompaniments, which give such an expression of

length, and life, and coloring to our present probation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is gone away, and nothing left but unearthly ones that have no power of allurements, and retain unearthly ecstasies with which it is felt impossible to sympathise."

James Challen, Pastor of a Campbellite Church Philadelphia, Editor of the "Ladies' Christian Annual," and publisher of Dr. Barry's Jerusalem, speaking of Heaven, says:—"The popular idea we have of Heaven, is that of some aerial region on the other side of Jordan, in which the spiritual beings which inhabit that etherialized world are mysteriously lifted on unseen wings, or suspended upon invisible clouds, where every vestige of materialism has passed away, and all familiar scenes and objects, persons and things, shall come, into remembrance no more again forever. This, we conceive, is a metaphysical dream. It may be the Heaven of the Poets, but not of the Products!—the air-built castles of the enthusiast, but not the warm and sensible abodes of the best made perfect."

POPULAR PREACHING.—A modern writer satirizing the endeavors of the pulpit to meet the false taste of the day, which, instead of hungering and thirsting after righteousness craves for what has been called "the *blanc-mange* of Christianity," delivers himself of the following:

"What a curious production would a chemical analysis of many latter-day sermons furnish! Somewhat like this: 1 part Bible; 5 parts logic, badly kneaded; 10 parts city milk; 14 parts otto of roses; 20 parts yeast. Now, this is a nice mixture to feed immortality on. It couldn't live a day on such food."

THE most difficult department of learning is learning to unlearn. Drawing is mistake or prejudice out of the head is as painful as drawing a tooth, and the patient never thanks the operator. No man likes to admit that his favorite opinion, perhaps the only child of his mind, is an illegitimate one. Sluggish intellects are ever the most obstinate, for that which it has cost us much to acquire, it costs us much to give up; and, the older we get, the more closely we cling to errors, and those weeds are the hardest to eradicate that have had the most time to root themselves. There are thousands who sigh for

the suppressed Inquisition whenever a political or religious Galileo promulgates any truth that threatens to interfere with established falsehoods.

WHERE IS THE EVIDENCE.—The individual experience of every thoughtful person, we are told, affords convincing evidence of mind working apart from matter. But where is the evidence? Who ever witnessed the phenomena of thought when no nervous matter was present? Name your authority, give a single instance, give a single argument. All we know of mind is in connexion with a living brain. Give us an instance of a brainless mind, and we will thankfully acknowledge it.—*Leader.*

THE TWO MOST POWERFUL THINGS.—When we would convince men of any error by the strength of truth, let us withhold the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together they cannot be easily withstood. The golden beams of truth, and the silken cord of love, twisted together, will draw men on with a sweet violence whether they will or no.

Remarks on the Greek Indefinite Tenses.

There are in all languages, properly and naturally speaking, only three divisions of time, which are called *tenses*, because all time is either past, present, or future. In the Semitic languages, which include Aramaean, (Syriac and Chaldee,) Hebrew, &c., there are only two *tenses*, namely the past and present; this is the same with reference to the English language, but by the help of auxiliary or assistant verbs, there are as many as the Latin, French, and Spanish, namely, six or seven *tenses*, and by some English Grammarians as many as fourteen. In the Italian, the number is seven, and in the Greek, the number is increased to six and sometimes seven, besides two other *tenses*, which are designated by the terms first and second *Aorists*. It is with reference to these two last *tenses* that we at present propose making a few remarks.

The word **AORIST**, is compounded of two Greek words; *a*, which denotes negation or privation, and *οριζω*, *horizo*, to bound, to limit, to determine, &c., and is defined by Lexicographers as "vague, loose, unlimited, indefinite, &c. It simply signifies, as Parkhurst says, "indefinite as to time." The word itself is

suggestive of its character, viz. indefiniteness, and may express either past, present, or future time, which however, must be determined by the nature of the subject, or the scope of the writer.

Much has been written by learned grammarians with reference to these Tenses. Some maintain that they are often used indifferently, while others deny this promiscuous use.

John Holmes, in his Greek Grammar, a copy of which is before me, on page 32, [London ed., 1743.] says:

"They are often used indifferently either for the Imperfect, Perfect, or Pluperfect: though mostly for the Perfect, where the classics use them often more than the Perfect itself. However, they are sometimes used for the Present, and also for the Future, especially in Imperatives and Subjunctives."

Professor Alexander, in his Elements of Greek Grammar, page 115, says:

"It is employed in speaking of a contingent action, which it is wished should be done and concluded, and which the mind naturally contemplates, and therefore, expresses under this particular view."

Borrmann, in his Octavo Greek Grammar, translated by Prof. Robinson, page 378, says:

"The indefiniteness, therefore, which has been given to the Aorist is name, is limited solely to time past."

Moses Stuart, in his Introduction to his Commentary on the Apocalypse, page 197, has the following remarks:

"Homer, Pindar, Euripides, Demosthenes, and others, employ the Aorist (and also the Perfect, to designate with certainty the certainty of future events. Whatever difficulties may have existed among critics, in times past with respect to such a usage, it would seem that it is now no more occasion for them."

Let us now inquire, how the translators of the Common Version understood and used these tenses—a few examples will suffice.

Matt. 2: 3, *εταραχθη*, (3d person, singular, 1st aorist, passive voice.) "was troubled."

Matt. 19: 28, *ακολουθησαντες*, (nom. pl. pas. part. 1 aor.) "have followed."

2 Tim. 4: 17, *ερωσθη* (1 per. sing. 1 aor. ind. pass.) "was delivered."

Matt. 26: 23, *εμβαψας*, (1 aor. act.) "that he bathed."

Mark 9: 43, *αποκοψον*, (2 per. sing. 1 aor. imp. act.) "cut it off."

Mark 9: 47, *εκβαλε*, (2 per. sing. 2 aor. imp. act.) "thrust it out."

Matt. 5: 19, *λυση*, (3 per. 1 aor. subj. m.) "shall break."

Matt. 24: 35, *παρελθουσιν*, (3 per. pl. 2 aor. subj. m.) "shall pass away."

Mark 16: 7, *επισημασθη*, (3 per. sing. 1 aor. subj. m.) "shall be signified."

We think the above sufficient to show how the King's translators used the Aorist tenses—we now introduce a few examples to show how that modern critics and translators have dared to depart from a Version authorized by a King, and looked upon by many as sacred and inspired.

Col. 1: 12, *επισημασθη*, (par. 1a.) Common Version, "hath been signified." Dr. Macknight, "maketh fit" and Alexander Campbell, professing to follow the Textor, "has qualified."

Luke 1: 52, *εφεση*, (3d per. 2a.) Com. Ver

"hath put down;" Dr. Geo. Campbell, "putteth down."

— *ψησσε*, (3s. 1a.) C. V. "exalted." Prof. Whitting, "exalteth."

Another example in point, Mr. Terrot, the Translator and Commentator of Ernesti, refers to Rom. 8: 3; which in our version is rendered thus, the italics correspond to the Aorist tenses in the Greek—

"Moreover, whom he *did predestinate*, them he *did call*; and whom he *called*, them he also *justified*; and whom he *justified*, them he also *glorified*."

"Now," he remarks, "all these verbs being in the first Aorist, are not necessarily expressive of past time, but are completely *indefinite*, and mark habitual systematic action. The text, therefore, would have been better rendered.—

"Whom he *predestinates*, them he also *calls*; whom he *calls*, them he also *justifies*; and whom he *justifies*, them he will also *glorify*."

From the testimonies of Greek Grammarians, the examples quoted from the Common Version, and the Translations of modern translators, we need be at no loss wherever we meet with an Aorist tense, how to understand it, provided we pay attention to the context and the scope of the writer. We now instance a few passages, which we think would better express the sense of the writer, if changed from the past to the future, and which would be more in harmony with other portions of the sacred word.

Col. 1: 13, "Who *will deliver* us from the power of darkness, and *translate* us into the kingdom of his dear son."

Heb. 11: 16, ". . . for he *prepares* for them a city."

Heb. 12: 22, "But *ye shall come* to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

This rendering of the Aorist tense is in accordance with Dr. Macknight, but Alexander Campbell, has changed it back to the present tense, the same as the Common Version.

Eph. 2: 5, 6, "And being dead in sins [God] *will quicken* us together, in Christ, . . . and *raise* us up together, and *will cause* us to sit down together on the heavens, through Christ Jesus."

At the time when Paul wrote this Epistle could he say, what our Common Version makes him say, namely, that they were then quickened or made alive—that they were then raised up, and that they had sat on the heavens or the heavenly places. We merely throw out the idea. A passage of like import occurs in Col. 2: 12, 13. Other passages, might be enumerated, but as our space is limited, we leave them at present. We would also remark, that it is not always safe to remain satisfied when we meet with the *past* tense, in our Common Version, for frequently it conveys erroneous ideas.

Geneva, III

J. C.

THE CHRISTIAN PILGRIM.

A stranger now in Gentile lands, Sojourning here I roam ; I cannot join with <i>Christian</i> (?) bands, And meet their certain doom. My hope points to a brighter clime, By prophets long foretold, Where Saints shall in God's image shine, And walk His streets of gold.	Ps. xxxiv. 12. Dan. vii. 21, 22. Rev. xiv. 9. Rev. xiv. 10. Isa. lvi. 7, 8. Ezek. xxxvii. 25. 1 Cor. xv. 49. Rev. xxi. 21.
That is my Home, for it I sigh, For it I long and pray, But while my King remains on high, From it I'm kept away. But soon He'll come—O glorious hope ! And gather home his Saints, Who 'neath afflictions, pine and droop, By sin's bequeathed complaints.	Heb. xi. 14. Matt. vi. 10. Acts iii. 21. Dan. vii. 21. Rev. xxii. 20. Matt. xxiv. 31. Matt. v. 11. 1 John i. 8.
And then a Crown of Life He'll give, With Robes of spotless white, And in His Kingdom We shall live, And share His glory bright. His Kings, and Priests, We then shall be, And reign upon This Earth ; One thousand years, our rule shall see, And Zion shall shine forth,	James i. 12. Rev. iii. 5. Col. i. 13. Col. iii. 4. Rev. v. 10. Rev. xx. 4. Ps. cii. 16.
Aud when We Reign, earth's Kings shall fall ! And nations fade away, Empires and Thrones, their crowns and all, Shall crumble and decay. O praise Jehovah, praise His name, We pray, Thy Kingdom come ; Send back Thy Son, our Lord, to Reign, In Israel's future home.	Dan. ii. 44. Rev. ii. 26, 27. Dan. vii. 27. Dan. ii. 35. Ps. cxvii. Matt. vi. 10. 1 Cor. xv. 25. Luke i. 33.

Washington City, D. C.

JOHN A. DAVIS.

Letters Received.—Mark Allen (send those facts), F. H. Orme, A. G. Case, B. L. Nevius, J. Roberts, Henry Fish, Wm. C. Arvin, 2 Wm. Shepherd, J. O. Woodruff, A. A. Babcock, S. Mason, John A. Davis.

Receipts—August, 1858.—E. Underwood, Jas. Fish, Mrs. S. Underwood, R. A. Grieve, Sam'l. Mason, John A. Davis, 50 cents each; Henry Fish, \$1; E. W. Vining, Miss Mary Appleyard, \$2 each; Miss Mary Hayes, \$5 for Banner and Dinglott.

Books Sent.—F. H. Orme, A. G. Case, B. L. Nevius, John Roberts, S. R. Braimin, J. O. Woodruff, Kato Bradley, John A. Davis, Wm. Shepherd.

To Correspondents.—Please give your Own and Subscribers' Names very distinctly, also, the name of Post Office, County, and State. Individuals writing for the Banner are also requested to give their proper names. If the production of any one, whether poetry or prose, should be withheld from publication, let no one take offence. We shall only do what seems best, in our judgment, for the cause in which we are engaged. Do not be discouraged. But "if any man speak (or write) let it be according to the oracles of God."

JUST PUBLISHED,

THE FIRST NUMBER OF

A NEW AND IMPORTANT WORK,

ENTITLED THE

EMPHATIC DIAGLOTT;

CONTAINING

THE ORIGIN & GREEK TEXT OF THE NEW TESTAMENT, according to the Recension of Dr. John James Griesbach, with an INTERLINEARY TRANSLATION, in which every Greek Word is Literally and Grammatically construed as it stands in the Book: a new EMPHATIC VERSION, based on the Literal Translation, the labors of the most eminent Biblical Critics and Translators, and the various Readings of the Vatican Manuscript, (No. 1209 in the Vatican Library;) together with Philological and Exegetical Foot Notes, and a choice Selection of References; to which is affixed an ALPHABETICAL APPENDIX, containing all the Geographical and Proper Names occurring in the New Testament, with difficult Greek Words and Phrases critically examined. The whole forming a complete Guide to the Correct Reading and Study of the Books of the New Covenant.

The Work will be Published in about 27 numbers, 32 pages each, 16 mo. Price 20 cents, single number, or \$2 00 for 12 numbers, in advance.

☞ Prospectuses and Specimens of the Work sent to all who may feel interested in the undertaking, FREE OF CHARGE, by addressing the Publishers.

☞ The First Number of the "DIAGLOTT" has been Mailed to all the Subscribers to the Work—those who have not received it will please notify the Publishers.

BOOKS FOR SALE AT THIS OFFICE.

"SUMMARY OF CHRISTIANITY Revealed in the Bible." 64 pages, 32 mo. 12 Copies, 50c.

"THE GLAD TIDINGS OF THE KINGDOM OF God, as Developed in the Bible." 32 pp., 32 mo. Terms.—18 copies 50c.

"LIGHT SOWING: or, Conversations on Important Biblical Topics, embracing Repentance vs Sorrow, Immortality, Hope of Salvation, Love of God." &c. Terms.—5 copies, 50c.

"IMMORTALITY.—A Sketch of a Lecture on the Immortality of the Soul; with answers to numerous objections." 32 pp., 32 mo. 18 copies 50c.

"ANATOLIA; or Russia Triumphant and Europe Chained, &c., &c." By John Thomas, M. D., Author of *Elpis Israel*. 8vo. pp. 104. Price 50 cents; postage about 6 cents.

"THE SAINTS' INHERITANCE, briefly considered in its Relations to man, &c., &c." By William Shephard. 18 mo., pp. 50. Price, single copy, 8c.

☞ Postage charged in addition to the above rates when sent by mail, or deducted when not specified, as the law requires that all transient publications shall be *pre-paid*.

RAYS OF LIGHT; OR, ONE-LEAF TRACTS.

1. Dearth of the Wicked.
2. What is Religion?
3. The Gospel.
4. Immateriality.

5. Gems of the Philosophy of Man, and Thoughts for Thinkers.
6. The Kingdom of God.

The above, *Rays of Light*, are designed for general distribution; they are put up in packages of 25 for 6¼ cents, 50 for 12½ cents, and 100 for 25 cents, either according as they are numbered above, or equally assorted. Brethren, if they meet your views, "Scatter the Light."

☞ All orders, if addressed to the Publishers, will receive prompt attention,

WILSON & COCKROFT, Publishers,

Geneva, Kane Co., Ill.

BENJAMIN WILSON,
JOSEPH COCKROFT. }

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., SEPTEMBER, 1858.

[No. 9.]

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—No. XII.

But what are the facts? So far from this being the case, we cannot find one intimation that ever the ancient worshipper saw any such meaning in his sacrifices. So far from the Death of Christ or anything appertaining thereto, being the principal theme of the Bible—there are not more than about *nine* distinct portions of the Old Testament scriptures which refer to the Savior's sufferings and death. These are Isa. i. 6; lii. 14; liiii. 1-12; Ps. xxii. 1-21; xxxv. 11-17; lxix. 7-21; Dan. ix. 24, 25; Micah v. 1; Zecb. xii. 10; and besides these are very few more that have anything to do with his first advent; whilst there are hundreds referring to the second, and the things of his Kingdom. So far, then, from it being the general expectation of even the pious in Israel, we find the prophets, to whom it was revealed that the Christ should suffer, could not understand it. It was a mystery, a problem to be solved, which even the angels who brought them the revelation desired to look into. The holy seers labored in vain to comprehend it, "searching diligently, what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," 1 Pet. i. 10, 11, 12. And when Messiah came, although many of the people were roused to general wonder and expectation by the events of his birth, and afterwards by the preaching of John, yet we may easily gather what were their views and hopes of the Messiah's works, from such passages as John xii. 34. The testimony of the prophets was plain enough, but their minds were so dazzled by the

predicted splendors of his reign, that they failed to see the Cross and its sufferings which would intervene. Hence, when Jesus spoke of his being lifted up, the people answered, "We have heard out of the law that Christ abideth for ever; and how sayest thou, the Son of Man must be lifted up? who is this Son of Man?" And can we wonder at them when even his own chosen disciples could not realize the thought that their Master should thus suffer and die, Matt. xvi. 21-24; xvii. 22, 23; xx. 17-19; Mark viii. 31-34; ix. 31, 32; x. 32-34; Luke ix. 22, 23, 44, 45; xviii. 31-34; John iii. 14; xii. 32, 33; viii. 28. But it is expressly stated, in nearly every instance, that they could not comprehend it, that these sayings were hid from them, and that great sorrow filled their minds instead; and on one occasion Peter undertook to reprove his Master for uttering them, but met with a severe rebuke, Matt. xvi. 22, 23. This darkness rested on their minds till after the event transpired. When they saw the fulfillment beginning, the panic-stricken disciples fled, and when he died, their hopes seemed to be crucified with him, Luke xxiv. 7-11. In that awful repose of the Redeemer's tomb, their blasted prospects lay buried too; as evidenced by the mournful account they gave the stranger on the way to Emmaus. "We trusted that it had been HE which should have REDEEMED ISRAEL; and beside all this, to-day is now the third day since these things were done," Luke xxiv. 17-24. But oh! what explanations followed, as Jesus replied, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets,

be expounded unto them in all the Scriptures the things concerning himself," v. 26, 27. Oh what a flood of light broke on them on that thrilling journey! Well might they say, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" v. 32. And what endeared remembrances would cling round that forty days' sweet instruction in the things of the kingdom of God before his ascension to heaven, Acts i. 4; showing them that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning him. "Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke xxiv. 44-47. It was then they ventured to ask him once more, "Lord, wilt thou at this time restore again the kingdom to Israel," Acts i. 6.

They understood, then, the true philosophy of his mission, John ii. 19-22; xii. 16. How often do the disciples and the Jews get blamed for the blind priests of our day for their "gross carnal views of Messiah and his kingdom," as they express it. But they were a hundred times more excusable than Gentile religionists are now; for the prophecies relative to his humble life and ignominious death are few, but those relative to his glorious kingdom are very numerous and plain: yet the Gentile sects are now denying them all, and that too with ten-fold light before their eyes. Surely, if the error of the Jews led to their downfall and ruin, that of the Gentiles, who are now denying the cowering Kingdom will be likely to do the same by them.

Now what is the principal theme of the Bible. Is it the death of Christ? No, not by any means. We have seen it is seldom predicted in the Old Testament, and although the New Testament certainly contains very much concerning the life and death of Jesus, yet the main part of its teachings are not concerning this.

What, then, forms the subject-matter of the Bible? for depend upon it that will be the Gospel. We answer, SALVATION IN AND BY THE KINGDOM OF GOD. This formed the great burden of prophecy, the theme of Israel's songs, the hope of God's ancient saints, the grand theme of Christ's discourses, and the saving key-stone truth of the first Christian churches. But the surest way to settle the matter, is to see what the New Testament states to be the Gospel, and ascertain if it ever presents the death of Christ as that "joyful sound." Is there any passage which positively affirms such to be the fact? We shall be referred to 1 Cor. xv. 1-4, as proof, and to 1 Cor. ii. 2; Gal. vi. 14; Acts xvi. 22, 23, as corroborative evidence that the apostles preached this as the gospel.

The former, it is asserted, contains Paul's definition of what the Gospel consists of, viz., "how that Christ died for our sins, according to the Scriptures;" Very well, suppose this does contain a definition of the Gospel, still it is widely different from that preached by the clergy of our day. It says not a word about Jesus dying in the sinner's stead, nor of his making an expiation for human guilt, or anything of that kind. But we positively deny that Paul is defining the gospel in verses 3, 4. It is too meagre, too unlike all other New Testament statements of it, too contradicting thereto, to be received as such a definition. True, Campbellism, and other dissenting sects cling to it with a death-grasp, because it is the only text on which they think they can build the expiation gospel; but a reference to the original Greek in which Paul wrote these words, sweeps away their false creeds inferior therefrom.

In all modern translations this passage does not have this force. Thus Samuel Sharpe, who has produced one of the best and most faithful translations, renders it "And I wish you to know, brethren, as to the good tidings which I preached to you, and which ye received, and in which ye stand, and by which ye are being saved, by what reasoning I preached to you, if ye hold it; otherwise ye believed in vain. For I delivered to you among the first things what I also received, how Christ died for

our sins according to the Scriptures; and that he was buried, and that he was raised on the third day according to the scriptures;" and refers to 2 Cor. viii. i; Gal. i. ii; on which he has this note: "*gnorizo*, as here, does not govern the accusative case which follows it." The Greek for "Moreover, I declare to you," is *gnorizo de umia*, and is precisely the same in the other two cases given, where the King's translators put "We do you to wit," and "I certify you." Thus it is very plain that Paul is not here "declaring" or laying down a definition of the Gospel, but simply reminding them of something they appeared to be forgetting. "First of all," in v. 3, is *en protois* in the Greek, which Campbell, Sharpe, Macknight, and many others agree in rendering "among the first things," and Boothroyd and Dickinson, "among the chief or principal things." And in v. 2, instead of, "if ye keep in memory what I preached to you," the Greek is "*tini logo euaggelisamen umin ei katechete*," "if you hold fast a certain word I evangelized to you."

So that it is very evident that Paul neither preached the *three facts* of the death, burial and resurrection of Christ as the Gospel, as Campbell & Co., of the orthodox school affirm; nor did he preach it "first of all," as though it was the most important thing. And why should he repeat what he had told them before? If this were a definition of the Gospel, we must say, it differs from every other instance on record in which the Gospel is defined.

We see how he introduced the gospel into Corinth, from the account in Acts xviii. 4, 5; where we read "that he reasoned in the synagogues every sabbath, persuading the Jews and the Greeks." In ch. xvii. 1-3, we see that he had done the same at Thessalonica, and that his plan was first to show what the prophets had spoken concerning the sufferings and death of the Messiah, and then having established this to direct their attention to the crucified Jesus of Nazareth, as that personage. "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures; opening and alleging that the Christ must needs have suffered, and risen again from the dead, and that Jesus, whom I preach

unto you, is the Christ." So he had been doing this for some time before Silas and Timothy came, then being pressed in spirit, "he testified to the Jews that Jesus was the Christ," xviii. 5. He always proceeded cautiously, never saying anything about Jesus, till he had first proved from the prophets that the Messiah would suffer and die for the sins of the people. It would have been impolitic to have preached the death of Jesus the first thing, in the prejudiced state of the Jewish mind. So the Apostle always reserved this to the last, and then, as the result proved, it evoked opposition quite soon enough. They would bear patiently till the point was come to, that the crucified Nazarene was their Messiah, but then they would oppose and blaspheme. After this plan proceeded Apollos, v. 28, and probably all the rest, ch. x. 20, 22; xii. 4, 14, &c. But though we utterly deny that Paul is giving a definition of the gospel in 1 Cor. xv. 1-3, yet we freely admit that many glorious items of the same are contained in that chapter, such as Christ's death and resurrection, and that of his saints, the Kingdom, the life immortal, the conquest of all foes, the recovery of the world to God, &c. &c. But we think we have said enough to show that this, the strongest passage they can produce, fails them at the very outset, in their attempt to draw support therefrom in favor of the three-fact-expiation-gospel. (For more see article in this number on "What is the Gospel?")

We have said that even the New Testament teaches the theme of the coming kingdom, and the Life eternal belonging to it, more than the death of Christ. Here we know we shall be stoutly opposed, because there is certainly a great deal said in it on the sufferings and death of Jesus. But what we say, is said deliberately, and knowingly. Take away the purely historical portions of the New Testament, and the prophecies which do not directly relate to the future kingdom and its life, such as the fall of Babylon, and Roman siege of Jerusalem, deduct also the injunctions and duties relating solely to the present life, and of the remaining portion, which will have the preponderating weight

of testimony—the things concerning Christ's death, or the things of the kingdom? Sectarian theologians say the former, against which we join issue. Let us examine some of the texts on which they lay so much stress.

One is found in 1 Cor. ii. 2; "For I determined not to know anything among you save Jesus Christ and *him* crucified." Another is in Gal. vi. 14; "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world." These texts are generally received as though they meant that Paul never taught or gloried in teaching anything save the crucifixion and death of Jesus, or his "great atoning sacrifice," as they term it. But this is utterly false, as we shall see by referring to his recorded discourses.

1 Cor. i. 17, 18, 21-24, is often adduced as appearing to teach that the grand means of salvation is by the preaching of the Cross of Christ *alone*, simply because the words "cross" and "crucified" are in connection with salvation. But from these very texts themselves we can prove the contrary. This class of religionists always find it convenient to tell but half the tale, by skipping the context, overlooking important words, or otherwise misquoting the passage. Thus, in the first we have cited, there are *two* points, *two* separate items Paul determined to know, viz., the *CHRIST*, and *him crucified*. But they, supposing the first item to be included in the second, make it but one thing. But, as we shall presently show, the knowing or preaching the *CHRIST*, is one thing, and *him crucified*, another. The same with the second text. It is the false view of the *Christ* that causes these parties to misapply such passages. Now the *Christ* means the Anointed; but anointed to what? They seem to think, (and they actually do write and talk) as though the whole and sole object of his anointing was to be crucified on Calvary! and thus in some way to save men's immortal (but all imaginary) ghosts. But the Bible doctrine of the Messiah, *Christ*, or Anointed One, is, that he was anointed to be King of Israel and Priest of the Most High. The principal idea of the *Christ*, is there-

fore the Kingship. Here, then is the doctrine of the Kingdom in the very name, for it is a name of *office* and *character* not a mere personal name. With this view they understand Paul as determining not to know anything save "He who should become the powerful King, and him crucified." So it was in the cross of this Anointed King he gloried, by which the world was crucified to him and he to the world, i. e. separated or cut off from each other, because he, like Moses, had renounced it in favor of the Anointed King, to whom he had been drawn, not only by the lustre of his Crown, but by the sympathy, adoration and love he felt for the same King who had once languished and died on the Cross, on account of our sins. Thus the expression "the Cross of Christ" came to be a kind of generic or comprehensive term for the whole of the Redeemer's work and system of doctrines, just as any body of men who had been taught by some great leader martyred for his principles, would naturally use *paraphrase* indicative of the instruments, circumstances or manner in which he died, round which event their affections and sympathies were drawn, and from which they borrowed language to express the whole scheme of doctrines and mission sought to be attained. This we regard as being the origin of the phrase "the Cross of Christ," not the actual piece of wood superstitiously venerated by Catholic Crusaders, nor yet the mere scene and act of the Crucifixion, on which Protestants dilate so long and minutely to the entire exclusion of other equally important themes. We have several instances recorded of how Paul and other apostles preached "the Cross," and "Christ Crucified," but we never find them doing it in the modern style of describing how much the thorns and nails would hurt, how the blood trickled down, how thirsty he felt, how painfully he languished, how unhappy he felt when God abandoned him in that hour of death, what pangs he felt under the outpouring of his Father's wrath whilst bearing the load and punishment of human guilt as a vicarious expiatory sacrifice; or to cast them out to perfection like the Catholics, by causing men to rhapsodise themselves in gazing with dreamy ecstatic fondness

upon pictures, or models of every minutiae in the Savior's passion. No, they did little more than state the facts, often merely alluded to them, and left their hearers to meditate as they liked. But their statements, though extremely simple and brief, were nevertheless powerfully convincing, bringing it home to their hearts, and acting as a mighty operative power on men's lives and conduct, constraining them by the love to Christ which it called forth, either to do or suffer anything for his beloved name. But in thus preaching Christ they never omitted speaking of the Kingdom. They had not got into a way like the moderns have, of detaching the idea of a kingdom from his Christship, and fixing that title and office on his priestly and sacrificial character alone. So with the words Jesus and Lord, both of which have a reference to his kingly rule. Jesus is derived from the Hebrew JE or YE-OSHUA, and that from YAHVA SHUA. YAH, I shall be, and SHUA, powerful—hence the name signifies "I SHALL BE THE POWERFUL!" Jesus, no more than Christ, has a sole reference to his first advent. True he is mighty and powerful to save "even to the uttermost all who come unto God by him," Heb. vii. 25, and to "save his people from their sins," Matt. i. 21, now; but even this will not be fully accomplished till his people are immortalized and no longer capable of sinning. Besides, it must also include the wages of sin, which is death, so that he has not saved to the uttermost till he delivers them from death. The more we examine texts the churches limit, the more are we compelled to widen our comprehension of them; and take in the future as well as the past and present. The word LORD is *kurios* in the Greek and signifies a *Governor* or *Ruler*. So it is used in Phil. ii. 11: "That every tongue should confess that Jesus Christ is LORD, to the glory of God the Father;" and Acts x. 36, "He is LORD of all." When, therefore, all three titles occur together, as Gal. vi. 14, they are immensely strong and irrefragable proofs that the doctrine of the Kingship shines out very brightly in a text which is always brought to prove that all Paul's idea and glorying was limited to the sufferings and death of Christ!

These names translated show that he gloried in the Kingship as well. "God forbid that I should glory save in the Cross of our Ruler, the I shall be the Powerful Anointed King." Such was the view Paul and all his brethren entertained of the Messiah and the preaching of this doctrine along with those of the Cross produced the mighty effects described, and caused men to turn from dumb idols to the living God, and to wait for the coming of his Son from heaven," 1 Thess. i. 9, 10. Besides, in many of these texts, the circumstances under which they were uttered or written, qualifies and determines the force and extent of the writer's meaning, and is often recovered by the context.

Thus Paul places his glorying in the Cross in contrast to those Judaizing teachers who constrained the Galatians to be circumcised that they might glory in their flesh," vi. 13. But does this preclude the belief that there were other things Paul believed? Not at all. Ask the religious leaders of the day what a person must do to be saved? and they will reply very like a parrot, in the words used to the jailor at Philippi: "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. 31; as though the bare use of these words would have a talismanic power, or as though Paul had said nothing more. They find it convenient to overlook what follows in the next two verses where "they spake to him the *Word* of the Lord, and to all that were in his house," causing them to be immersed that same hour of the night, from which it is evident that baptism and its design had formed part of the discourse. To preach the "Word of the Lord" was to proclaim the whole truth concerning Jesus, both as to his Priestly and Kingly offices, his sufferings and death, and their doctrinal import, and also his coming reign and glory. There was only this difference in preaching to Jews and Gentiles, that whilst the former were pretty well acquainted with the things of the Kingdom, the latter were not. This is the reason why less is said to them on that subject, and there being no need to rehearse what they knew; so the points the apostles labored to establish, were, that the Messiah had first to appear in humiliation and would suffer death, and must rise from the dead, before he entered on his regal sway; and that Je-

sus of Nazareth was he through whom alone remission of sins, and eternal life could be obtained. But to the Gentiles they had to detail the things of the kingdom besides all this, because they were ignorant of the prophets.

TO BE CONTINUED IN NEXT.

The following extract has been sent us by a friend, copied from the Preface of a "New Testament in the Common Version, conformed to Griesbach's Standard Greek Text. Third Edition. Boston, Gray and Bowen. 1830." Those of our readers who are interested in the publication of the "Diaglott," will read with pleasure and profit this

History of the Original text of The New Testament.

The edition of the Greek Testament selected as the standard of the translation made in the reign of James I. and now in common use, was that of Theodore Beza. What the claims of that text to the character of correctness are, may be judged from a brief sketch of the history of its formation. It was almost a century after the invention of printing, before the Greek Testament was issued from the press. In 1502 was undertaken, under the patronage of Cardinal Ximenes, the publication of the sacred writings, comprehending the Greek and Hebrew, with three of the principal versions; a work which from the place where it was executed, —Alcala in Spain, the ancient Complutum, —took the name of the Complutensian Polyglot. Though the printing was finished in 1514, the Papal license was not obtained till eight years afterwards. Meanwhile Erasmus, being at Basle in Switzerland in 1516, employed in publishing the works of Jerome was induced by his printer, to devote his leisure to an edition of the New Testament, to be prepared with such means as that city and its neighborhood afforded.

The texts of the Complutensian Polyglot and of Erasmus formed the basis of all subsequent editions. The MSS. from which the former was prepared are lost, and what was their number or their value cannot now be certainly ascertained. The edition, however, furnishes the strongest reasons for believing them to have been few and modern. Erasmus appears from his own testimony to have the use of only 4 MSS. and these incomplete, with some hasty gleanings from others by himself or by his friends. The

MSS. on which he relied are also well known, and are universally acknowledged to be modern, and of very inferior authority. In the infancy of the science of textual criticism, both the editions were unavoidably prepared, without any sufficient acquaintance with the rules which should govern such a work. The integrity of the Complutensian editors, labors under strong suspicion. To anticipate the Complutensian, the edition of Erasmus was hurried through the press; despatched, as he himself says, rather than edited, *præcipitatum verius quam editam*. In several instances, he departed from all his authorities, and in one supplied a chasm of six verses by his own translation from the Latin. His copy after leaving his hands, was mutilated by the correctors of the press, and typographical errors occurred, which were not corrected in subsequent editions. In these editions, some alterations were introduced from the Complutensian, among which was the famous text 1 John v. 7.

In 1546, a third edition, which is to be considered, in some respects as independent, was prepared by Robert Stevens, of Paris, by a collation of the Erasmus and Complutensian editions with fifteen MSS. in the King's library. It was subsequently thrice revised, and in the form it last assumed, is little more than a reprint of the fifth editions of Erasmus, except in the Apocalypse where it adopts many readings of the Complutensian. Of the MSS. professed to be used, two cannot now be traced. Most of the remaining thirteen, contained only a part of the New Testament: they were not examined by the editor, but by his son, 18 years old; and, on a more careful search many of their most remarkable readings appear to have been overlooked, and others misrepresented in the printed work. In the margin of this edition were first introduced the figures denoting the division into verses, a division hastily made by Robert Stevens, during a journey from Lyons to Paris, to facilitate reference in a Concordance which he was about to publish.

The edition of Beza, which assumed its permanent shape in 1598, differed little from that of Stevens, though he possessed two valuable MSS, and consulted two ancient versions besides the Vulgate, he made little use of either. Indeed his Greek text often differing from his Latin translation, the

former cannot be regarded as containing the readings that even his own judgment approved.

From the text of Stevens and Beza, was prepared an anonymous edition, which in 1624 was issued from the office of the Elzevirs at Leyden, recommended by nothing else than the beauty and supposed accuracy of the typographical execution. This text—essentially the same with the imperfect compilation of Erasmus, and only differing from that in variations introduced on the inferior authority of Beza, Stevens, and the Catholic editors of the Complutensian, with a very few other readings of unknown origin—immediately took a rank which it has since retained as the received edition.

In the year 1707, Dr. John Mill published at Oxford his splendid work, the fruit of thirty laborious years. In marginal notes attached to the text of Stephens, this edition exhibited various readings, to the amount of thirty thousand, collected from Greek MSS. from ancient versions, and from quotations found in the writings of the early Fathers of the Church. It was followed in 1734, by an edition by John Albert Bengel of Tubingen, containing a valuable additional collection of various readings from similar sources, appended to; a text exclusively compiled, except in the Apocalypse, from preceding printed editions.

These important publications were eclipsed by the great work of John James Wetstein, published at Amsterdam, in 1751 and 2, in two volumes folio. It is said to comprise 100,000 various readings, and more than a million of references. The text is that of the received edition, readings regarded by the editor as of better authority being distinguished as such in the margin.

In 1775, Dr. John James Griesbach published his first edition of the New Testament, exhibiting in notes the most important of the various readings contained in the works of Wetstein, and of other critics since his time, and introducing into the text such amendments of the received edition as were considered to be established by conclusive evidence. A second edition revised and greatly enriched, appeared in 1796—1806, the store of means for emendation of the text having meanwhile received valuable contributions from the researches of Mat-

thai, Alter, Birch, and other distinguished biblical philologists. The work in its present state is the result of more than thirty years' devoted study. The materials for it were drawn from nearly four hundred Greek MSS. besides large collations from ancient versions and citations of the early Fathers—amounted to not less than a hundred and thirty thousand various readings; the critical rules, applied in deciding between conflicting authorities, have been generally approved, and the impartiality of the editor may be considered beyond question, the principal alterations which he has introduced being unfavorable to his own distinctly avowed theological opinions. Considering the great delicacy of this work, the all but unanimous favorable testimony which has been rendered to it by learned men, of whatever denomination, is a result which it would have been extravagant to anticipate. The manual edition of Griesbach, published at Leipzig in 1805, is to be regarded in the places where it differs from the critical edition, as recording the editor's most mature judgments, the critical edition having been almost all printed at an earlier period, though the second volume did not appear till 1806.

The Top of Mount Moriah.

Dr. Bonar, in a recent work, entitled "The Land of Promise," gives a very interesting description of a visit to, and an examination of, the interior of the Mosque of Omar, on the ancient site of the Temple. He was not so much interested with "the brilliant dome, the well-adorned walls, or the noble colonnade," as with an "immense mass of unhewn rock rising up in the centre." It is forty feet broad by sixty long, and stands in all seventeen feet above the external area. This is surmounted by a railing sufficiently high to keep off sacrilegious intruders. This rock, he says, is the top of old Moriah. When Solomon was making the temple area he had to cut away the hill to the depth of seventeen feet in order to obtain sufficient space; and then, as this was not sufficient, he must have raised the sideslopes of the hill, in order to bring up the ground to a level with the rocky area thus secured by the levelling of the seventeen feet. After mentioning that one end of this great mass has been cut away, probably as

recently as the time of the Crusaders, he asks—

"What is this rock? It must have been preserved for some special reason when all around was levelled. It could not be for ornament, for a rough block like this would be an eye-sore, quite a disfigurement to the spacious level platform. The fact, too, of its being so carefully preserved to this, shows that not only the original levellers, but all subsequent repairers of the temple or mosque, must have had a reason for sparing it. Had an unsightly block been left in the midst of St Paul's, under the dome, every visitor would ask this as his first question, how came this here, and what led the architect to spare it when excavating or levelling all around? If Herod's temple were on the same spot (however enlarged) as Zerubbabel's, and Zerubbabel's on the same spot as Solomon's, as most certainly they were, then the careful preservation of the stone must be traced back to Solomon. What reason had Solomon for sparing the rock? Not simply because it was the time-honored top of Moriah. It must have been for some special reason; and the only reason which we can conjecture is that it was the thrashing-floor of Araunah the Jebusite, where David his father had offered sacrifice. The circumstances mentioned in Scripture respecting this transaction are worth noticing. (1.) The spot where the sword of judgment staid was this thrashing-floor; "the angel of the Lord was by the thrashing-floor of Araunah the Jebusite" (2 Sam. xxiv. 16). (2.) Gai's message to David from the Lord was as follows, "Go up, rear an altar unto the Lord in the thrashing-floor of Araunah the Jebusite," (ib. 18.). (3.) David's purchase of the spot; "so David bought the thrashing-floor and the oxen for fifty shekels of silver."* (4.) David's sacrifice; "David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings," (ib. 25); "David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord, and he answered him by fire upon the altar of burnt-offering," (1

* In this above passage it is said that David gave fifty shekels of silver. By 1 Chron. xxi. 25, it is said that he gave five hundred shekels of gold. The explanation of which seems to be that the thrashing-floor cost the smaller sum, and the whole bill round about the larger.

Chron. xxi. 26.) (5.) David's prophetic announcement. After he had sacrificed on the thrashing-floor (1 Chron. xxi. 30,) he spoke to the assembled people, "Then David said, this is the house of the Lord God, and THIS IS THE ALTAR OF BURNT-OFFERING FOR ISRAEL," (1 Chron. xxiii. 1). Thus he solemnly fixed the site of the altar and announced it to Israel; and he did this, not by any private impulse, but by divine dictation, for it was David, though Solomon was the builder of the temple, that received the plan and pattern, as Moses did of the tabernacle, directly from God, "All this the Lord made me understand in writing by his hand upon me, even, all the works of this pattern," (1 Chron. xxviii. 19.) (6.) Solomon's carrying out of this design. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father; IN THE PLACE THAT DAVID HAD PREPARED, IN THE THRASHING FLOOR OF ORNAN THE JEBUSITE," (2 Chron. iii. 1.) (7.) The descent of the fire at the dedication of the temple. "When Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifice," (2 Chron. vii. 1.) These passages very clearly imply that the thrashing-floor of Araunah was to be set apart for God, from that day, to be the great centre or pivot round which all Israel's worship was to turn in future days. "This is the altar of burnt-offering for Israel."

What is the Gospel?

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."—1 Cor. 15: 1-4.

GREAT stress is usually laid on the phrase "first of all," to prove that when Paul preached the gospel, the first thing he did was to deliver himself concerning the crucifixion and death of Jesus for our sins, which is called "preaching him crucified." But to this it is objected that Paul did not say "first of all," but *en protis*, "among the first things."—I delivered to you among the first things that which I received, how that Christ died for our sins, &c." It is not true that Paul delivered this in the Gentile sense of the phrase "first of all," that is, that "the first thing he preached was the crucifixion of Jesus for sins. When

went among those who had the scriptures of the prophets and professed to believe them, the first thing he did was to lay before them *the things concerning the Christ*; and when he thought he had sufficiently enlightened them upon these matters, he then submitted to them *the things concerning Jesus and his name*. But when he went among idolaters, who knew not the prophets, the first showed them the absurdity of idol-worship, endeavoring in so doing to turn them from dumb idols to the living and true God, whose messenger he announced himself to be; he then proclaimed God's future vicegerent reign over the nations by a RIGUREUS MAN whom he had prepared for the purpose, having raised him from the dead; which resurrection was an assurance that said Divine Kingdom would certainly be established. Having thus introduced the subject of the King's resurrection, he then preached to them Jesus, that is, the things concerning him; who confirmed the apostle's testimony "with signs, and wonders, and divers miracles, and distributions of the Holy Spirit, according to his will."

The foregoing statement is proved by Paul's course at Thessalonica, Athens, and Corinth; for thus it is written, "And Paul, as his manner was, went into the synagogue of the Jews, and three Sabbath days (or Saturdays) reasoned with them out of the scriptures (of the prophets, the only scriptures then in being,) opening and alleging that it behoved the Christ to suffer, and to rise from among the dead" (*ek nekroon*). While he confined himself to this general question, he was listened to without tumult. The Jews had no objection to listen to the discussion of the question, "Is the Anointed One to suffer death, and to rise from the dead, before he assumes the reins of government over Israel and the nations?" This is clear from Paul's adventures at Corinth as well as at Thessalonica. There he reasoned with the Jews for several Sabbaths, during which all was peace and quietness, and obviously, because he said nothing about Jesus. He spoke only of the Christ, without affirming whether he had appeared or not. But when Silas and Timothy joined him from Macedonia he was encouraged, and, being pressed in spirit, could no longer forbear to affirm that the Christ had appeared, and that the crucified and resurrected Jesus was He. This avowal drew the hitherto peaceable Jews into an uproar, as the announcement of the same truth had at Thessalonica. It is evident, therefore, from the effect produced at both places, that Paul did not preach the things concerning Jesus first of all. If he had, his first discourse would have resulted only in tumult. He would not have convinced a single Jew. He had first to prepare the minds of the Jews by convincing them from the prophets that, whoever the Christ might be, and when he should appear, he must prove himself worthy of exaltation to David's throne by obedience unto death, from which God would de-

liver him by a resurrection to everlasting life. If he could get the Jews to believe this he would remove the great obstacle in the way of their confessing that Jesus was the Christ. This obstacle consisted in their belief that the Christ, whenever he came, would appear at once in power and glory. If Jesus had appeared thus they would have received him gladly; but because he appeared in humiliation contrary to their expectation, he became an obstacle, "a stone of stumbling and rock of offence."—Knowing the state of their minds upon the subject, Paul proceeded cautiously and wisely; first opening to them the prophets, that is, expounding so that they might understand their teaching concerning the Christ. When they comprehended this, they perceived that the King expected by the nation was to appear as "a poor and needy man," despised and persecuted by his contemporaries to an ignominious death, and afterwards to rise from the dead; and that this crisis of his fate was to be made the foundation of a mystery, through which, remission of sins, and a right to share with the Christ in his kingdom for ever, might be obtained. A mind so prepared would have no difficulty in assenting heartily to the proposition that the Jesus whom Paul preached was that Christ, when the declaration was confirmed of God by the miracles wrought in his name before them.

Now, the things first preached by Paul, viz., concerning the Christ, were the things of the kingdom; for Christ is equivalent to king, because kings are anointed ones. In preaching Christ to the Thessalonians, he taught them that there was another king than Cæsar, (Acts 17: 7,) who should come from heaven with the angels of his power, taking vengeance on those who obeyed not the gospel he preached (1 Thess. 1: 10—2 Thess. 1: 7-10). He invited them to a participation in his kingdom and glory, (1 Thess. 2: 12,) a resurrection from among the dead if accounted worthy of it, and deliverance from the wrath to come (1 Thess. 4: 16—2 Thess. 1: 5—1 Thess. 1: 10). In preaching Jesus Christ, he taught them that Jesus was that king in whom would be fulfilled all the things written concerning him in the prophets. This doctrine of a king from heaven to rule the nations upon the earth, as Jehovah's vicegerent, sounded out from Jerusalem to every part of the Roman dominion until it reached the ears of the reigning emperor, whose jealousy it excited so much that he made decrees, forbidding any one to proclaim it. Now, if Paul had taught that Jesus was king of a dominion in the skies, or beyond them, would the Roman emperor have forbidden his subjects to affirm it? On the contrary, is it not clear, that Paul preached the establishment of a kingdom on the Roman territory, and that it was this that alarmed Cæsar? What would Cæsar, a pagan, have cared about the kingship of Jesus so long as he supposed it was confined to the heavens,

and not to interfere with his jurisdiction? He would have regarded it with as little concern as Victoria does the preaching of the kingdom by the dissenters, who declare that the Lord's kingdom is not of this world, but purely spiritual and ethereal.

Paul had a special reason for reminding the Corinthians that he delivered them from the death, burial, and resurrection of Christ for sins, "among the first things." It was this. There were some of Hymeneus and Philetus's disciples among them, who affirmed that "the resurrection was past already" (2 Tim. 2: 17, 18), and that, consequently, "there is no resurrection of the dead" hereafter (1 Cor. 15: 12). They affirmed that man had a soul in him which was capable of a disembodied existence, which it actually assumed at death. This was the current and universal opinion of the day, which made Paul's doctrine of the resurrection of the mortal body so absurd in the estimation of the people. The holders of the fabulous tradition argued from their assumption to conclusions subversive of the truth. As souls are received by the pure ether, and joined to the company among the stars, a resurrection of the body to inherit a kingdom in the land of Israel is unnecessary. Manifestly, they denied it, therefore; and so rejected both the resurrection and the kingdom. Now, it was to vindicate the truth concerning these, and to demolish their "philosophy and vain deceit," their "science falsely so called," to the conviction of every right-minded reader, that he wrote the fifteenth chapter of his letter to the Church at Corinth. In the eleventh verse he reminds them that he preached a resurrected Christ, in whom they believed. He did not preach a Christ who died for sins, whose soul was received by the ether, and joined to a company among the stars. The Christ he preached was raised bodily from the dead, not from among the living in a world of spirits; but the same bodily person who was buried, and continued buried till the third day, after which he was seen by five hundred and twelve persons, and last of all by himself, as one born out of due time. "Now," says he, "this being so,—if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Here is the reason for his reminding them that Christ's resurrection was preached to them "among the first things." It was to elicit from them self-condemnation for obviously stultifying themselves in, at one and the same time, admitting the resurrection of Christ the first-fruits, and denying the resurrection of the dead in him. He did not introduce the death, burial, and resurrection of Christ for sins, as a definition of the Gospel; but as, among some of the first things of which the Gospel treats. The Gospel stated in the fewest words is, "In Abraham shall all nations be blessed;" Gal. iii. 8: Gen. xii. 18.) but if there be no future resurrection, there can be no blessing of the nations in him and his seed, Dan. xii. 2.—Gal. iii. 29: for both

he and they are sleeping in the dust of the earth, where they must forever remain if the dead are not raised.

Though objecting to the third and fourth verses containing a definition of the gospel, it is admitted that the chapter at large contains a declaration of the Gospel preached by Paul. It is evidently so, for he informs the readers in the first verse, that he is about to declare, or make known, the gospel which he had preached to them. It had become necessary to do so, for some of them were letting slip the things they had once believed. Now look at the items of the declaration, and behold the topics treated of by the apostle when he preached the gospel. Here they are—the death of the Christ for sins, his burial, and resurrection; the future resurrection of the dead by him at his coming; his subsequent reign till the end comes; his subjugation of all enemies during his reign, and the destruction of the death at the end of it; the delivering up of the kingdom to the Father, when the mediatorship shall be abolished, so that God may be all and in all; the kind of body the resurrected saints shall possess, and their glory, to fit them for the possession of the kingdom of God; the transformation of the faithful contemporary with the resurrection; and the church's victory over "the gates of hell" (Hades) through Jesus Christ the Lord. These are the great gospel truths contained in that word which Paul taught in Corinth for a year and six months; and which "many of the Corinthians hearing, believed, and were baptized" Acts xviii. 8. There is not a syllable here about "separate spirits," and sky-kingdoms; but everything to the contrary, adduced too, to refute them. The major part of the Corinthians remained faithful to the things declared, as the apostle says in reference to them, "wherein ye stand;" and adds, "by which ye are saved; ye hold fast to a certain word I preached to you, unless ye have believed in vain." In the common version these italics read, "if ye keep in memory what." They are two words in the dative case in the Greek answering to "what," namely, *timi logo*, "to a certain word"—the word of God, that is, "the law and the testimony" bound up and sealed among the disciples, Isa. viii. 16, from which, by the reading of the apostle, were brought out the things set forth in the declaration of the gospel of the kingdom, so interestingly filed in the fifteenth of Corinthians. "I worship the God of my fathers," said he. How did he worship him? "Believing," he adds, "all things which are written in the Law and in the Prophets," Acts xxiv. 14: and as he believed so he preached, "witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come." Acts xxvi. 22. This was that "certain word" which he preached, and upon the holding fast to which the salvation of men is predicated.

The death, burial, and resurrection of Christ for sins, according to the prophets, is only so

of the declaration filed. The great multitude of professors believe this in our day in a plain sense: that is, they assent that in some sense remission of sins is connected and dependent on the death of Jesus; though of the promise and law-instruction in the case, they know nothing. But while this is credited, they exclude the other items of Paul's declaration as Epicurean and Stoic mockery. If they assent to the resurrection of Jesus, they nullify the resurrection of the dead at his appearing, *a posteriori* his, by their animal magnetismism about "separate spirits" and "spirit-world," making it perfectly unnecessary and superfluous; which is in effect denying it—numbers say boldly, that all the resurrection there is, is the awakening of the soul at the final separation from the body when the heart ceases to beat. The item of the declaration about the appearing again of Jesus in the world, is one against which they are particularly spiteful. They crack fool-jokes at the time of his coming to this cursed, and sin-polluted earth again; not having wit enough to perceive, that it is this very defilement of earthly things that makes his return absolutely necessary, that he may take away the sin which presses them. The kingdom meets with no more favor at their hands than the appearing of its King. This is an item of the declaration they have nullified as completely as the resurrection of the first fruits. Paul preached *one kingdom only*. He said nothing about a "kingdom of grace" distinct from a "kingdom of glory." Moses, the Prophets, John the Baptizer, Jesus, and the Apostles, and the whole Israelitish nation, hoped for, and discoursed about but one kingdom, namely, "the kingdom of God." This, our contemporaries say was set up on Pentecost, and that men enter into it when they believe or are immersed! Surely if men are in the kingdom they must be in possession of it. Let the leaders of the people teach; for they say, the apostles ascended the thrones of the Twelve Tribes of Israel on Pentecost, when they entered and possessed it! According to this, flesh and blood can and do inherit the kingdom of God, which is contrary to the declaration filed by the apostle, which says, "they cannot;" in other words, that the putting on of incorruptibility and immortality are indispensably necessary to the inheriting of the kingdom. Then, as to the nature and place of the kingdom, they resolve into principles assented to, and locate it among the stars; while the apostles, being in the promised land, placed it at the coming of Christ to reign over his enemies, not at his going to; and exhibit it as a proper kingdom with the Twelve Tribes as its subjects, the nations for its empire, and Jesus and princes throughout all the earth. Look at the declaration, item for item, and analyse the reasoning which elicits them, and after comparing the whole with the pulpit-gospels, then let any man of sense and candor conscientiously deny this position if he can, namely, that

the thing now preached for gospel, and assented to by the people, is not the gospel preached by the apostles at the command of Jesus, but "another gospel," which can give no one that trusts in it remission of sins, and a right to eternal life in the Kingdom of God. If the apostle worshipped the God of his fathers, modern "christians" do not; for they not only do not believe all things written in the Law and Prophets; but they are destitute even of respect for their authority, treating them as old, musty, unintelligible records, which have long since answered their end, and consequently of no further account to the generations of an age so enlightened as the nineteenth century!

The Hour of Crucifixion.

A QUERY ANSWERED.

A correspondent writes—"Would you favor me with a true translation of John xix. 14, as some infidels here make some great ado about it; for it contradicts Mark who says, that *Christ was nailed to the cross at the third hour*. I think that the word translated *hour* might be translated *time*, which would then teach that Pilate said to the Jews for the sixth time, or something like the sixth time, Behold your king."—W. L.

The translation of John xix. 14, in the Common Version, is about as literal and true as any that can be made. However we give the original as it stands, and the rendering under each word, so that our readers may judge for themselves.

14 (Ἐν δὲ παρασκευῇ τοῦ πάσχα, ὥρα δὲ ὄσσει
[It was now preparation of the passover, hour and about
ἕκτη) καὶ λέγει τοῖς Ἰουδαῖοις· Ἴδε ὁ βασιλεὺς
sixth;] and he says to the Jews; Behold the king
ὁμῖν.
of you.

"Now it was the Preparation for the Passover, and about the sixth hour; and he says to the Jews, Behold your king!"

The suggestion offered by our correspondent, to translate ὥρα, *hour*, by the word *time*, might apparently reconcile this passage with Mark xv. 25, so that the statements would not appear to conflict. But this would not give the meaning of the writer, which ought to be the object of every translator, so far as it can be done. If ὥρα ever be translated *time*, it must be for some particular part or portion of duration, and not *time*, as signifying a mere repetition, as for instance, "the sixth time." The apostle John never used ὥρα in the latter sense, but always in the former. When he wished to express a repetition, as in John xxi. 14, 16, 17, we have τρίτου, *third*; δευτέρου, *second*; and το τρίτου, *the third*—time being understood, not expressed. But on the other hand, when he used words of number in connection with ὥρα, ἡμέρα, and εἶος, *hour, day, and year*, he meant so many hours, days, or years. So in the passage under consideration, ὥρα ἕκτη is the *sixth hour*, and not the *sixth time*.

If this, then, is a correct translation, what is to be done with the apparent contradiction

already alluded to? Mark states that Jesus was crucified at the *third* hour, and that there was darkness over the land from the *sixth* to the *ninth*. Matthew and Luke do not state the hour of nailing to the cross, but they both corroborate Mark's statement, as to the time of the supernatural darkness. This was felt to be a difficulty long ago, hence we find some of the Greek MSS. have been altered to read τριτην, *third*, instead of εκτην, *sixth*, so as to avoid it. But although Griesbach admits this as a respectable reading, yet he has not inserted it in the text: nor is there sufficient authority from the oldest MSS. to read it so. The Vatican MSS. reads the *sixth* hour; so also the Syriac Version, which is the oldest in existence.

As no reliable help can be obtained from different readings, some other mode of explanation must be sought after.

We think the best and most likely solution of the difficulty is this,—that Matthew, Mark, and Luke in their writings used the Jewish mode of reckoning the hours of the day, while John used the Roman method, which is the same as our own. We know that John's Gospel was written for those who were unacquainted with Jewish manners and customs, because of the many explanations he gives in his history, when alluding to anything peculiar to the Jews. For this reason, then, it was natural for him to use Roman time when referring to the hours of the day, so that those who should read his history might understand him. That John differs from the other Evangelists in this respect, will be seen by an examination of those passages in which he mentions the hour of the day.

We find the first mention made in John i. 39.—“They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.” The word here translated *for* or *because* in this passage, is rejected by Griesbach as a spurious reading. The translators no doubt had the common idea that the tenth hour was four in the afternoon, and therefore they translated *de* by the word *for* to show that as the day was drawing to a close, therefore the two disciples “abode that day.” But the very expression “abode with him THAT DAY”—is too emphatic to imply only two hours, but rather that they spent the greater part of the day with him, which would be the case, if we reckon the tenth hour to be ten in the forenoon.

2. John iv. 6, “Now Jacob's well was there, Jesus, therefore, being wearied with his journey, sat thus on the well: it was about the sixth hour.” According to Jewish computation, twelve o'clock at noon—according to ours, six in the evening. Jesus was traveling from Judea to Galilee, and he must needs pass through Samaria. The distance he had journeyed had wearied him. For rest and refreshment, he seats himself on the well, and asks a Samaritan woman for a drink of water. His disciples in the meantime had gone into the

city to buy food. Now the fact of Jesus being wearied with his journey implies, that he had been traveling the most of the day; and the fact of the woman being at the well, drawing water, that it was evening; as morning and evening appears to have been stated times for this purpose. See Gen. xxiv. 11, and 1 Sam. ix. 11, 12.

3. John iv. 52, “And they said unto him, yesterday at the seventh hour, the fever left him.” According to Jewish time, one o'clock P. M., and according to ours, seven in the evening. The fact that the nobleman and his servants did not meet till the following day, shows that neither of them set out on their journey till the following morning. If the cure was effected at one in the afternoon, then paternal affection would have prompted the father to return immediately to see his restored son; and the wonderful change which took place, have caused his family to convey the joyful news by a swift messenger, rather than to have waited till the next morning. But the fact seems to be that it was seven in the evening, and therefore too late for either to start till the following morning.

So in John six. 14, “the sixth hour,” was six o'clock in the morning. About this time Jesus was condemned and delivered up to the Jews to crucify him. After this, arrangements had to be made for the crucifixion. Also, the scourging and the mockery took place. Then, he was led out of the city some distance to Golgotha—all of which would consume time—not less probably than the three hours between the time of his condemnation and his being nailed to the cross, at the *third* hour, as Mark testifies, or nine o'clock in the morning.

John, then, used Roman time to designate the hours of the day; and it was perfectly proper for him to do so, seeing he was writing for those who were not as familiar with the manners and customs of his nation as himself. This idea reconciles him with the other Evangelists, and overthrows the objections of sceptics.

RELIGIOUS PARTIZANS.—Under the cover of religion, men perhaps more frequently indulge the bitterness of passion without compunction, than in any other situation. The wretch who wantonly, and without some *salvo* to his conscience, attacks private character, feels self-condemned. But the sour sanctimonious, grace-hardened bigot, embarks all his pride, gratifies all his revenge, and empties his corroded bosom of gall, and having done so, smoothes over the distorted features of a countenance on which sits the smile of Judas, and says, and he! believes, that he has done God service.—
JAMES MONTGOMERY.

STANZAS BY WILLIAM SHEPHERD.

The Glorious Messiah Returning from His Triumphant Conquest of Edom, (representing all opposing powers) unto Zion, the Destined Abode of His Permanent Rest. Is. 63: 1-6; Ps. 132: 13, 14.

QUERY.

Who is this proceeding forth from Edom,
Enrobed with garments of a crimson dye?
Whose stately mien wears the type of freedom,
And th' warrior flashes in his peerless eye.*

SUGGESTION.

He! from Bozrah of prophetic story,
Laden with trophies of His victory—
Bedecked with robes of supernal glory,
Traveling in His might of majesty.

RESPONSE.

“I that speak in righteousness, proclaiming
Liberty to Captives and the Opprest
Who bids them dry their tears—their cries refraining,
And with me go into my glorious rest.”

QUERY.

Wherefore art thou red in thine apparel,
As if from field of battle thou had'st come?
Thy name and nature wilt thou not unravel?
The Chief of armies, surely thou art one.†

RESPONSE.

“The wine-press I have trod all lonely,
Among the people there was none with me;
I will tread them down in anger only,
My power and glory they shall feel and see.
I will tread the wicked down in fury,
My wrath no longer now will I restrain;
My garments sprinkled with their blood shall be,
And with it all my raiment will I stain.
The time of recompense for Zion's come,
With great and signal judgments to impart
The glorious year of my redeemed is here—
The day of vengeance now is in my heart.‡
I look'd and lo! there was none to aid me,
Of all the people with me, there was none;
Mine arm alone wrought the triumph for me,
And great Salvation through my might alone.
The people, they shall fall beneath my power,
They shall in the fire of my fury burn; ||
The vengeful day has come, th' eventful hour,
They and their strength unto the earth I'll turn.”

* Rev. 17: 12. † Isa. 11: 12. ‡ Zech. 14: 3; Rev. 19: 11. § Isa. 34: 8.
|| Ps. 50: 3; Isa. 10: 17, 18; 66: 15, 16.

Elizabeth City, N. J.

NOW PUBLISHING,

IN NUMBERS, OF 32 PAGES EACH,

A NEW AND IMPORTANT WORK,

ENTITLED THE

EMPHATIC DIAGLOTT ;

CONTAINING

THE ORIGINAL GREEK TEXT OF THE NEW TESTAMENT, according to the Recension of Dr. John James Griesbach, with an INTERLINEARY TRANSLATION, in which every Greek Word is Literally and Grammatically construed as it stands in the Book: a new EMPHATIC VERSION, based on the Literal Translation, the labors of the most eminent Biblical Critics and Translators, and the various Readings of the Vatican Manuscript, (No. 1209 in the Vatican Library :) together with Philological and Exegetical Foot Notes, and a choice Selection of References; to which is affixed an ALPHABETICAL APPENDIX, containing all the Geographical and Proper Names occurring in the New Testament, with difficult Greek Words and Phrases critically examined. The whole forming a complete Guide to the Correct Reading and Study of the Books of the New Covenant.

The Work will be Published in about 27 Numbers. 32 pages each, 16 mo. Price 20 cents, single No., or \$2.00 for 12 Nos. Prospectuses and Specimens of the Work, sent free of charge.

BOOKS FOR SALE AT THIS OFFICE.

"SUMMARY OF CHRISTIANITY Revealed in the Bible." 64 pages, 32 mo. 12 Copies, - 50c.

"LIGHT SOWING: or, Conversation on Important Biblical Topics, embracing Repentance vs Sorrow, Immortality, Hope of Salvation, Love of God," &c. Terms.—5 copies, - 50c.

"THE GLAD TIDINGS OF THE KINGDOM OF GOD, as Developed in the Bible." 32 pp., 32 mo. Terms.—18 copies - 50c.

"IMMORTALITY.—A Sketch of a Lecture on the Immortality of the Soul; with answers to numerous objections." 32 pp., 32 mo. 18 copies 50c.

"WHAT IS THE GOSPEL?" AND "THE KINGDOM OF GOD." 16 pages, 32 mo. 25 copies, 50 cents.

"GOOD NEWS, or the Gospel of the Kingdom." By John Thomas. 24 pages, 12 mo. Price 6c.

"THE SAINTS' INHERITANCE, briefly considered in its Relations to man, &c., &c." By William Shepherd. 18 mo., pp. 50. Price, single copy, 8c.

Postage charged in addition to the above rates when sent by mail, or deducted when not specified, as the law requires that all transient publications shall be *pro-cipud*.

RAYS OF LIGHT; OR, ONE-LEAF TRACTS.

1. Destiny of the Wicked.
2. What is Religion?
3. The Gospel.
4. Immateriality.

5. Gems of the Philosophy of Man, and Thoughts for Thinkers.
6. The Kingdom of God.

The above, **Rays of Light**, are designed for general distribution; they are put up in packages of 100 for 25 cents, either according as they are numbered above, or equally assorted.

All orders addressed to the Publishers, will receive prompt attention,

WILSON & COCKROFT, Publishers,

Geneva, Kane Co., Ill.

BENJAMIN WILSON,
JOSEPH COCKROFT. }

"HERALD OF THE KINGDOM AND AION TO COME."

This is a Monthly Periodical devoted to the Christianity of the Bible. It is a trumpet of no uncertain sound; but one that makes proclamation without regard to party favor or rebuke. "THE HERALD" has existed twelve years, the present series being its eighth volume. It comprises 24 pages, 8 vo., per month, and contains a fund of biblical instruction that can be obtained in no other publication extant. Romish and Protestant Sacerdotalism find no quarter, as the *Herald's* mission is to "cast down imaginations, and every high Obedience of Christ."—2 Cor. 10: 4, 5. The signs of the times are largely treated of, and every scriptural endeavor used to prepare men for a gracious reception by the Judge, who stands at the door and knocks.

TERMS.—Two Dollars a volume, (of twelve numbers,) payable in advance: and no subscription accepted for less than a volume. Orders containing the Price, and stating the Post Office, County, and State, with the name of the writer distinctly written, and addressed to John Thomas, Editor of the Herald, 153 1/2 Baren, Westchester Co., New York, will not fail of commanding prompt attention.

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., OCTOBER, 1858.

[No. 10.]

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—NO. XIII.

Let us look at a few specimens of Apostolic preaching, and see how they preached both the Cross and the Crown, the "sufferings and the glory to follow," 1 Pet. i. 11. In this they acted like the prophets had done before them, always coupling the exaltation with the humiliation, as in the latter portions of Psa. xxii; Isa. lii. 13-15; and ch. liiii. So Peter, on the day of Pentecost, after charging the murder of Jesus on the Jews, proceeds to dwell on his resurrection and exaltation to the right hand of God. But for what purpose? *To sit on David's throne.* Acts ii. 22-40. Again he adopted the same course, and after showing how they had slain the Prince of life and thus ignorantly fulfilled the predictions thereof, he exhorts to repentance, because that Jesus will come again when the TIMES OF RESTITUTION shall arrive, and adduces the promises made to the fathers of Israel, which nation God had raised up and sent his Son to bless, ch. iii. 13-26. In ch. iv. 8-12, the resurrection and promotion are spoken of again, and also in ch. v. 29-32, 42. And Philip in "preaching Christ" to the Samaritans, proclaimed the two grand divisions of the faith, viz. "the things concerning the kingdom of God, and the Name of Jesus Christ," Acts viii. 5, 12; the former of which is the Gospel proper, and the latter which includes the sufferings and death of the Christ, is an *all-important addition* thereto, equally essential and necessary to be believed in order to salvation. Taken altogether it is called "the Truth as it is in Jesus," the "Gospel of Christ," the "Word of the Lord," and sometimes simply "the Word," "the

Word of the Truth of the Gospel," "the Word of Life," "the Gospel of the grace of God," "the Word of the Kingdom," &c. &c. Before Christ came, the things of the Kingdom constituted "the Truth," but now that he has come, it is also necessary to understand the testimony concerning the facts of his life, his doctrines, his death and resurrection, and the great principles connected therewith, for these constitute that "Mystery" which Paul says had been hid from ages and generations, but by the scriptures of the prophets now made known to all nations for the obedience of the Faith, Rom. xvi. 25, 26. The *things of the Name*, or the doctrines of the Cross, form a very essential part in the Christian system, and it is impossible for Jews who deny it to be saved. But on the other hand the *things of the Kingdom* are quite as important, and "pious" Gentiles who stand convicted of denying them, will incur the same penalty of condemnation. Both form but one harmonious whole, a perfect system of faith and practice inseparably linked together, and woe to those who separate what God has joined. Both must be believed together, if we would have our faith resemble Paul's and his co-laborers. But we may have occasion to speak on this "Mystery" again when we shall endeavor to set the doctrines of the Atonement and the Cross in a truer and more scriptural light.

To pursue our inquiry on Apostolic preaching, Philip found the Eunuch reading in Isa. liii, "and beginning at that same scripture he preached to him Jesus," Acts viii. 32-36. Now we ask would his preaching Jesus here be different to his preaching Christ in v. 5? It is not very likely. Then if the kingdom formed one grand topic discoursed to the Samaritans, it would also to the eunuch, and it is evi-

dent baptism did also. In ch. x. we find Peter preaching for the first time to the Gentiles in the house of Cornelius. This man, a better than whom the churches cannot produce, for an angel bore witness to his piety, had still for all this to "hear words whereby he might be saved," xi. 14. Being acquainted with what Jesus had taught, Peter had no need to repeat it, but simply alluded to "the word which God sent to the children of Israel, preaching peace by Jesus Christ, that word I say ye know," &c., then speaking on the beneficent character of his life, he lays great stress on his resurrection, and declares that it is he who was ordained of God to be the *Judge* (or Ruler) of the living and the dead, Acts x. 36-42; xi. 20; xiii. 12.

In the Pisidian synagogue at Antioch, the promises made to Abraham and the "sure mercies of David," and the resurrection of Jesus, were the chief topics of discourse, as well as the death and burial, Acts xiii. 16-41, 46-49; xiv. 7, 21, 22; xv. 7-11. In James' speech at the Conference at Jerusalem, he spoke of the rebuilding of David's tabernacle, as predicted by Amos. From ch. xvi. 10, 14, 15, 17, 30-34, we learn that in preaching the gospel and way of salvation, baptism formed one part of it, and there is no reason to suppose the Kingdom was left out.* The polished Athenians scoffed at Paul, and said he "seemed to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection," xvii. 18; and in his sublime discourse on Mars' hill, he exhorted to repentance, "because God had appointed a day in which he will judge (rule) the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead," v. 30-32; ch. xviii. 4, 5, 8, 28; xix. 4, 5. At Ephesus, Paul "went into

* At Thessalonica he was accused of preaching "another King, one Jesus," such was the prominence he gave to this blessed theme, Acts xvii. 7. It is plain from this that he proclaimed it as a bona fide secular and terrestrial kingdom like others, not a spiritual myth, or the Roman authorities would no more have been alarmed for Cæsar's safety, than Victoria or Frederick William of Prussia now are by the preaching of dissenters or Lutherans.

the synagogue, and spake boldly for the space of three months, disputing and persuading *the things concerning* the Kingdom of God," v. 8; and "in the school of one Tyrannus" he disputed daily for two years, till "all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks," v. 9, 10, and 17, 20. To the Ephesian elders he showed how earnestly he had testified "repentance toward God and faith toward our *Lord Jesus Christ*," and that in announcing *the kingdom* and the "gospel of the grace of God," he "had not shunned to declare *the whole counsel* of God," ch. xx. 21-32. It was for the hope and the resurrection he was called in question, xxiii. 6; xxiv. 14, 15, and when preaching "the faith in Christ," before Felix, it was "of righteousness, temperance, and judgment to come," he reasoned, till the governor trembled, v. 24, 25. Mark his own statement of his faith, in that splendid defence before Agrippa: "I stand and am judged for the *hope of the promise made of God unto our fathers*; unto which our twelve tribes instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews," ch. xxvi. 6, 7, 8. And then detailing how he had seen the glory of Jesus on the way, and the commission the Lord had given him "to open their eyes, (the Gentiles) to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and *inheritance among those who are sanctified, by the faith which leads into me*," (proper reading), he was not disobedient to the heavenly vision, but showed both to Jews and Gentiles, "that they should repent and turn to God, and do works meet for repentance," v. 18, 20; "and having obtained help of God," he continued to that day, "witnessing to small and great, *saying none other things than those which Moses and the Prophets did say should come*:" and what were they?—"that the Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the people (of Israel) and to the Gentiles," v. 21, 22. "But," says an objector, "I see nothing about the kingdom stated here." Nor do we in as many words, but the "inheritance among the sanctified"

certainly implies it for that will be in the kingdom to which the forgiven ones are sanctified or set apart. And as to the "showing" light to the Gentiles," a reference to Luke ii. 32, where this light is also called "thy salvation" and the "*Lord's Christ*," v. 26-32; and a comparison with Isa. ix. 2; Matt. iv. 16; Isa. xlii. 6, 7; xlix. 6, 7; lx. 1-3; John i. 1-12; viii. 12; ix. 5; will prove that "showing light" is equivalent to revealing the way of salvation and endless life. But we have no space to devote to the proper elucidation of this point. Well might the king, half won by the grandeur and attractiveness of the theme, and touched by the appeal "Believest thou the prophets?" respond, "Almost thou persuaded me to be a Christian," v. 27, 28.

At Rome, he told the Jews that it was "for the *Hope of Israel*" he was bound with a chain; and testified and expounded the *Kingdom of God*, persuading them concerning Jesus, both out of the law of Moses, and the prophets, from morning till evening:" and he continued for two whole years to receive all who came to his own hired house, "preaching the *Kingdom of God*, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him," Acts xviii. 22, 23, 30, 31. Thus Rome was filled with his doctrine, and he gained converts even in the emperor's palace, Phil. i. 13; iv. 22.

Now with this array of facts before us, proving that the great theme of apostolic preaching, whether by Peter or Paul, was the Kingdom of God, the Hope of Israel; who will have the hardihood to affirm that they taught a different doctrine in their epistles? who will have the effrontery to say that the sole subject of their testimony was the passion, or crucifixion and death of Jesus? It was not so.

The kingdom of God was the gospel they proclaimed, as witnessed by Moses and the prophets, and they regarded the death and resurrection of Jesus (events, though great,) rather as steps towards the fulfilment of still greater ends, than as constituting in themselves any sole *ultimatum* of salvation, or of prophecy. However, they, (and so does the writer,) gazed

with love and admiration upon a suffering Jesus on the cross, however entranced they might be with the lessons of love, patience, humble resignation and heroic fortitude they learned thence; they could not stop there, but must needs be carried onward to the object for which these sufferings were endured, to the goal to be arrived at, "the GLORY that should follow." Nay, it is even taught that the meek sufferer was animated by the same divine feeling: "Who for the joy that was set before him, endured the cross, despising the shame, and is sat down at the right hand of the throne of God," Heb. xii. 2; Luke xxiv. 26: and also that these sufferings were disciplinary and exemplary, and intended in some way to manifest the perfection of his own character. "For it became him (God) in bringing many sons TO GLORY, to make the Captain of their salvation perfect through sufferings," Heb. ii. 10; v. 7, 8, 9.

But say some, "We believe that Jesus is a King, we also preach the Kingdom of God in our Churches." Yes, you pretend to do, but how? By changing all that is real, material, and actual, about Messiah's reign, by taking all the essential attributes of it away, and giving him in return, what? Nothing but a metaphysical speculation, a myth, a mere bubble! a kingdom of gas! or something ten thousand times less substantial than that! and all to be located in a gassy land beyond the stars, (for they shrink from materialism as though it were pollution,) or in some homeopathic dose in human fleshly hearts. Such a kingdom is worse than useless; it is a nonentity; "a mockery, delusion and a snare;" and offers as great an insult to Jesus as his enemies did when they spat on him, and smote him with the reed, and putting the insignia of mock royalty upon him, they bowed the knee and hypocritically shouted, "Hail, king of the Jews!" Just on a par with this is the sham-kingship offered him by your churches; and therefore amounts to nothing. But if you would preach the kingdom truly, believe the Hope of Israel as Paul did, that Christ will reign on David's throne, over the twelve tribes of Israel, restored to Syria, according to the promises and prophecies, and then these things

cannot be laid to your charge. Till then, we shall hold you guilty of nullifying the kingdom of Christ, and therefore denying the gospel itself.

But now, the professing churches have been so long accustomed to leave out the doctrines of the coming Reign, as though they formed no part of religion, or of the gospel; and so long have they converged their thoughts to that one point, the tragic scene of Calvary, that they seem like one just awaking from stupor, when they are informed that they have left out of their system other doctrines of most essential importance, and have grievously perverted those they do hold. Though they profess to keep the ordinance of the Supper; it is only the Lord's death they keep in memory, *not his coming again*, 1 Cor. xi. 26. They stop short at the cross, for which many profess a superstitious and unmeaning devotion, but very seldom an enlightened scriptural comprehension of its use and design. They cry out vehemently against such as us: "a denier of the atonement," "we must have the atonement," "nothing but the death of Jesus in the stead of guilty man could have saved the sinner," &c., &c.: but the glad tidings of the kingdom of God find no place in their favor. We have no sympathy with, we can indorse no creed which leaves this out; therefore we repudiate such gospels as fabulous impositions.

From what has now been advanced, it must be plain to every candid mind, that the *preaching* and not only that, but also the writings of the Apostles was uniform, and that the sufferings of the Messiah were not the sole, or almost the sole topic of their testimony, as is falsely represented by sectarians. G. D. W.

[TO BE CONTINUED.]

For the Gospel Banner.

The Sabbath.

MR. EDITOR, DEAR BRO.:—A short time ago, a small pamphlet was put into my hands, with a request that I would read it. Said pamphlet is entitled, "The Truth Found; A Short Argument for the Sabbath, By J. H. Waggoner."

Well, Sir, I have read the pamphlet without conviction, although the author says,

"ten men, or ten thousand, must come to the same conclusion, if they reason legitimately," (i. e.) must come to *his* conclusion. But, Sir, I arrive at very different conclusions on this subject, and it will be for you and your readers to judge, whether I reason legitimately.

Our author says:

- "1. God made the world in six days.
- "2. He rested the seventh day.
- "3. He blessed, sanctified, or hallowed the seventh day.
- "4. He commanded that the seventh day be kept holy."

True, Sir, I admit it all. But here permit me to interrogate you: To whom, when, and where was this said? Answer. To Israel; after their deliverance from Egypt, and while encamped on the plains of Sinai. Thus, we see, that this Sabbath Law was given to *Israel*, God's peculiar people, and formed a part of their national code; a code which was peculiar to that nation only.

I would like to know by what authority Mr. Waggoner, and all others of the Sabatarian School, select one precept from the law given to Israel, and enjoin its observance upon their fellow men, and reject all the rest. If they enjoin it because God commanded it, then, for the same reason, they are bound to observe all the rest; the offerings, sacrifices, new moons, circumcision, the redemption of the first-born, etc., etc., because they are all equally his commands.

Again, I would ask Mr. Waggoner or any one else of his faith, how they make it appear that precepts contained in a law given to a nation 3500 years ago, are binding upon people or nations to whom they were not given, neither were required by Jehovah to keep them; but who are of that class whom the apostle Paul styled, "aliens from the commonwealth of Israel, and strangers to the covenants of promise?" If Mr. Waggoner can show that the nations who existed prior to the giving of the law on Sinai, whether before, or subsequent to the flood; and if he can show a command requiring all nations, whether cotemporary with Israel, or subsequent, to obey it, then he can establish his point. But if he cannot do so, then all his arguments are futile and vain, and not worth a straw: for a justolic teach

ing has settled the matter, that "where there is no law, there is no transgression."

He has no more right to require men to obey the "law of Moses," than he has to call upon American citizens to obey the code of Napoleon III. He may say, he does not do so; but he does in part; and he has no more authority to enjoin that part, than he has to enjoin the whole. If Jesus or his apostles had said to the disciples, "Remember the Sabbath day to keep it holy," etc., etc., then it would have been binding upon *disciples*, but upon none else; not because Moses had commanded it, but because Jesus had incorporated it among his precepts.

These arguments are sufficient to settle the matter, with every reasoning, reflecting mind.

I will now quote his closing argument, and inference, by which he supposes he has clinched the matter. He says:

"The commandment enjoining the observance of the Seventh day, like the other parts of God's law, is as definitely and clearly expressed as language can be made to express ideas. *But no repeal can be produced.* Hence we can have no hesitation in adopting the following conclusion;—The requirement to remember the Seventh day or Sabbath to keep it holy, is still as binding on man, as are the other precepts of God's holy law."

The reader will perceive that the gist of this argument is, that as no repeal can be shown, therefore, the law is in full force. But does he not see that the nation to whom the law was given has gone out of existence? therefore it did not require a formal repeal of the law, to annul its obligations. Would not the man be justly considered a simpleton, who would contend, that the laws by which Nebuchadnezzar governed the Babylonish Empire are still in full force, because he cannot find a repeal of them? But is not the man equally so, who contends that a law which belonged to a people whose nationality ceased 1800 years ago is still in full force. It is strange how obtuse some men are, on certain points, though they may be able to reason correctly on other subjects.

Again, supposing that the Sabbath law is in force, where is the Sabbatarian who keeps it? For if the law is in force, it is in

force in *all* its requirements. Therefore, the man who regards it as the law of the Lord, is bound to keep it inviolate on pain of death. Hence, he must not kindle a fire in his dwelling on that day, whatever be the inclemency of the weather. Neither must he cook victuals on that day, nor do any kind of labor, neither he nor his family, nor his cattle, nor any one who may be sojourning with him. Death is the penalty enjoined by the law, upon the transgressors. Neither is he allowed to travel beyond a Sabbath day's journey, which is 729 paces, or about two-thirds of a mile. Therefore it is a very serious matter for a man to place himself under a law so strict in its requirements, one breach of which is a capital offence, and which can only be satisfied with the life of the offender.

These people say there is no *repeal* of the law. Well, let us see. The law was designed to give life to those who kept it inviolate. Hence it is written, "Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them."—Lev. xviii. 5; Ezk. xx. 11. And the Apostle Paul testifies that it "was ordained to life; and that it was holy, just and good;" and yet he found it to be unto death, because of the weakness of the flesh. Rom. vii. 10, 11, 12. But what the law could not do, because it was weak through the flesh, God has done by his Son, who fulfilled the law and made it honorable, and opened a new way to life, through which the righteousness of the law might be fulfilled in us by walking according to the law of the spirit of life in Christ Jesus, who hath made us free from the law of sin and death.—(Rom. viii.) The law then failed to accomplish the purpose for which it was given, so far as Israel was concerned; but Jesus having attained to the righteousness which is by the law, and the life it promised, he has abolished it—"taken it out of the way." Hence Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath." Why? Because these observances were only "a shadow of good things to come."—Col. ii. 14—17. And, in Gal. iii. 19, the Apostle shows that the law was only intended to last "until the seed should come to whom the promises were made." Here, then, it is

clear that the *law is repealed*, the Sabbatharians to the contrary notwithstanding; and that it was repealed, as Paul says, "because of the unprofitableness thereof."

Therefore, I would say to every believer in Christ Jesus, in the language of the Apostle, "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Z.

For the Gospel Banner.

Greatest in the Kingdom of Heaven.

"At the same time came the disciples unto Jesus, Saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. xviii. 1—4.

The whole life of Christ, while on earth, was a practical illustration of the divine precept, which he was here endeavoring to instill into the minds of his disciples. His character displayed a perfection of *meekness*, *lowliness* and *humility*. He was the rightful heir to the land which he walked, and the future lawgiver to its inhabitants, yet he paid tribute to an ecclesiastical authority which his coming was intended to abolish; he wandered from place to place and had "not where to lay his head," although the "foxes had holes and the birds of the air had nests." He was insulted, buffeted, spit upon, mocked, and condemned to a felon's death, which he bore without the least complaint or resistance. With almost his last breath he prayed for the forgiveness of his murderers. "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. liii. 7.

Is he not worthy of being the greatest in the Kingdom of Heaven—the "King of kings, and Lord of lords?" Those who will rank next to him in power and glory, during the heavenly administration, will be those who have suffered the most for his sake, 2 Tim. ii. 12; iii. 12; those who have the nearest adopted the character which he displayed while on earth, as their own,

Matt. xviii. 4; in fact, those who have truly and practically "put on Christ." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart."—Matt. xi. 29; Phil. ii. 5.

As there will be awarded to the servants of Christ, prizes of different value, according to the zeal and earnestness with which they have performed their respective duties, some holding higher positions than others in the administration of his righteous laws, Luke xix. 16—19, we who have taken upon ourselves the cross of Christ, should endeavor to so walk as to secure the highest possible honors that our several talents and abilities will admit of. Let our lives be a constant strife, not only against the world and the inherent inclination of our fleshly natures to err, but with each other, in endeavoring to be first and foremost in the exercise of those childlike characteristics (Col. iii. 12—15,) which are so commendable in the sight of our Heavenly Father. Such a spirit of emulation would lead to a most happy result—a state of constant watchfulness, which would dictate every word and action, and speedily develop within us the likeness of Jesus.

The words quoted at the beginning of this article, are just as applicable to us, now, as they were to the disciples who heard them as they fell from the lips of our blessed Lord. We should therefore give his life-examples our constant attention, and conform to their childish simplicity as near as possible. Let us walk and act in the sight of all men, in a manner that will convince them, that we, ourselves, believe those principles of Christianity which we profess before them to hold. E.

Geneva, Ill.

Rabbinical Views of the Heaven, or Heavens.

Rabbi Jehudah says, there are only two heavens. R. Simon ben Lakish says that there are "seven heavens." The first or lowest is called "Vilon." This heaven is altogether empty; it appears in the morning and disappears again in the evening; in this way, therefore, God renews the creation daily. The second is called "Rekiab," there is the sun, the moon, and the stars. The third is called "Shechakim," there is the mill by which the manna is prepared for food.

the righteous. The fourth is named "Zelal," in which is the heavenly Jerusalem, the Temple, the Altar, and Michael the great prince, who offers daily sacrifices upon the altar. The fifth heaven is "Maon." Here are those angels lodged who keep silence during the day; but at night they sing praises to God. But why are they silent at day-time? That God may listen to the prayers and praises of Israel. The sixth heaven is "Machon." Here are the stores of the snow, the hail, the rain and the dew, of which God alone has the keys. There also are the rooms in which the whirlwind and vapor is stored up to the disposal of God, the doors of which are made of fire. The seventh heaven is called "Arboth." This heaven contains the justice, the judgment, the righteousness, the treasures of life, of peace, and of blessings; the souls of the pious who are dead, the spirits and souls of those who are yet to be created, and the dew by which the dead shall be raised. In this heaven are further the serving angels, the Seraphim, the wheels, the holy beasts, (supposed those mentioned in Ezekiel,) the throne of God and—God himself who sits upon it." (Talmud, tract Chagiga, folio 12, page 2.)

What amount of foolishness and superstition in a few lines of the Talmud? What wonder then, that Israel was blind and deaf to the plain and clear word of Moses and the Prophets! What wonder then that the Jews could not understand the teachings of that great and divine teacher who did not come to abolish the law of Moses, but to reprove the superstitious and vain doctrines of their Scribes and Pharisees! The fabulous story just quoted has, we are sure of it, been related by that Rabbi, only to show his wit in using passages of scripture to any thing he likes; but thus were the Jews so priest-ridden that they believed every thing, as foolish or blasphemous as it might have been, if it proceeded out of the mouth of their teachers, to be the truth; nay, it was regarded higher than even the written Word of God. Christians! will you not pray that God might hasten the time, when Israel will seek Jehovah their God, and David (Jesus of Nazareth, the son of David) their king; when they will look upon him whom they have pierced, and mourn over him as one who mourns over a first-

born? Christians, pray for the Jews, because "Salvation is of the Jews."—*Israelite Indeed.*

The Most Wonderful People.

"Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, 'O fools, and slow of heart to believe all that the prophets have spoken.' (Luke xxiv. 25.) May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and re-proving our dulness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea, the angels' food, the rock that followed them, the garments which waxed not old, and the feet that swelled not; the opening of the earth, the fire from heaven, the parting of the waters of Jordan, the walls of Jericho, the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are, nevertheless, full of mystery. What more mysterious than that there should spring from one 'as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable?' (Hebrews xi. 13.) What more mysterious than the way by which they are led out of Egypt on the exact day foretold four hundred and thirty years before. (Exodus xii. 40, 41.) What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jeremiah xxv. 11, 12; xxix. 10, compared with Ezra i. 3.) What more marvellous than the downfall of their national history, within forty years of our Lord's prophecy?—Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the traveler of its site.

Or what more marvellous than their own career as a people? Once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now 'an astonishment, a proverb, and a by-word among all nations;' (Deut. xxvii. 37,) whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man, (John viii. 33.) yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace. Though they are cast down, yet are they not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look on them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goodly fellowship of the prophets—that of them was the glorious company of the apostles. Would we could add that of them, too, was the noble army of martyrs. And, though subjected to whip and scourge and scorn and contumely, by their conquerors, and though they have been abased, the Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. 'Blessed is he that blesseth thee, and cursed is he that curseth thee.' (Num. xxiv. 9.) Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. (Jer. xlv. 28.) Has he smitten him, as he smote those who smote him? or is he slain according to the slaughter of them that are slain by him? (Isaiah xxvii. 7.) Truly we may say, all these things are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their open eyes, and heard with their ears, and unto whom their fathers have told it, 'This hath God wrought.'—*Bishop of Winchester.*

Climate and Seasons of Palestine.

The seasons of the Holy Land are properly two—the rainy and the dry. The rainy season commences in the latter part of October, or early in November; and the first autumn showers appear to be what is meant in the Bible by the "first" or former rain. "In autumn," Dr. Robinson observes, "the whole land has become dry and parched, the cisterns are nearly empty, the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed and the thirsty earth is soon drenched with an abundance of rain."

These showers come up from the west or south-west. Thus our Lord says, "When ye see a cloud arise out of the west, straightway ye say, There cometh a shower; and so it is." Thus also, after the three years' drought in the time of king Ahab, the messenger of Elijah, posted on mount Carmel, and looking out over the Mediterranean, saw at length "a little cloud rise out of the sea like a man's hand;" this grew and spread towards the land, and soon "the heaven was black with clouds and wind, and there was a great rain." 1 Kings 18: 42—45.

A few fine days follow these "early rains" of November, and afford the farmer an opportunity to sow his wheat and barley in the moistened earth. Then the rainy season sets in, with frequent showers, often heavy and accompanied with thunder and lightning. One of these thunder storms David describes in Psalm twenty-nine, where he shows us the storm gathering upon the sea, bursting on the coast, rocking mount Lebanon, and sweeping across the land, while in the temple the awe-struck people adore the mighty God of Israel.

During January and February the mean temperature at Jerusalem is 47 degrees 4 minutes. Snow sometimes falls, but does not rest long on the ground. The cold is not severe, and the frosts only touch the surface of still waters, without penetrating the earth. From November to March there is an abundance of moisture to loosen and fertilize the soil, and bring forward the grain—which, as the spring sun returns, grows rapidly. The rains however now become

requent, and after March there are only a few highly-prized showers, the "latter rain" of scripture, Deut. 11: 14, serving to swell and ripen the growing crops, which the hot sun after brings to maturity. Dr. Robinson records a thunder storm in May, with heavy rains; but considers it a very unusual phenomenon in Jerusalem.

In April and May the barley and wheat ripen and are harvested; and afterwards in succession apricots, almonds, figs, dates, grapes, olives, etc. Meanwhile not a drop of rain falls from the sky. Day after day the clear blue remains unbroken by a passing cloud. Rain in harvest-time would be a memorable phenomenon, or even a remarkable interposition of Providence, as in the days of Samuel, 1 Sam. 12: 16—18. Only "the dew of heaven from above," falling gently during the night, mitigates the scorching heat. Towards the close of this season "the total absence of rain destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green thing which remains is the foliage of scattered fruit trees, and occasional vineyards and fields of millet." Yet the heat is not excessive, on the high table lands at least; the average temperature in July being 77 degrees and 3 minutes. The climate therefore is justly regarded as healthy and invigorating. An occasional hot wind however from the southern or eastern desert, parches every thing with its stifling heat. On the seacoast also, and in the sunken valley of the Jordan, the heat is sometimes extreme, and the climate prejudicial to strangers.—*Amer. Messenger.*

Thou Shalt Surely Die.

Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. Verse 19. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

Verse 17. But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.

The point to which we wish to call attention here is the death threatened Adam. Our immortal-soul-friends stoutly insist that the *thou* addressed, refers to the intellectual man—or inside soul, and the sentence was

it should die a *moral* death. But we fail to perceive any such idea existing in the text. The same *thou* which is threatened with death, in the preceding part of the verse is said to *eat*. "In the day that *thou* eatest thereof, *thou* shalt surely die." Now who has either the hardihood to assert or acumen to prove, that the "*thous*" here introduced have not *one* and the same meaning—and do not refer to one and the same thing—viz., the *whole* man? And surely the intellectual *thou* cannot easily eat *material* food; still this must be so if the *thou* which "dies" is the *im-material* soul, for this same "*thou*" did "eat" of the fruit of the tree of the knowledge of good and evil.

But let us apply the same kind of interpretation usually used in this text to others of like phraseology. Deut. xxxi. 14, 16.—Here God says to Moses, "Behold the days approach that *thou* must die . . . Behold *thou* shalt sleep with thy fathers." Now if *thou* in Gen. ii. 17, means the soul entity, it means the same here also; and, consequently, if Adam's soul in Eden died a *moral death*, Moses' soul up on mount Pisgah must have slept a *moral sleep!*

Concerning the death Adam died, we believe that the *very day* he partook of the forbidden fruit he *was struck with death*, was "as good as dead," or began to die. The sentence was, "In the day that *thou* eatest thereof, dying *thou* shalt die." Here a dying condition is expressed. In chap. iii, 17—19, and exposition of the penalty is given. "Cursed is the ground for thy sake; *in sorrow* shalt *thou* eat of it all the days of thy life. . . . In the *sweat* of thy face shalt *thou* eat bread till *thou* return into the ground; for out of it *wast thou* taken; for *dust thou* art and unto *dust* shalt *thou* return. "By his transgressing he entailed upon himself a toiling, sweating, sorrowing condition: and 'sin when it is finished bringeth forth death.'"—*Advent Review.*

Satanic Wrath.

"We are now writing of Satanic wrath as his permitted day shortens; and his wrath does not always vent itself in explosions of rage. It works sometimes in *secrecy and darkness*; fierce, indeed, and cruel always, but never devoid of skillful cunning to direct it. There is as much of his wrath in the speaking of *smooth*

things, and the prophesying of peace to those with whom the Lord has a controversy, as in the greatest tumult of violence. Who shall tell the extent of that truthful hatred against God and his fair creation, which prompted the bland, insinuating lie, 'Ye shall not surely die.' Oh that ministers and congregations would bear in mind, how great a stake the enemy has in drawing away their minds from the unadorned simplicity that is in the doctrines of the cross. But the doctrine of the crown is another, which he now struggles with all his infernal might to suppress. A crucified Savior, an atoning sacrifice, a mediating High Priest in heaven, he loathes to think on, or to suffer his bond-slaves to hear of; but a reigning king, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send forth his word from Zion, and his law from Jerusalem. This is the very knell of Satan's departure; and to stifle the sound he will foster humility itself, any grace by the perversion of which he may hope to seal the preacher's lips on that fearful topic. For eighteen centuries he has heard the petition resounding on all sides, 'Thy kingdom come!' and he cares not how often it is reiterated, (as witness the papacy with its everlasting repetitions of Pater-nosters,) so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect Gospel he can tolerate, and in our day that is an imperfect Gospel which omits the great truth of a speedy manifestation of the Lord from heaven."
—Charlotte Elizabeth.

An Examination of certain Methodist Views on the Soul of Man,

As set forth by Rev. Mr. Bragdon, a Presiding Elder of the Methodist Episcopal Church, in a Sermon on "the Nature of the Soul," delivered by him at South Northfield, Cook Co., Ill., on Sunday, Oct. 3rd, 1858.

The Elder elaborated this Sermon as an offset to a discourse delivered in the same place, two weeks previous, on the subject of "LIFE ONLY THROUGH CHRIST." The minister of the Methodist society was present at the time, and announced a sermon on the before-mentioned

subject, at the above date. Certain brethren present also announced that a reply would follow said sermon, in the afternoon of the same day. The minister took notes of what he heard, informed the Elder, and it appears arranged to have him speak on the Nature of the Soul, at the above time and place instead of himself. Hence when the day arrived, the Elder and an assistant were at the place of meeting, so that by the weight of their influence, as well as powers of ratiocination, they might crush the few brethren who had dared to believe and preach the doctrine of "LIFE ONLY through Christ." Said brethren, however, were prepared for them, took down the arguments, replied in the afternoon, and now are about to print some of them.

The Elder took his text from 1 Pet. i. 9. "Receiving the end of your faith, even the salvation of your souls." It was evidently the main object of the discourse to prove to the audience that there is a soul in man, which can exist independent of the body—that it is in a fallen sinful state—and that it must be saved by faith. The Elder stated that "Man has a rational soul. We are informed of its existence by self-consciousness. By this we arrive at a positive certainty of the operations of the mind. What is it that thinks? Matter cannot think. Dig up some of your most intelligent soil, and talk to it, and see if you can get a thought from it. You cannot. We come to the conclusion, then, that our minds act independent of our material organizations."

Our Elder would make a very poor Phrenologist, or he would not have uttered such sentiments as these. Does he not know that Mind is entirely dependent on organized matter, called brain? And that this peculiar organization is essential to the manufacture of thought? Has he not read and observed, that according to the quality, size, &c. of the brain, so is the manifestation of mind? It is not correct to say, as many do, that the brain is only the medium or instrument through which the mind operates; thereby presuming that there is an intelligence beyond, which moves and directs the machinery. No fact can be brought to prove such an assumption. True, we are told that self-consciousness proves it; but mere assertion cannot establish it. Forsooth, because a man is conscious of his own personal identity, therefore he is possessed of a rational soul, which can act independent of the body! What acute reasoning! How would the Elder account for cases of individuals having double consciousness? Had these two souls? or was it not rather owing to some peculiar condition of their brains? Now, he can be no more conscious of possessing a soul, which can act independent of his body, than any other intelligent man. We have no such consciousness. Nor has any one. No one ever had or can have a thought independent of his organization.

2. "Man was made of matter at his creation, but there was no thought or consciousness, till

and breathed into him the breath of life. A soul was *superadded* to matter. This was understood to be so by the wise man, Eccles. xii. "Then shall the dust return to the earth as was; and the spirit shall return to God who gave it." Matter returns to matter, spirit to spirit."

As the speaker said, "an argument which proves too much proves nothing," so here. Because dead matter cannot think, or be conscious, therefore, he infers living matter cannot, except a soul be superadded! Pray what was it which made the already organized man Adam, a *LIVING SOUL*? Does not Moses say, the "breath of life," or lives? Was there anything more mixed with it than what man at present breathes? Our theologian says, "a soul was superadded," and he only echoes the belief of his orthodox brethren. The scripture is silent, however, on the subject. If the immortal soul was then imparted, it was evidently mixed with atmospheric air, and entered the man through his nostrils. Is the atmosphere full of souls? Do they pervade all the "circumambient air." Or are they only ready and in waiting to enter the nostrils of every one at birth? Solomon fully understood the nature of man. He separates him at death into what he was before he became a living soul;—the man formed of earth to earth as it was, and the *ruah*, breath, or spirit, to the God who gave it. So also Job, chap. xxxiv. 14, "If God set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." We all know this would actually be the case were atmospheric air withdrawn. This is what he breathed into Adam, and what he gives to all the people upon the face of the earth, xlii. 5. And when man dies, as the Psalmist declares, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish," Psa. cxlvi. 4. Now let the Elder examine the original of these passages, and see if he can get anything more than BREATH or atmospheric air, as the motive power of the human organism. He further stated,

3. "The soul is a simple, spiritual, immaterial, incorruptible substance. Soul, spirit, and mind are synonymous, and identical."

This is all metaphysical jargon. The speaker neither proved what he affirmed, nor seemed to know the meaning of what he said. Only think of an immaterial substance! That which is substantial, must be composed of matter, and is therefore material. Then it follows that the soul, is an **IMMATERIAL MATERIAL** thing!! Now we all know that immaterial is just the opposite of material. The one is **SOMETHING**, the other is **NOTHING**. Again, he says, "the soul is a spiritual substance." But what are we to understand by spiritual? He says spirit, soul, and mind are synonyms, or that they all mean the same thing. The soul, therefore, must be a soul-substance, or a mind-substance, as well as a spiritual substance. What absurdity!

But it is also "a simple spiritual substance." That is, it is indivisible—cannot be divided. Because divisibility is a property of matter, it is inferred that the soul must be a simple substance. But in this he errs, seeing all substance is matter, and therefore divisible; the soul then cannot be a simple substance.

To prove that the scriptures recognized this doctrine concerning the soul, the following passages were referred to.

1. The raising of the ruler's daughter, Luke viii. 56. "Her *spirit* came again, and she arose straightway." That is, her *PNEUMA* or *BREATH* came again. See Ezek. xxxvii. 5, 6, 9, for an explanation, where her spirit came from. "Come from the four winds, O breath, and breathe upon these slain: that they may live."

2. The rich man and Lazarus, Luke xvi. 19. The speaker said, the rich man was buried, but "in hell he lifted up his eyes, being in torments," therefore he inferred it was the rich man's soul that was in conscious existence in hell, his body being at the same time in the grave. He seemed to regard this as a narrative of facts, rather than as a parable, designed to teach the people the necessity of hearing Moses and the Prophets. If this account is to be taken as a matter of history, then it proves too much. Heaven and hell are within seeing and speaking distance of each other—Abraham has a bosom, and Lazarus is laid on it—the rich man has eyes and a tongue—Lazarus a finger—there are flames of fire in hell, and water in heaven. A great gulf, which cannot be passed, separates the two, giving the idea of a piece of land, divided by an immense chasm. All seems to be very material. There is no flying as quick as thought, hither and thither, as the will may dictate. No idea given of airy nothings, and sublimated spiritual substances. The rich man does not ask for Lazarus' spirit to go back and inform his brethren of his awful state; but that Abraham would send Lazarus to his father's house from the dead. The scene is evidently represented as being enacted in **HADES**; not hell and heaven, as commonly understood. **HADES**, is the invisible abode of the dead, the grave, or the state of the dead, a state of darkness, of quietness, of forgetfulness. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, (sheol or hades,) whither thou goest," Eccles. ix. 18. This being the uniform testimony of Scripture, when describing **HADES**, it follows, that this parable is not to be understood literally. See Ezek. xxxii. 21, 25, 27; Isa. xiv. 9, 10, for further illustration.

3. 2 Cor. v. 8. "Absent from the body, and present with the Lord." This is not to be understood as the preacher expressed it, that Paul was teaching the Corinthians about the separation of the body and spirit at death. This was far from the apostle's mind. He refers to the resurrection morn as the unclipping and clothing time—the time when "mortality will be swallowed up of life." See 1 Cor. xv. 54,

65. Then the righteous will be stripped of their humiliated body, and it will be transformed into a glorious, spiritual, and incorruptible one. And this will be done at the coming of the Lord. The Bride, now in her humiliated condition, and absent from the Bridgeroom, will then put on her wedding attire, and be ushered into his presence, and "so ever be with the Lord," 1 Thess. iv. 17. At present, Christians are only espoused to Christ, and are only united by faith, by love, &c., cannot be "with the Lord" till the marriage of the Lamb arrives. The idea of a soul at death, ascending to heaven, and being with the Lord, is contrary to both reason and scripture. Jesus is in the presence of God, a resurrected, immortal being, composed of flesh and bones; See Luke xxiv. 39. What connection, then, can a bodiless spirit have with him? Jesus is in the Holiest of all, and no one but the High Priest may enter there under pain of death. How then can a naked soul be with him there? No; the time of union, of recognition, of joy, of reward, is when Jesus shall come again.

4. 2 Pet. i. 14. "Putting off this tabernacle." A figurative expression derived from a tabernacle or tent. The apostle Paul exhorts us to "put off the old man, and to put on the new man," Eph. iv. 22-24; and again in Col. ii. 11, he speaks about "putting off the body of the sins of the flesh by the circumcision of Christ." We can take one as literally as the other. There is no difficulty, however, in understanding Peter's language. He only meant to convey the idea that he must shortly die; that his tabernacle being put off it could be no longer used for the service of his master, even as the tabernacle of the Lord, when taken down and carried from place to place, ended for the time being the services of the Lord.

5. Case of Stephen, Acts vii. 59. "Lord Jesus, receive my spirit." The word *δέξαι*, *dezaí*, translated *receive*, may also be rendered aid, assist, strengthen; hence we may understand Stephen's invocation to be—"Lord Jesus, strengthen my spirit," or "Lord Jesus, assist me to suffer." After this, Stephen "fell asleep," and was carried to his burial. Stephen did not go to Jesus, but into the grave.

Sundry remarks were made about the ANNIHILATION of the wicked. This is a term we do not use. It signifies to reduce to nothing. The scriptural word is destruction, or to destroy, which means to lay waste or in ruins, to make desolate. The speaker labored hard to raise a false issue on this point, but it was only a man of straw of his own creation; therefore all his arguments fell to the ground.

In opposition to the doctrine that "the gift of God is eternal life, through Jesus Christ our Lord," the preacher stated that "natural life, and everything we had were gifts of God through Jesus Christ." He seemed incapable of discerning the important truth, that Jesus is the "Prince of Life," and "the author of eternal salvation to all who obey him." He also was

ignorant of the truth that salvation and life are synonymous, and that the salvation of the Gospel is life from the dead by a resurrection.

The Elder said, "that God was the creator of the soul, because it is written, 'As the Lord liveth who hath made us *this* soul.' 'In his hand is the breath of every living thing.'" Again, he said, "The soul is in a sinful, fallen state, and that the mission of Jesus Christ was to save souls." That "the body does not sin—the soul that sinneth, it shall die."

The last passage was evidently quoted to prove that it is the soul which sins, and not the body. He overlooked the important truth contained in it concerning the DEATH of the soul. He seemed to be totally blind to the fact that the scriptures generally call persons, *souls*. Hence the assertion that the mission of Jesus Christ was to save souls. No where is it said so. He came to save perishing humanity—"to seek and save the lost," that "whosoever believeth on him might not perish, but have everlasting life. 'I am come that they may have life, and that they may have it more abundantly.'" Jesus never said a word about saving souls from eternal torment, as our preacher did. Orthodox preachers know a great deal more about such matters, than either Jesus or his apostles. They have considerable of what the Elder called, "man-manufactured religion." It is made to suit circumstances. It is entirely a ghost religion. "The body doth sin." The body dies—the man or soul lives. It is this ethereal part that is sinful, and that needs saving. How absurd! The whole machinery of sectarianism is in operation at the present day for the purpose of saving this *deathless spirit* in man, from the torments of the lost, and fitting it for dwelling with God in heaven. All this is nothing less than paganism. It is opposed to God and his word. It is subversive of the Gospel of Jesus Christ—in fact, is another Gospel, and therefore its proclaimers are under the anathema of the apostle. The religion of the Bible is intended for Man as he is,—a sinful, fallen being. It is designed to make him holy and happy—to deliver him from the fear and dominion of death; and though he die, to raise him up again to an immortality of being. Jesus Christ "brought life and incorruptibility to light through the Gospel." He is the "resurrection and the life." First the resurrection, and then the life. But sectarianism ignores the resurrection. It is made useless, and unnecessary to the obtaining of life, by the dogma of immortal-soulism. Those who embrace and preach this doctrine are of that class who "say there is no resurrection." True, many professors hold to a resurrection of the body, but not of the man. The man they say lives. Their idea of the resurrection is simply a reunion of soul and body—a bringing back of the prisoner to his prison-house.

We leave the matter for the present, hoping that our readers will "prove all things; and hold fast that which is good."

THE GOSPEL BANNER, &c.

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

VOL. IV.]

GENEVA, ILL., NOVEMBER, 1858.

[No. 11.]

For the Gospel Banner.

What is the Gospel?

THE POPULAR GOSPEL EXAMINED.—NO. XIV.

But we have a few objections to urge against this three-fact-expiation-gospel:

1st. Why do the apostles dwell more on the resurrection of Christ than even his death? This must be wholly unaccountable on the popular theory. But such the reader will have noticed in very many of the texts quoted. The apostles gloried in a Christ risen and exalted, rather than in a dead Christ. With them his sufferings and death would not have availed, if he had not been exalted. But why exult so much in his resurrection? Because they knew it was in order to the fulfilment of the promises, that Christ should rule the world on David's throne. So all centers in the kingdom again. It was in a risen Savior they rejoiced, conscious that they now had a powerful friend to assist them in gaining the same victory over sin and death, and to attain the promised inheritance. But on the expiation theory, this was not necessary, for (and here we present another objection:)

2d. If the salvation of men depended on the vicarious death of Christ, *then as soon as that was offered*, human redemption was secured, and our salvation would not have been imperilled, even if Christ had never been raised. For according to the popular gospel, the whole thing hinged on *this* point, not on the resurrection. Therefore as soon as Christ had pacified the wrath of God, rendered satisfaction to his justice, and the expiatory sacrifice presented, God was in all honor bound to save, even if the raising up of his Son had not taken place. *The moment Jesus died our redemption was secured.* Now this is the fair legitimate conclusion from the popular theory. Show us any real necessity for either Christ's resur-

rection, or his exaltation to reign on David's throne, according to the pledges given. There is none upon these grounds. But in the Bible view these are an indispensable *sine quo non*. "It is Christ that died, *yea rather* that is risen again," "*much more* being reconciled, *we shall be saved by his life.*" Rom. v. 9. 10; viii. 34. How can 1 Cor. xv. 13-19 be harmonized with the popular expiation-gospel? It cannot be harmonized. "If Christ be not risen, *then is our preaching vain, and your faith is also vain, ye are yet in your sins.*" "Stop Paul! thou art forgetting the all-atoning death of Jesus, by which mighty efficacious sacrifice he hath healed the broken law, and reconciled God to man, and by his blood has purchased our forgiveness and liberty from the curse of the law which he has borne in our stead!" Paul goes on to say: "then they which are fallen asleep in Christ, are perished," "Paul! we must stop thee again! dost thou not know that all the righteous dead from Abel to Christ, were saved in heaven. God could save them beforehand as well as after, it makes no difference to him, although their Surety had not yet appeared. God knew he would not fail, so he took their immortal holy souls to glory and reward, because they had been saved anticipatively, by faith in his coming sacrifice?" Paul goes on to say: "If in this life only we have hope in Christ, we are of all men the most miserable, . . . why stand we in jeopardy every hour, . . . what advantage it me, if the dead rise not? let us eat and drink for to-morrow we die!" v. 30, 32. "Hold, Paul! thou art beside thyself, thou art surely forgetting the joys of religion, the sweet assurance of pardon resulting from our relying solely on the merits of Christ's atoning death, the comforts of the Spirit, and our inward consciousness that we are the subjects of grace, besides our hopes of

going to be with Jesus when we die. And why give a license to appetite and fleshly indulgence, for, we not only can enjoy the consolations of religion in the present life; but we have the cheering hope of going to a better world after death. What even though our bodies should never rise, we can do without them, for *we*, that is, our immortal spirits will ever continue to exist in full enjoyment of bliss at God's right hand." Would not Paul sternly condemn such dogmas as these if he was here, as subversive of the very first principles he taught, and say: "Awake to righteousness, and sin not; for some have not the knowledge of God, I speak this to your shame," v. 34, and again triumphantly vindicate the doctrines of Messiah's Kingdom which they ignore and deny. We think he would.

Thus we see that it was the resurrection of Jesus, rather than his death, that the Apostles loved to dwell upon; and the things of his second advent and kingdom, rather than the other. This is wholly inexplicable on the generally received dogmas. Christ's raising up was not necessary in their scheme, for all that was needed was to expiate human guilt, render satisfaction to a violated law, and appease offended justice. This done, human recovery was secured, and God could demand no more, but was bound to save according to the contract alleged to have been made between the Father and the Son? But the fact is indisputable, the Bible places more value on his awakening from the grave—it was *on that contingency* our salvation depended.

3. Jesus often forgave sins when on earth, Matt. ix. 4, 6; Mark ii. 5-10; Luke v. 20-24, without saying a word to the recipients about "faith in his blood," or in his death. Indeed, we never find him requiring such a profession; and it did not form the great theme of his teachings as it ought to have done, if it involved all it is said to do. It was only *occasionally* he spoke of his death, John ii. 19-22; viii. 28; xii. 32, 33, and *then* almost exclusively to his disciples. But we do find that when any needy suffering ones acknowledged him as "the Messiah, the son of David," they met with a gracious reception, Matt. ix. 27, &c.; xv. 22, &c.; xx. 30, 31, &c.; Mark x. 47, 48, &c.; Luke xviii. 38, 39.

4. In those instances recorded by the

evangelists, in which the people and afterwards the disciples confessed their faith in a coming Messiah, and acknowledged Jesus as that personage; we find nothing stated as to their limiting their faith to the things of his death, or even thinking of such a thing. Probably the only exception is found in the words of Simeon to the mother of Jesus. "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed," Luke ii. 34, 35. So far from being the most prominent event they were expecting, the slaying of Messiah took them all by surprise, and proved a stumbling-block to Israel afterwards. But we find what they were looking for, from Luke ii. 25, 38; "The consolation of Israel," and "redemption in Jerusalem," their views of the nature and objects of this redemption we learn from Mary's, Zacharias' and Simeon's thanksgivings; ch. i. 46-55, 67-79; ch. ii. 25-33; and from the angelic announcements, ch. i. 28-33; ii. 3-15. Here we find, that it was because of the birth of the Seed promised to Abraham and David, who should become a light to the Gentiles, and a glory to Israel; because of the approaching fulfilment of the mercy covenanted to their fathers, and the pledged deliverance of Israel from his foes; to give knowledge of salvation and remission of sins, &c. These were the chief points of their expectations through the birth of Jesus. It was chiefly a national deliverance for Israel, for which they were waiting, as the prophets had foretold. Hence the anxiety of the people to know if John was the Christ, John i. 15-24. See also Andrew and Philip's faith, acknowledging Jesus as the Messiah and King of Israel, as well as Son of God, v. 35-51. And Peter's, vi. 68, 69; Matt. xvi. 13, 14. And the people's general views of the Messiah's work, we may learn from John vii. 25, 26, 27, 31, 40-43; viii. 25, 25; x. 19-25, 40-42; xii. 11, 12-19, 34-37; and Martha's faith is shown in John xi. 21-24, 27. None of these contain the least allusion to those things which the churches now consider as all-important.

What shall we say to these facts? There can be but one answer—they are lamentably mistaken in holding the death of Christ

to be the very Gospel; especially with such views of that event as they maintain. No, the "good news" is no good news unless it has a reference to future blessings not realized as yet, which it logically implies; for that cannot be glad tidings to any one, of something which has been enjoyed already.

We come now to a summing up and application of what has been advanced in our examinations, and here the reader will perceive the issue of the course adopted.

First, we endeavored to show that the great cause of the falsity of the popular faith lies in the false positions they take at the starting-point, and that a wrong commencement leads them wrong all the way. Presuming that man is a greater being than what he really is, they seek to find a future abode for him in a place they think will more become his dignity! and despising the earth, assert that he is destined for celestial residence beyond the stars. But where, or how they can no more tell than the silent wood of the "sacred desks" from which these falsehoods are poured forth. And believing that Man's proper personality consists of an immortal spirit of ghost, encased in a material and corruptible body, which it throws off at death and is borne to other regions, to receive reward or torment; their whole scheme of theology is based on these assumptions, their plan of redemption consists of nothing but an attempt to rescue this fictitious phantom from the ceaseless pains of a fiery doom to which it has never been condemned!! and to translate it to an Elysium which has never been promised!! But we have shown that all this mass of doctrines is contrary as can be to the teachings of the Bible—that it knows nothing of such traditions, but utters a testimony quite the reverse. That it reveals man as simply a material, and animal being—dependent for existence on his organization, and inhalation of the vital air, like all other creatures; and therefore his life is terminable at death, which is a process of dissolution and resolving of his elements into their former state. It has been shown that the Time of Reward or Retribution is not immediately after death, but after the resurrection of the dead, and the second Advent of Christ; and that *this very Globe is intended to be the future home of the saved*; and not another unknown sphere. It has been shown that the

Curse fall on other things than merely the *mental and moral part* of man, (erroneously imagined to be his proper and essential being,) that it has physical, as well as moral aspects, that it affected him bodily, as well as mentally, and not only him, but other parts of creation fell under its ban, because intimately connected with him in the concern of transgression; and because of the representative system on which things were based. Hence, we argued the necessity of a remedial plan which should meet the necessities of the case of each, and restore them to their former state, or at least, so that they can work out harmoniously the end for which the Creator had made them all. And that too just where they are—here on the earth. It was shown that the plan of salvation ought to be one calculated to reach and remove *all* existing evils, especially those which curse the human family—whether they be of a mental or bodily, personal, social, or national character. The true redemption then *must deal with things as they are*, not as they are *supposed to be*. It must be of the most practical, renovating nature, adopted for our *present state*; not for one which we have nothing to do with, as is the orthodox scheme. That is not adapted to the wants of humanity, cannot take hold of their case, is framed for a different class of beings, and with a different end in view. Not for beings of flesh and bones, something real and substantial, but for *immaterial* phantoms, spectral ghost-like things, so flimsy and attenuated, that the finest spider's web would be thicker than ten thousand of them, could such gaseous creatures exist. Such shadowy, formless things could not inhere in a solid world, so they have (in fancy merely) created a fitting *habitat* for these phantom-souls immortal. They are saved to dwell in a world which is no world at all, made of ether, no solid ground, no real waters, no food, no anything that is substantial or actual. Materialism is eschewed, as though it were polluting. All, all is fancy, mere idealism, a dreamy illusion, without basis, like "a castle in the air." And as everything in the popular creed is of the same baseless, unsubstantial nature, we spurn it all as a myth, and turn with joy to a Divine system, which offers us salvation in a *real and definite place, the locality, nature, time, enjoyments, circumstances and actions*

of which are made known to us, and the way to attain it. Have we misrepresented any thing in the popular creed? We are not conscious of it. We would say to them—you know that such is your own description. You say that the soul of man, angels, and God, are all immaterial beings. This immateriality, you define as having “neither length, breadth, form, substance, extent, or divisibility;” in fact, so unlike matter, that it just amounts to nothing at all, for the mind cannot conceive of such a nonentity. It is nothingness itself; and if it were not, your God, and heaven, with its inhabitants, are such flimsy sublimated things, that it is found impossible to comprehend such intangibility. But how different the Bible view! There everything is definite, nothing vague. It deals with a real God, and although it does not reveal his form and substance, it never denies that he has any; it reveals Jesus Christ as the being who is destined to image forth the Father, when as God manifested through flesh, he shall dwell among men, as Deity’s incarnate representation and vicegerent on earth. It presents to our enraptured vision a future, warm and glowing with actual realities, scenes and actions, which though we can understand even now we must wait to experience them to feel their thrilling bliss. It promises the renovation of the world, the regeneration of society, deliverance, enlightenment, and blessing to all nations, and the ultimate redemption from sin and death of every obedient individual of the race. It promises Eternal Life, and rich material blessings to enjoy it with—all the world and its riches, all honor, fame, and power, kingly majesty, wealth unbounded, joy unspeakable. And all this in the kingdom of Jesus, in the promised land, and on the redeemed earth. Everything here is rational, consistent definite, and meets the deepest yearnings of humanity’s groaning heart. But to all these the popular gospel is altogether inappropriate and inadequate. It scorns everything material, and clings to phantasies. We claim nothing but what it throws away, and reject its flimsy ideal speculations. So whilst leaving them to pursue the shadows, let us, dear reader, secure the substance.

We come now to a complete exposition from the Bible of what the true Gospel is, presuming that by this time the candid

reader has prepared his mind and disposed it of those false views we have hitherto been opposing. He will also now see the object at which we have been aiming—viz. to show that before a clear and proper understanding of the true plan of salvation can be come to, it is necessary to relieve the mind from the false ideas inculcated by an unsound creed.

[TO BE CONTINUED.]

For the Gospel Banner.

The Lord Reigneth.

In this age of “Grand Musical Festivals,” &c., it will not be uninteresting to glance at one such, which for interest, far surpassed them.

The Ark of the Covenant, after many and varied wanderings, was brought to a resting place amidst the rejoicings of an assembled nation. The King of Israel gives to the elect choir an inspired poem from which we have extracted the following:

Let the heavens be glad,
And let the earth rejoice:
And let men say among the nations,—
“THE LORD REIGNETH.”
Let the sea roar, and the fullness thereof.
Let the fields rejoice, and all that therein is.
Then shall the trees of the wood
Sing out at the presence of the Lord,
Because He cometh to Judge the earth.

DAVID—1 Chron. xvi. 31-33.

This magnificent peroration is deserving of more consideration than it too commonly receives. With beautiful appropriateness of the object of the Festival, the theme of the Psalm is the value of the Covenant of mercies which the Lord made with the Fathers, Abraham, Isaac, and Jacob, which the author styles,—“The Word Jehovah commanded to a thousand generations.”—This Covenant was one of Life—individual and national,—and therefore was a fitting subject for such a poem. But our particular reference is to its climacteric, which is also the consummation of the Covenant,—“THE LORD REIGNETH.” This is a grand saying, but will be a still more glorious experience when it is fulfilled at its appointed time. We have the certainty of its being the order of that day, because it is predicted, “the whole earth shall be full of his glory,” and the blessings of the personal reign of the Messiah are de-

tailed in that sublime strain of David's, the lxxii Psalm. When the LORD cometh, in the person of His Christ, "to judge (rule) the earth,"—which event is now near,—then verily the earth will rejoice and the heavens will be glad, for they will witness and participate in the inauguration of the Age of Righteousness and Peace.

The whole creation groaneth, waiting the coetaneous deliverance of man and his habitation, Rom. viii. The world has long-time travailed, the desire of nations, —truth, righteousness, and peace—has been tossed about from land to land, from nation to nation, seeking rest and finding none, like the Ark of old: when, therefore, it finds a sanctuary, there will be rejoicings indeed proportionate to the magnitude of the occasion.

The teachings concerning the Age of Blessing, yecept the Millennium, are worthy of the greatest consideration. All who have the "Faith of the Lord Jesus" will say with the Psalmist; "This is ALL my HOPE, and all my DESIRE."

The grandest chorale which the world has, or will ever witness, will be when the nations with one accord, in view of the blessings of Messiah's personal reign; join in that ascription,—**"HALLELUJAH! For the Lord God Omnipotent Reigneth."**

Information Wanted.

A correspondent writes—"Please give me your views on I Pet. iv. 6, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." And on Acts ii. 39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Was this the promised inheritance, or the Holy Spirit, that Peter has reference to?"

1. Acts ii. 39. To confine "the promise" here referred to, to the "gift of the Holy Spirit," mentioned in the preceding verse, is, in our opinion, to do violence to the words of the Spirit, spoken by Peter. "The promise of the Father," as recorded in Luke xxiv. 49, and Acts i. 4, and the pouring out of the Spirit as foretold in Joel ii. 28, had been waited for and duly received. Therefore "the promise" must be a different thing from the Gift of the Spirit,

received by baptized believers, through the laying on of hands. This "Gift of the Spirit" whether as poured out on the apostles, or as imparted to believers by the laying on of hands, was an earnest or pledge of "the promise" being fulfilled, rather than the promise itself. The Ephesians "were sealed with the Holy Spirit of the promise, which is an earnest of our inheritance," Eph. i. 13, 14. Here we have the difference clearly shown between the Spirit and the promise. The Holy Spirit is the earnest—the promise is connected with the inheritance.

Peter says "the promise is to you and to your children, (Jews,) and to all that are afar off, (Gentiles,) even as many as the Lord our God shall call." Again in Acts iii. 25, Peter speaking to the Jews, says, "You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed," The covenant contains the promise. Paul preaching at Antioch, said, "God, according to his promise has raised to Israel a Savior, Jesus;" "and we declare to you glad tidings, how that the promise which was made to the fathers, God has fulfilled the same to us their children, in that he has raised up Jesus again," Acts xiii. 23, 32, 33. The Jews were looking for the Messiah, as a fulfilment of the promises made to Abraham, Isaac, Jacob, and David, and both Peter and Paul called their attention to the resurrected Jesus as being made both Lord and Messiah, who is seated at God's right hand till "the times of the restitution of all things" spoken of by the prophets, and "till his foes be made a footstool for his feet." When Paul was pleading his cause before King Agrippa, he said, "Now I stand and am judged for the hope of the promise made of God to the fathers; to which, our twelve tribes, assiduously serving day and night hope to attain," Acts xxvi. 6, 7; and this promise constituted "the hope of Israel," for which Paul was bound, Acts xviii. 20, altho' the nations rejected Jesus, of whom and to whom the promises were made, Gal. iii. 16.

The promise primarily refers to the Messiah, "In thy seed shall all nations be blessed," but also includes the promise of the land or inheritance, with all the things connected with it. Hence we read of the promise, and the promises. In the promised Messiah we have the fulfilment of the promises, because he is the one who will fully accomplish all God's will. He has ratified the covenant with his own blood; he has provided a means by which, both Jew and Gentile may be sprinkled with the blood of the covenant, and so partake of its blessings; to such he has given the hope of living again with him in the kingdom of God, the promised inheritance. Hence as Christ is "Heir of all things," and will ultimately possess all things, so those who are "Christ's, are Abraham's seed, and heirs according to the promise," Gal. iii. 29.

The promise or promises contained the good news: hence it is said, that the glad tidings

were previously announced to Abraham in the promise—"In thee shall all nations be blessed, Gal. iii. 8. This blessedness is for all nations, but according to the Divine arrangement, for the Jew first, and then the Gentile. "To you (Jews) first. God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii. 26. Why first? Because they are the children of the covenant God made with the fathers: because they are beloved for the Fathers' sakes; and because, "of them, as concerning the flesh, is the Christ." Therefore, to them was Jesus sent: "I am not sent," said he, "except to the lost sheep of the house of Israel," Matt. xv. 24; and after his resurrection, he told his disciples to begin the publication of salvation through his name, at Jerusalem. They did so: and in the first offer of remission of sins through his name. Peter gives as a reason, "Because the promise is to you, and to your children." And Paul preaching to his countrymen says, "Men, brethren, sons of the stock of Abraham, and whoever among you fears God, to you is the word of this salvation sent," Acts xiii. 26: and when they contradicted and blasphemed, he said, "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." 47. And writing to the Church at Rome, he declared, "I am not ashamed of the Gospel: for it is the power of God to salvation, to every one who believes: to the Jew first, and also to the Greek," Rom. i. 16. And when he went to Rome as a prisoner, he called his countrymen together first to hear the word, but when they refused it, he said, "Be it known, therefore to you, that the salvation of God is sent to the Gentiles, and they will hear it," Acts xxviii. 28.

The apostle John says, "this is the promise that he has promised us, even eternal life," 1 John ii. 25: which statement is fully supported by Paul, when writing to Titus, ch. i. 2, 3, "In hope of eternal life, which God, who cannot lie, promised before the times of the ages: but both in due times manifested his word through preaching;" and also when writing to Timothy, 2 Epis. i. 1: "Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus." This promise of eternal life cannot be separated from Messiah's age and kingdom. In fact the terms are used interchangeably. Hence the apostle James says, "Hearken, my beloved brethren, Has not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God has promised to them that love him," James ii. 5. To inherit the kingdom will be to possess eternal life at the same time, because "flesh and blood (or human nature in its present mortal condition) cannot inherit the kingdom of God," 1 Cor. xv. 50. To inherit the kingdom is also to possess the land promised to Abraham, and his seed the Christ: because that is the territory

of the kingdom: the heavenly country, in which will be built "the city which has foundations, whose builder and maker is God."

We trust that the foregoing suggestions will throw a little light on the passage in question. The promise which was first to the Jew, and then to those who from among the Gentiles should believe, cannot be confined to the Gift of the Holy Spirit, received in apostolic times, because that was only an earnest of the promised inheritance. Both Jew and Gentile believers received that Spirit, yet they were exhorted, "Cast not away your confidence which has great recompence of reward: for you have need of patience, that after you have done the will of God, ye may receive the promise," Heb. x. 35, 36.

2. 1 Pet. iv. 6. Our correspondent does not state his difficulty with this passage. It may be about preaching the Gospel to the dead, or about persons living to God in spirit, or being judged by men in the flesh. However, we will endeavor to give a short explanation of the passage, so that the meaning of the apostle may be apprehended.

Perhaps a new translation of the passage, may assist to a better understanding. Dr. Macknight renders it—"Besides, for this purpose the gospel has been preached even to the dead, that although they might be condemned indeed by men in the flesh, yet they might live eternally by God in the spirit."

We cannot understand that the Gospel was preached to actually dead persons. This is impossible. The dead ones here mentioned must mean those described as being "dead in trespasses and sins," and who "were quickened" by the preaching of the Gospel, Eph. ii. 5: namely, the Gentiles, to whom Paul was sent, "to open their eyes, to turn them from darkness to light, and the power of Satan to God," Acts xxvi. 18. Paul speaks of some living in pleasure, as being dead while they live, 1 Tim. v. 6: and Jesus used the word in a similar sense, when he said, "Let the dead (in sins) bury the dead," (naturally) Matt. viii. 22: and also to the Church in Sardis: "I know thy works, that thou hast a name that thou livest, and art dead," Rev. iii. 1. From this use of the word it will be seen that "the dead" in this passage may be understood of those spiritually dead, or being under sentence of death.

By "men in the flesh," we may understand men in their present natural condition: and "in the spirit," the spiritual body which will be possessed by the righteous at the resurrection. This body will be raised and will live by the power of God, and is called by Paul a spiritual body. Jesus, who is now the pattern of what the saints will be, is also called "the Lord, the Spirit."

The design of the apostle seems to be to fortify the minds of his brethren against the persecutions to which they were liable on account of their religion. Hence in chap. iii. 14, he writes, "If you suffer for righteousness' sake,

happy are ye; therefore be not afraid of their terror." Again ver. 17, 18.—"For it is better as well-doers, to suffer, if the will of God appoints it, than as evil-doers; for even Christ has once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit." And again chap. iv. 1.—"Christ then having suffered for us in the flesh, do you also arm yourselves with the same mind." Taking these passages from the context into account, the meaning of the text may be easily obtained from Macknight's paraphrase of it. "Besides, to encourage you to suffer death for Christ, know that for this purpose the Gospel has been preached even to the dead in sins, Eph. ii. 1. to the Gentiles, to assure them, that although they may be condemned to death indeed by men in their fleshy body, as Christ was, yet they shall live eternally by the power of God in their spiritual body, as Christ now lives."

The Jews in China.

The Rev. W. C. Milne, in his book entitled "Life in China," gives an account of the Jews who have lived in that Empire from very early times.—"The Israelite," as we are happy to see, copies it, in a recent number; and our readers may be pleased with the following principal facts which it contains, reduced as we present them in the most concise form. The information was obtained through two Chinese investigators, and from the English mission at Shanghai.

The Jews first arrived in China about the third century—not later, having entered from India over the north-western boundary. They then numbered seventy clans or families, not more than seven of which now remain, including not above two hundred persons. Most of them live in the center of the city of Kaissing, around their synagogue; and all these, except a few shopkeepers and peasants, are sunk in poverty and misery, almost destitute of raiment and shelter. They were formerly called the followers of the Tienchuh (or Indian) religion, but now Tiau-Rin-Kiau, or sect who divide the sinew, because they remove the sinews from every animal they eat.

Circumcision is performed within a month, and on one of their festivals they perambulate round the Scriptures, on the 24th day of the 8th month. Their Sabbath is the English Saturday, they intermarry only with their own people, allow-

ing but one wife, never eat pork, wash and uncover their heads before entering the synagogue, and then face the West, towards Jerusalem. Jews generally have been called in China "Blue-bonnet-Moslems," because those people once wore blue caps and shoes. They seem to have lost all expectation of a Messiah, none are able to decipher Hebrew writings, and they are beginning to amalgamate with Pagans and Mohammedans.

Their synagogue was not built there before the close of the 12th century. It has an inscription over the door which signifies: "The pure and holy temple." Jewish professors used to call it the temple of "Yihse-lo-hi-nich," which, it has been conjectured, may have been meant for Jehovah. Chinese accounts state, that the synagogue stands within a third enclosure, and has a large hall, eighty feet deep and forty wide, with a roof covered with green tiles. In this is a seat a foot high, (corresponding with "Moses' seat,") where, on great festival occasions, the Rabbi used to sit, under a large red satin umbrella. There was a cell for depositing "the twelve tubes containing Heaven's records," as described by the Chinese messengers, sent to examine. This means Hebrew Scriptures. The messengers copied many inscriptions in the building, a few of which are Hebrew, but most of them Chinese. Over a tablet with a Chinese inscription beginning: "May his imperial majesty live forever," &c., these words are written in Hebrew: "Hear, O Israel, Jehovah our God is one Jehovah, blessed be the name of his righteous kingdom forever and ever." This is repeated in another place; and near the cell for containing the Scriptures are these words: "Ineffable is his name for Jehovah is the God of Gods." One of the numerous Chinese investigators has translated this: "The sacred Scriptures consist of fifty-three sections. These we recite by mouth and meditate on, praying that the imperial sway may be first established. The letters of the sacred alphabet are twenty-seven. These are taught in our households, in hope that the interests of our country may prosper."

Hebrews divide the Pentateuch with fifty-four sections. By adding the number

of *finals* to that of the letters in the Hebrew alphabet, (22 + 5 = 27,) the number is increased to 27. The following are extracts from a long inscription in Chinese, on a tablet on the outside gateway of the synagogue: "From the beginning of the world our first father Adam, handed down the doctrine to Abraham, Abraham to Isaac, Isaac to Jacob, Jacob to the twelve patriarchs, they to Moses, Moses to Aaron, Aaron to Joshua, and Joshua to Ezra, by whom the doctrines of the holy religion were first made plain."

The following is extracted from another inscription: "The founder of this religion is Abraham, who is considered the first teacher of it. Then came Moses, who established the law, and handed down the sacred writings. After his time, during the Han dynasty, this religion entered China." (That dynasty lasted from two hundred years before Christ till two hundred years after.) "Moses was intelligent from his birth, pure and disinterested, endowed with benevolence and righteousness, wisdom and virtue, all complete. He sought and obtained the sacred writings on the top of Sinai's hill, where he fasted forty days and nights," &c. "The sacred writings, amounting to fifty-three sections, were thus obtained. The contents are deep and mysterious, their promises calculated to influence men's feelings, and their threatenings to repress their corrupt imaginations. The doctrines were again handed down to the time of the reformer of our religion, Ezra.—It came originally from India. Those who introduced it according to God's commands were seventy clans," (the names are given). "About 1166 Yeu-toolah built the synagogue in Kaissung Capital," &c. &c. —*The Israelite Indeed.*

An Illustration of Scripture.

TREADING OF GRAPES.

A missionary friend, stationed at Aleppo, whom I met at Beirut, informed me that the ancient practice of treading out grapes with the feet still lingers among the mountains of Lebanon. The Koran discourages the cultivation of the vine, and hence this operation is by no means so common a sight as it was when the Jews had possession of the

country. He described to me the ordinary process as follows. A hollow place, usually a rock, is scooped out, considerably deeper at one end than the other. The grapes are put into this trough, and two or more persons, with naked feet and legs, get into it, where they jump up and down, crushing the fruit as they trample on it, while, to enliven their labor they often sing at the same time. The juice flows into the lowest part of the excavation. It was mentioned that the place for treading out the grapes is sometimes dug in the ground, lined, probably, with a coating of stone or brick. The expression in Matthew xxi. 33, "and he digged a wine-press" in his vineyard, may allude to such an excavation; though some think that it refers to a trough in the earth for receiving the liquor from a foot-press placed over it.

As the treaders go on with their work the grapes are liable to break or burst, with an explosive noise, and to bespatter them with the blood-red juice from head to foot. Some of the grapes, after this process, need to be pressed still more. For this purpose a board is placed on them, and a heavy stone screwed down upon it by means of a lever. Such, no doubt, was the ancient wine-press, in its rudest form.

But, from the nature of the case, we should not expect here a rigid conformity to any one model. Dr. Robinson describes a wine-press which he saw at Hebleh, near the site of Antipatris (Acts xxiii. 31), which was hewn out of a rock and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. It was a work, no doubt, of the ancients or Philistines; since this part of the land passed alternately from the hands of one race to the other. No vineyards exist in that region at the present time. Dr. Chandler, writing from Smyrna, speaks of a wine-press which he saw there of a different fashion still. "The vintage had now begun; the juice of the grapes was pressed out for the wine; a man, with feet and legs bare, was treading the fruit in a kind of a cistern, with a hole or vat near the bottom, and a vessel underneath to receive the liquor."

Some of the most beautiful as well as sublime imagery of the sacred writers is deriv-

l from this sphere of rural life among the
brews. The following are some of the
sages which exemplify this remark.—
Isaiah (lxiii, 1, sq.) says, with an allusion to
those who tread the wine-press, and are
sated with the juice of the grapes,

Who is this that cometh from Edom,
with dyed garments from Bozrah?
Who is that is glorious in his apparel,
travelling in the greatness of his strength?"

The answer is,

It is I, who speak in righteousness,
mighty to save."

Again, the interrogator asks,

Why is thy raiment red,
and thy garments like him who treads the
wine-press?"

The answer is,

The wine-press trod I alone,
and of the nation no one was with me;
and I trod them in my anger,
and trampled them in my fury,
so that their blood was sprinkled on my gar-
ments,
and all my raiment I have stained."

The same prophet (xvi. 10) announces
the fall of Moab thus:

Taken away is joy and gladness from the
garden,
and in the vineyards shall they not sing nor
rejoice.

In the wine-presses the treader shall not tread;
the vintage-shout I have hushed."

Jeremiah (xxv. 30) has in view the same
estive scene;

He shall roar mightily against his habitation;
A vintage-cry, like that of grape-treaders,
shall he take up against all the inhabitants of
the earth."

For another similar description see Jere-
miah lviii. 33. Language derived from the
wine-press is applied often in a figurative
manner. Thus, the pressing out of the
blood-red juice of the grape denotes the
slaughter or punishment of the wicked.
This is the origin of the awful representa-
tion in Revelation xiv. 19, 20. The prop-
het Joel (iii. 13) had already expressed
himself to the same effect:

"Put forth the sickle; for ripe is the harvest,
Come, tread; for full is the press.
Overflowing are the vats; for great is their
wickedness."

PARABLE OF THE VINEYARD.

Here at Hebron I was struck with the
singular care with which the vine-dressers

had picked out the stones from the fields
and heaped them up, so as to form an en-
closure around the vineyards. The prophet
Isaiah, in his parable of the vineyard (v. 1-
7), brings forward this circumstance as a
trait of the ancient husbandry. The beau-
tiful illustration which he employs includes
so many particulars connected with the cul-
tivation of the vine among the Hebrews,
and still retained in the East, that I may be
allowed to quote here so pertinent a pas-
sage.

"My friend had a vineyard
On the summit of a fruitful hill;
And he dug it up, and freed it from stones,
And planted it with a noble vine;
And built a tower in the midst of it,
And also hewed out a wine-press in it;
And he expected that it would bring forth
grapes,

But it brought forth worthless ones.

"Hear now, and I will make known to you
What I purpose to do to my vineyard.
I will take away its hedge, and it shall be de-
voured;

I will destroy its wall, and it shall be trodden
And I will make it a desolation.
It shall not be pruned nor digged,
But shall grow up with thorns and briars."

HEDGES.

The vine-dresser, in the extract which
precedes, threatens to "take away the
hedge" which surrounded the unprofitable
vineyard. I have not yet spoken of this
mode of protection. In addition to a stone-
wall, or as a substitute for it, the eastern
vineyards have often a hedge of thorns
around them. A common plant for this
purpose is the prickly pear, a species of
cactus, which grows several feet high, and
as thick as a man's body, armed with sharp
thorns, and thus forming an almost imper-
vious defence. The Saviour speaks of such
a hedge as planted around the vineyard
which was leased to the unjust husbandman,
(Mark xii. 1.) He refers to it, also, though
less directly, in the parable of the supper:
"The Lord said unto the servant, Go out
into the more public ways, and the narrow
paths which run between the hedges" that
separate the vineyards and gardens from
one another. See Luke xiv. 23.—*H. B.
Hackett.*

H The unbelief of men cannot frown
truth into falsehood, nor the belief of men
smile falsehood into truth.

Beauties of the Bible.

A NATION would, indeed, be truly blessed, if it were governed by no other laws than those of this blessed book: it is so complete a system, that nothing can be added to it; it contains everything needful to be known or done; it affords a copy for a king, and a rule for a subject: it gives instruction and council to a senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table—tells *him* how to rule, and *her* how to manage. It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey: and promises the blessing and protection of the ALMIGHTY to all that walk by its rules. It gives directions for weddings and for burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father,—tells him with whom to leave his fatherless children, and in whom his widow is to trust,—and promises a father to the former, and husband to the latter. It teaches a man how to set his house in order, and how to make his will: it appoints a dowry for his wife, and entails the right of the firstborn, and show how the younger branches shall be left. It defends the right of all, and reveals vengeance to every defaulter, overreacher, and oppressor. It is the *first* book, the *best* book, and the *oldest* book in the world. It contains the choicest matter,—gives the best instruction; affords the greatest pleasure and satisfaction that ever was enjoyed. It contains the best laws, and the most profound mysteries that ever were penned; it brings the best of tidings, and affords the best of comfort, to the mourning and disconsolate. It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matter in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and de-

scribes the vanity of them, and all that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise, a book of truth that detects all lies, and confutes all errors; and a book of life, that shows the way from everlasting death. It is the most compendious book in the world—the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It will instruct the accomplished mechanic and the most profound artist. It teaches the best rhetorician, and exercises every power of the most skillful arithmetician; puzzles the wisest anatomist, and exercises the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative—a book of lives—a book of travels, and a book of voyages. It is the best covenant that ever was agreed on—the best deed that ever was sealed—the best evidence that was ever produced—the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the school-boy's spelling-book, and the learned man's masterpiece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man dictionary, and the wise man's directory. It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all, is, that the AUTHOR is without partiality, and without hypocrisy. "in whom is no variableness or shadow of turning."—*Selected.*

He that has no rule over his own spirit, is like a city that is broken down, and without walls.

From the (N. Y.) Independent.

A Voice from Assyria.

EDITORS OF THE INDEPENDENT:—Gentlemen,—The following facts were communi- cated to the Royal Society of Antiquari- ans under date of September 15th, 1858, and also, in brief, to the American Oriental Society, two days later.

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

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

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

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

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

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

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

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

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

We find *YAVEH*, and its contract *YAH*, holding different and yet kindred relations.

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

It is likewise conceded by all who under- stand the subject, that the book of Genesis, especially throughout the first *eleven* chap- ters, is made up of various documents.— These documents antedate as much the Egyptian “*Book of the Dead*,” found about the persons of all respectable mummies of fashion,* (which, in its present form at least, can hardly be placed earlier than Abram) as Abram and the “*Book of the Dead*” ante- date *Moses*.

The documents are scientifically discrim- inated by Dr. Herman Hupfeld of Halle in his “*Die Quellen der Genesis*,” (The Sources of Genesis) Berlin, 1853.

Those in the first eleven chapters of Gen- esis are well separated and set forth in Bun- sen's “*Bibel-Werk*” above alluded to, Leip- sic, 1858.

Of the explanation given to the docu- ments in unfolding the archeology of Gen- esis, found in the volume “*Yahveh Christ*,” it is unnecessary here to speak.

The documents with which Abraham was familiar may be designated in a brief and popular way, as the *two* accounts of Crea- tion—the *two* accounts of the Flood—*Rec- ords of the Abrahamidæ* or House of Abra- ham, etc. etc.

All these appear in the first *eleven* chap- ters of Genesis, and may be read as separa- ted, in Bunsen.

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

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

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

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

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

"The Three Heavenly Witnesses."

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John v. 7.

It ought to be known that the above verse is an interpolation, that it was not written by John, but forged and put into his epistle by some misguided and wicked person afterwards. Dr. Adam Clarke gives the following

"Summary of the whole evidence relative to the Three Heavenly Witnesses, 1 John v. 7.

1. One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John; and the Text in question is wanting in 112. It only exists in the *Codex Montfortii*. (a comparatively recent MS.) already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a transcript taken from the *Complutensian Polyglott*.

2. All the Greek Fathers omit the verse, though many of them quote both ver. 6 and ver. 8, applying them to the Trinity and Divinity of Christ, and the Holy Spirit; yea, and endeavor to prove the doctrine of the Trinity from ver. 6 and ver. 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The first place the verse appears in Greek is in the Greek translation of the Acts of the Council of *Liberan*, held A. D. 1215.

4. Though it is found in many Latin copies, yet it does not appear that any written previously to the *seventh century* contains it.

5. The Latin Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

6. *Vigilius*, bishop of *Tussum*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the Three Heavenly Witnesses: but his quotation does not agree with the present Text, either in *words* or in *sense*; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine.

7. The Latin writers who do refer to the Three Heavenly Witnesses vary much in their quotations; the more ancient placing the eighth verse before the seventh; and very many omitting, after the earthly witnesses, the clause *these three are one*. Others who insert *these three are one*, add in *Christ Jesus*—others use different terms.

8. It is wanting in all the ancient Versions, the *Vulgate* excepted: but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

9. It is wanting in the first edition of *Erasmus*, A. D. 1516, which is properly the *chief princeps* of the Greek Text. It is wanting also in his second edition 1519: but he added it in the third from the *Codex Montfortii*.

10. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God."

CHARITY.—Proportion thy charity to the strength of thine estates, lest God in anger proportion thine estate to the weakness of thy charity. And when thou givest, let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.

WAGES OF SIN.—The wages that sin promises the sinner are life, pleasure and profit; but the wages that it pays are death, torment, and destruction. He that would know the falsehood and deceit of sin must compare its promises with its payment.

WISDOM.—Wisdom is better than physical power. Better have, like *Argus*, a hundred eyes to see with, and only one pair of hands to work with, than, like *Briaricus*, a hundred hands to work with and only two eyes to see with.

MESSIAH'S REIGN.

BY F. R. SHUTTLEWORTH.

O glorious hour! when Christ shall reign,
And make this world his wide domain;
When tribes from every land shall come,
To worship at Jerusalem.

Before him righteousness shall spread,
War then shall hide its loathsome head,
Swords in the plow shall then give aid:
And spears to pruning-hooks be made.

Love, joy, and peace he will maintain;
Of superstition break the chain:
"Be free" proclaim to every shore,
And bid dark slavery be no more.

O happy day! 'tis nigh at hand,—
When Israel shall regain their land:
When Paradise shall be restored,
And Christ the King shall be adored.

His kingdom then no end shall know,
Before him shall all nations bow:
E'en sceptics then shall own his might,
And be astonish'd at the sight.

The Law from Zion shall go forth,
From west to east, from south to north;
To every land it then shall reach,
Justice and judgment it shall teach.

The promise then will be fulfilled,
On which the saints of old did build;
Eternal Life shall then be theirs,
With Christ and Abraham co-heirs.

O blessed day! O precious hour,
When earth shall feel thy saving power;
When all its fruits shall comely be,
From crime and sorrow man be free.

The nations will indeed be bless'd;
No more the poor shall be oppress'd—
The needy then shall find a friend,
For Zion's King shall them defend.

NO. 2 OF DIAGLOTT

Is now ready, and has been mailed to all subscribers who have sent in their subscriptions. We hope that every one who has not yet paid will do so without delay, that we may send on No. 2. We shall be glad to receive additional subscribers, and as an inducement and a reward for labor, we offer a copy *free* to any one, who will forward five names, accompanied with the *Cash*.

~~We~~ We would respectfully remind subscribers to the "BANNER," that the year is drawing to a close, and that it is necessary to prepare for another, by renewing subscriptions, and by adding new names to the list. It is important that our circulation be materially increased. As stated at the commencement of the year, our object is to make the "BANNER" self-sustaining. Additional subscribers are needed to do this. Those indebted will see the necessity of paying for the present, and also for the next year, without delay. "A hint to the wise is sufficient."

NOW PUBLISHING,

IN NUMBERS, OF 32 PAGES EACH,

A NEW AND IMPORTANT WORK,

ENTITLED THE

EMPHATIC DIAGLOTT,

CONTAINING

THE ORIGINAL GREEK TEXT OF THE NEW TESTAMENT, according to the Revision of Dr. John James Griesbach, with an INTERLINEARY TRANSLATION, in which every Greek Word is Literally and Grammatically construed as it stands in the Book: a new EMPHATIC VERSION, based on the Literal Translation, the labors of the most eminent Biblical Critics and Translators, and the various Readings of the Vatican Manuscript. (No. 1209 in the Vatican Library;) together with Philological and Exegetical Foot Notes, and a choice Selection of References; to which is affixed an ALPHABETICAL APPENDIX, containing all the Geographical and Proper Names occurring in the New Testament, with difficult Greek Words and Phrases critically examined. The whole forming a complete Guide to the Correct Reading and Study of the Books of the New Covenant.

The Work will be Published in about 27 Numbers, 32 pages each, 16 mo. Price 20 cents, single Number \$2.00 for 12 Nos. Prospectuses and Specimens of the Work, sent free of charge.

BOOKS FOR SALE AT THIS OFFICE.

"SUMMARY OF CHRISTIANITY Revealed in the Bible." 64 pages, 32 mo. 12 Copies, - 50c.

"LIGHT SOWING: OR, CONVERSATIONS ON IMPORTANT Biblical Topics, embracing Repentance vs Sorrow, Immortality, Hope of Salvation, Love of God," &c. Terms.—5 copies, 50c.

"THE GLAD TIDINGS OF THE KINGDOM OF GOD, as Developed in the Bible." 32 pp., 32 mo. Terms.—18 copies 50c.

"IMMORTALITY.—A Sketch of a Lecture on the Immortality of the Soul; with answers to numerous objections." 32 pp., 32 mo. 18 copies 50c.

"WHAT IS THE GOSPEL?" AND "THE KINGDOM OF GOD." 16 pages, 32 mo. 25 copies, 50 cents.

"GOOD NEWS, OR THE GOSPEL OF THE KINGDOM." By John Thomas. 24 pages, 12 mo. Price 5c.

"THE SAINTS' INHERITANCE, briefly considered in its Relations to man, &c., &c." By William Shepherd. 18 mo., pp. 50. Price, single copy, 5c.

Postage charged in addition to the above rates when sent by mail, or deducted when not so specified, as the law requires that all transient publications shall be *pre-paid*.

RAYS OF LIGHT; OR, ONE-LEAF TRACTS.

1. Destiny of the Wicked.
2. What is Religion?
3. The Gospel.
4. Immateriality.

5. Gems of the Philosophy of Man, and Thought for Thinkers.
6. The Kingdom of God.

The above **Rays of Light**, are designed for general distribution; they are put up in packages of 100 for 25 cents, either according as they are numbered above, or equally assorted.

All orders addressed to the Publishers, will receive prompt attention,

WILSON & COCKROFT, Publishers.

Geneva, Kane Co., Ill.

BENJAMIN WILSON, 1
JOSEPH COCKROFT, 1

"HERALD OF THE KINGDOM AND AION TO COME."

THIS is a Monthly Periodical devoted to the Christianity of the Bible. It is a trumpet of no unwarlike sound; but one that makes proclamation without regard to party favor or rebuke. "THE HERALD" has existed twelve years, the present series being its eighth volume. It comprises 24 pages, 8 vo., per month, and contains a fund of biblical instruction that can be obtained in no other publication extant. Romish and Protestant Ecclesiarism find no quarter, as the *Herald's* mission is to cast down imaginations, and every high thing that exalteth itself against the Knowledge of God, and to bring into captivity every thought to the Obedience of Christ.—2 Cor. 10: 4, 5. The signs of the times are largely treated of, and every serious endeavor used to prepare men for a gracious reception by the Judge, who stands at the door and knocks.

Terms.—Two Dollars a volume, (of twelve numbers,) payable in advance; and no subscription is accepted for less than a volume. Orders containing the Price, and stating the Post Office, County, and State, with the name of the writer distinctly written, and addressed to John Thomas, Editor of the Herald, No. 147 Haven, Westchester Co., New York, will not fail of commanding prompt attention.

THE GOSPEL BANNER, &c.

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

Vol. IV.]

GENEVA, ILL., DECEMBER, 1858.

[No. 12.]

For the Gospel Banner.

What the True Gospel Is.

The word "Gospel," as is pretty well known—signifies "good news" or "glad tidings." It is derived from the Saxon *gōd*, good; and *spel*, speech or news. In Greek its equivalent is *euangelion*; *eu*, good, and *angelion*, a message—good message. When the definite article is placed before the word, it is used to denote, by way of pre-eminence, that particular "good news" which concerns the best interests of the human race as revealed in the Bible, viz., salvation. So far then, all well; but the common idea stops short here, and dwells only in generalities, and cannot enter into particulars, nor give a clear consistent definition, except some vague theory that it is "the good news of forgiveness of sins through Christ's death on the cross to save us from eternal woe." Take, for instance, the paragon's sum and substance of it, expressed as follows:—"If any man here, should be in doubt on account of ignorance, let me explain as I can, state the gospel. I believe it to be wrapped up in one word—*Substitution—Christ standing in the stead of man*. If I understand the gospel, it is this: I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead, and there is no need to execute sentence twice for me. Christ took the cup in both his hands,

known by various names in Scripture. It is called "the Gospel of God," because it comes from him, as its author, Rom. xv. 16, and "the gospel of the grace of God," Acts xx. 24, because it publishes his favor and lovingkindness to fallen men, and because all this favor is freely given by him, *unbought* either by Christ's blood or anything else. Hence the term "grace" in many texts, must be understood as referring to the gospel, though not always specified. Such as—Acts xiii. 43; Rom. v. 2, 15; 1 Cor. i. 4; 2 Cor. vi. 1; ix. 14; Gal. ii. 14; Eph. iii. 2, 7; Heb. iv. 10. It is called the "gospel of Christ," because it is about him, and sent forth by him, Rom. xv. 19, 29; 1 Cor. iv. 15; 2 Cor. iv. 4; and is glad tidings concerning the mission of mercy he is working out for men. It is this "grace," kindness or favor of God and of Christ that brings us salvation, Titus ii. 11; and is bestowed on men without any former merit or purchase on their part. This "gospel of our salvation" is identical with the "Word of Truth," Eph. i. 13; and Jas. i. 18, 21; it is called the "Word of the Truth of the gospel," Col. i. 6; and had Pilate waited a little to receive an answer to his question, "What is truth," may be he might have received one which would have definitely settled the matter in the plainest terms. Still there is sufficient to show to the candid that "the Truth as it is in Jesus" must be comprehensive of the gospel, Eph. iv. 21. "The Truth" and "the Gospel," are therefore convertible terms, and so is the phrase "the Faith;" and frequently another expression, "the Word of the Lord," or more simply "the Word," is used to denote the gospel enlarged to its fullest extent by the additional testimonies of Jesus and the Apostles, and is applied both to God and Christ. This expression does not always mean the Bible, as many suppose, but is generally re-

"At one tremendous draught of love,
He drank damnation dry!"

like nature is another sentiment, that a drop of Christ's blood, is able to save thousand worlds." But as we have already proved these to be very unscriptural notions, we leave them to their folly and on to our theme.
his "joyful sound," Ps. lxxxiv. 15, is

settle the matter with every reasoning reflecting mind."

There might be force in his illustration of the passing away of the laws of Babylon, if it could be shown that Jesus subverted and overthrew the government of his father, as the Persians did that of Babylon. Or there would be a parallel if Cyrus had gone to Babylon, not to do his will but the will of Belshazzar! If I am "obtuse" in this matter your correspondent has taken a singular course to prove it.

Again he says, "Death is the penalty enjoined by the law upon the transgressors. . . . Therefore it is a very serious matter for a man to place himself under a law so strict in its requirements, one breach of which is a capital offence, and which can only be satisfied with the life of the offender."

Permit me in turn to interrogate Mr. Z. You probably believe in obeying the precepts of the gospel, or the "law of faith." Do you think that disobedience to this law is anything less than a capital offence? Is the gospel less strict in its requirements than the law? Is laxity in a law any recommendation to it or to the lawgiver? And is it not a very, very serious matter to place yourself under a system or law so strict that its despisers are counted worthy of severer punishment than they who despised Moses' law? A careful consideration of these questions may lead you to discover some of the errors into which you have fallen; or at least convince you that if your position has any show of strength and reason, it has nothing more.

I think that you, Mr. Z. misapprehend the nature and design of the gospel, as much as you appear to think I misapprehend the law. You well remark, that "the law was designed to give life to those who kept it inviolate." Why then was it found to be unto death? Because it was not kept; hence the necessity of the gospel, which would not have been necessary if the law had not been broken. I would like, then, to inquire, What has the gospel done for you? Were you ever under the condemnation of the law? If not, from what does the gospel redeem you? Or does the redemption of the gos-

pel extend beyond the jurisdiction of the law? If so, from what curse is the redemption? I think, from your remarks, that there are many points in this subject that you have not considered; and it would be well for you to consider them in their relations before you insinuate that I am a "simpleton" for taking the opposite of your position.

J. H. WAGGONER.

Burlington, Mich., Nov. 8, 1858.

For the Gospel Banner.

Observations on the Sabbath.

Your intelligent correspondent "Z," in the June and October Nos. of the Banner, has presented us with his very suggestive and instructive articles on "The Law of the Sabbath." But good as they are, I think the subject capable of more extensive elucidation. With your permission I would like to append a few supplementary observations on the subject.

Yours, &c. NICHOLAS DABB.

Elizabeth Port, N. J., Nov. 9, 1858.

If the observance of the Sabbath be a matter of so much importance, as our Sabbatarian friends contend for, is it not incomprehensibly strange, that neither our Lord, nor any of his Apostles, ever said a word about it? The New Testament is perfectly silent on the subject. Trace our Lord's teachings, as contained in the four gospels. Did he ever utter a word, from which even a fair inference might be drawn, that he intended his followers should observe the Sabbath? No such word. But on the contrary, he *does* teach that his followers are no longer placed under the obligations of the Sabbath law, Matt. xii. 1-8. The hypocritical Pharisees had found fault with Jesus' disciples, because they had rubbed their ears of corn in their hands, and eaten it on the Sabbath day. What did our Lord say about it? "The Son of Man is Lord even of the Sabbath day," evidently implying, that he had the power to abrogate the Sabbath law, and that he would do so. I would especially commend the *entire* story to the Pharisees of this generation. They may derive a great deal of instruction from it.

Not only has Christ given no command to his followers to observe the Sabbath—but Paul,—the voluminous writer Paul is also equally silent. More than a

fourth of the New Testament is from his pen. Fourteen epistles were written by him to various churches and persons. Every doctrine and duty connected with Christianity, is commented upon in one part or another of his writings. If anything be omitted, surely it must be a matter of very small importance indeed. How then is it to be accounted for, that Paul says nothing whatever, about the keeping the Sabbath? On the other hand he *does* tell us that the Sabbath law is abrogated. See Col. ii. 14-17. But there is one part of the New Testament, to which I would especially call the attention of our Sabbatarian friends,—viz. the xv chap. of the Acts. From the history recorded in this chapter, it appears that serious disturbance had occurred in the infant church at Antioch, in regard to Circumcision, and keeping the Law of Moses. The dissensions arising therefrom became so violent, that, in order to settle the question, it was deemed advisable to send Paul, Barnabas, and other brethren, as a delegation from the church, to the Apostles, and Elders, at Jerusalem, to take their opinions and instructions in the matter. In this extremely interesting history, there are several very noteworthy particulars. 1st. The Council convened at Jerusalem to discuss this subject, constituted the highest authority which then existed in the Christian Church. This is evident from the deference paid to their decisions; as well as from the authority, with which these decisions were promulgated. It was not composed of ordinary men. Its members were Apostles:—divinely inspired men:—and that their deliberations were guided by the Holy Spirit, is evident from the 28th verse. “It seemed good to the HOLY SPIRIT, and to us, &c.” 2nd. The 5th verse tells us distinctly, the business for which the Council was convened. “There rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them. (the Gentile converts) and to command them to keep THE LAW OF MOSES.” This was the sum and substance of the whole matter. In the 6th verse we read, “And the Apostles and Elders came together, for to consider of THIS MATTER.” From this it is impossible for us

to mistake the subject of their discussions. It was simply this,—*Is the Law of Moses, or any part of it, to be imposed on Gentile believers?* Now, then follow the minutes of the Council to the close,—and what was the result of their deliberations? “For it seemed good to the Holy Spirit, and to us, to lay upon you *no greater burden* than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.” Now it must be evident to the merest child in intelligence, that, if ever God, or his Christ, or the Holy Apostles, ever designed or intended that Christians should keep a Sabbath, this was, of all others, the proper time and place, to make the announcement. And yet the record is silent as the grave, on the subject. 3rd. This was undoubtedly intended to be a final settlement of the question, whether any of the Mosaic law is still in force under the Christian dispensation? That must be a bold man indeed, who will dare to affirm, that these men, acting under such inspiration, overlooked, or neglected to notice, any part of the law of Moses, which it was necessary, or desirable for Christians to observe.

In reviewing the history of this council, I would ask the advocates of Sabbatarianism, how they can account for such perfect silence on the subject. If keeping the Sabbath be a matter of such immense importance as is contended for in these days, how can it be accounted for that the Apostles neglected to inform the infant Church at Antioch of the fact?

Having thus far confessed ourselves to the argument *against* keeping a Sabbath, let us now consider the principal arguments used by Sabbatarians *in favor* of it. It must be conceded, that there is not in the New Testament, any direct command to keep a Sabbath, either on the seventh, or on the first day of the week: but it is claimed, that the *practice* of the early Christians is alluded to with sufficient clearness to determine the question. Let us see. After careful research, I can find but two places, where any such allusions are made. In Acts xx. 7, we read: “And *on the first day of the week, when*

the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight, and there were many lights in the upper chamber where they were gathered together." Now, observe, this was an evening meeting. In 1 Cor. xvi. 2, we read;—Upon the *first day of the week*, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From these passages it is evident, that the primitive Christians were in the habit of assembling together on the first day of the week. They met to break bread in remembrance of Jesus; because on that day he had risen from the dead. But what of this? There is not in these texts, neither do we find in Ecclesiastical history, the least particle of evidence, that these early Christians regarded the day in the light of a Sabbath; or that they discontinued their ordinary avocations on this day. Besides, the thing in thousands of instances would be an impossibility. It must be borne in mind that the early Christians were generally poor;—thousands of them were servants;—many of them were slaves. Suppose one of them were a servant to a Jew. His Jewish master *could* not allow him to work on the seventh day; and is it probable, that he *would* allow him to keep the first day also, thereby losing two days of his servant's labor in one week? The idea is preposterous. Suppose the Christian were a servant to a heathen; is it likely that his master would consent to lose his services on that day, just to gratify what he would regard as a superstitious whim? Certainly not. All we can gather from these passages is just this;—that the early Christians were in the habit of assembling together, *on the evening* of the first day of the week, after their ordinary avocations were concluded.

I therefore repeat it again;—There is not the least particle of evidence, or even the least shadow of a hint, that they met to celebrate a sabbath; or, that they imagined for one moment, that the obligations of the Jewish Sabbath, either wholly, or in part, were transferred to the followers of Christ.

Another passage, on which great reliance is placed by our Sabbatarian friends, is Rev. i. 10, in which the Revelator says, "I was in the Spirit on the Lord's day." Not to dwell on the acknowledged fact, that this is a difficult and mysterious book from beginning to end; and also, that its language, style, and matter, are widely different from that of any other book in the Sacred Canon; I would ask our opponents, Are you *sure* that the "Lord's day" in this text, means the first day of the week, or our Sunday? May not the text warrant another, and widely different interpretation? This is not the only passage of Scripture, in which this kind of language occurs. In 1 Thess. v. 2, and 2 Pet. iii. 10, we read, "The *day of the Lord* will come as a thief in the night." In 2 Cor. i. 14. "Ye also are (will be) ours in the *day of the Lord Jesus*." Similar language occurs in 2 Thess ii. 2; 1 Cor. v. 5; Mal. iv. 5; Zech. xiv. 1, and other places. In all these passages the *Day of the Lord* undoubtedly means the Day of Christ's second coming. May not the passage now under consideration, refer to the same period? Might not John have designed to teach us, that, while in the Isle of Patmos, at one particular period, he was in a trance or extacy, produced by the Spirit of God; and that, while in this condition, his mind was divinely directed to a consideration of the events which should precede, usher in, and characterize the *Day of the Lord*?—the day, "when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 10. I do not dogmatically affirm that this is the true meaning of the text, although I am inclined to believe it is; but I have adduced this argument to show, that it is susceptible of another interpretation, than the one usually applied to it. But, even were we to concede that the usual interpretation is correct; it utterly fails to establish the Sabbatarian position. All that could be gathered from it would be this: That the early Christians called one day of the week, by preeminence, "The Lord's Day," because on that day he had risen from the dead. The text fails to prove that they ceased from their ordinary employments on that day, and still more signally does

it fail to prove that they celebrated it as a Sabbath.

A standing argument with our opponents is, That the Decalogue has never been repealed. To this I would reply by asking,—Was the Decalogue a part of the Mosaic code?—If it was, (and surely none will deny this,) then the passages quoted by “Z,” in his articles, prove to a demonstration, that the *whole* law has been abrogated, Eph. ii. 15; Col. ii. 14–17. I would here venture to lay down an axiom; and I fearlessly challenge the entire fraternity of Priests and Preachers, to impugn, or overthrow it. *Every part of the Mosaic code has been abrogated, and is no longer binding on men except any of its requisitions have been reaffirmed by Jesus or his apostles; and have thereby become incorporated into the Christian system.* Knowing this axiom to be inexpugnable, I would ask,—Where is the law of the Sabbath, or any part of it, so reaffirmed? It seems to me that there was something more than mere chance, in the fact, that all the other nine are so reaffirmed, but of this one, not a word is said, except to oppose it. If the reader desires proof of the re-enactment of the other nine, let him open his New Testament at the following places: For the 1st & 2nd Commandments, see 1 John v. 21. For the 3rd see 1 Tim. vi. 1. For the 5th see Eph. vi. 1; Col. iii. 20. For the 6th see 1 John iii. 15. For the 7th see Matt. v. 28; Heb. xiii. 4. For the 8th see Eph. iv. 28. For the 9th see Titus iii. 2; 2 Tim. iii. 3. For the 10th see Luke xii. 15; Eph. v. 3. There are a multitude of passages, in which the nine commandments are directly, or indirectly, reaffirmed, but not a syllable to sustain the fourth. Let the Sabbatarian account for this, if he can.

Another argument is sometimes used by the Sabbatarians, although it is so weak and futile as scarcely to be worth the trouble of confutation. It is this. From the Acts of the Apostles we find that they were often found in the Synagogues on the Sabbath day, disputing with the Jews, and preaching the Gospel. This is true; but you must observe, This was on the Jewish Sabbath day, therefore this argument is more to your detriment, than to

your advantage. The reason why they attended these places was simply this: They could always find a congregation there on that day. The Jews would of course, always attend the synagogues, and the Apostles availed themselves of these favorable opportunities, for bringing before them the things concerning the kingdom of God, and the name of Jesus Christ.

Perhaps some one may by this time be ready to ask, Why are you so anxious to do away with what is usually called the Christian Sabbath? Friend Sabbatarian, listen to me for one moment. I am not at all *anxious* to do anything of the kind; but since you, and the *professed Christian world* generally, have agreed to denounce as a flagrant sinner, every man who does not keep a Sabbath after your own fashion, I have felt constrained to ask,—What authority have you for so doing? This is just what I have been trying to do in this article. I have been examining the Law, and the bearing which that Law has upon Christians,—and I think, that, in connection with Friend “Z,” I have succeeded in showing that you and your friends are making “Much ado about nothing.” In conclusion, let me ask as a favor, that, before you denounce me as a sinner again, have the goodness to show your authority for it.

The Destination of Israel.

[The following article, extracted from the “*Israelite Indeed*,” contains many important and interesting truths, though we cannot fully endorse all the sentiments contained in it.—Ed. G. B.]

In contemplating the future of the Jews, we shall look at some of the predictions, and the present position of the people in their own land. Let us look, first, at the prediction uttered concerning the most momentous event, for which the world had been looking for four thousand years: the announcement of the birth of the Messiah. The Angel Gabriel is sent to Nazareth, a town in Galilee, a degraded town, that had sunk very low in civilization and religion,* to a poor young woman, who understood language only in its plain and natural sense. We find that the angel communicated to Mary three dis-

* Hence the question of Nathaniel: “Can any good thing come out of Nazareth?”

tinct predictions, respecting the son she should bring forth. 1st. He shall be great; 2d. He shall be called the Son of Highest; 3d. The Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. (Luke iv, 32-33.) Now mark, the child was literally born, so that the language thus far was not allegorical, but literal, But who could have conceived, when Jesus was the babe of Bethlehem, that the first prediction concerning him would be fulfilled?—"He shall be great." When he afterwards lived a private life of sorrow and suffering, who could have conceived that his greatness was to be such that the greatest kings and emperors of the earth should call themselves by the name of this Jesus of Nazareth, and bow their knees before him? Who could have supposed that he should be called "the Son of the Highest?" If we had stood in Jerusalem, and seen the Sanhedrin arrayed in all their splendor and majesty, and heard them, with all solemnity, condemn Jesus as a blasphemer, because he said that he was the Son of God; could we have supposed, that, after 1800 years, education would make so much progress, that everywhere (though often sincerely) friends and foes would acknowledge him as a divine being? Even that popish system, which makes the virgin immaculate, has power to do so only from the doctrine of his divinity. Who could conceive that the greatest nations under heaven should recognize him as the Son of the Highest? Yet, such is the case; and that literally, not figuratively. Now comes the third prediction. This has not been fulfilled; and forthwith we find out at once, that we must adopt some very refined theological definition. The throne of David means the heart of man, and the reign over the house of Jacob means his spiritual Israel. What must we come to if an angel does not mean what he says? Any honest tradesman would turn any one out of his place of business, who says one thing and means another. If an angel from heaven, coming, not to a school of divinity students and philosophers, but to a simple Jewish maiden, tells her she shall bear a son and it is so; that he shall be great, and it is so, though not to the full extent; that he shall be called the Son of the Highest, and

we find that it is so; and again, that he shall sit on the throne of David, and we are told it shall not be so; whether I can understand it or not, I am constrained to receive it in its plain meaning. And, further, was not Mary singled out as of the house of David? What could she know, but that it was spoken in its simple, natural sense? And what could she conceive the house of Jacob to mean but the twelve tribes restored to Palestine, which is in exact accordance with the plain predictions of the Prophets, with which she was doubtless well acquainted.

Let us now look at some other passages, in which will be seen the effect of Israel's restoration upon the nations of the earth. In Psalm lxxix. 35, 36; "For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession." I refer to this passage because this Psalm is quoted by the Apostle Paul in Rom. ii.

Again, in Isaiah lx. 1: "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. . . . And the Gentiles shall come to their light, and kings to the brightness of their rising." We have in this passage a distinct declaration, that the rising and shining of Israel is to be the glory of the Gentiles. Isaiah xli: "The Spirit of the Lord God is upon me . . . and they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." This passage is quoted partially by our Saviour, as referring to his preaching of the gospel to the poor; the waste cities must therefore refer to a date posterior to the time of Christ's preaching; hence their repair is manifestly yet future. The connection of this passage shows great blessings for the Gentiles.

In Jer. xxxiii. 7: "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first. And it shall be to me a name of joy, a praise and an honor, before all the nations of the earth, which shall hear all the good that I do unto them." (See Jeremiah xxxiii; Isaiah lxxvii. 10; Ezek. xxxvi and xxxvii; Romans ii.)

I will now conclude with a brief statement respecting the present position of Palestine, and the Jews residing there. In doing this, I think it best to give the literal

account of a friend of mine, who has sojourned several times in the land of Israel. He says: "I was in Palestine in 1843, and again last year, and was much struck with the change which had taken place in the interval of eleven years. On my first visit the difficulty in obtaining access to the Jews was very great; and as to making them understand anything about Christianity, it was almost impossible. And no wonder. They lived there with all the associations of their former nationality around them; every ruined heap before their eyes was a verse of the Bible; and the very stones in the wall where they mourn were crying out: 'Behold, this desolation is come upon you!' They came not to live in the Holy Land, but to die there, thinking it a very great honor to be permitted to die in the city of their ancient solemnities. In their circumstances, the religion called Christianity was presented to them as the grossest, vilest idolatry. The Greek Church, with all its pictures and devotees, being rampant there, at the Easter period was enacted the strange *lie* of pretending that fire comes down from heaven, in the presence of the assembled pilgrims.— Besides this, a Jew in Jerusalem was not permitted to enter the church-yard, by the fear of being stoned to death. How could we suppose the Jews could look on abominations and cruelties like these with anything but condemnation and disgust? Tell them of the founder of such a religion, and what could be expected but contempt? But now, through the residence of Protestants, and the establishment of houses of mercy, and hospitals, where they are received with kindness, and treated with consideration and tenderness, things have changed. They understand this: it is a language everywhere understood. In this way Christianity first began to be expounded in the language of the heart; and eleven years after my first visit to Jerusalem, I found that I could speak to the Jews, and that they did not wonder when I told them of Christ and his religion. Another fact also struck me. The last Russian war interested them. They seemed to feel that something was coming; and the only people who really prayed for success were the Jews, because they looked upon the Russian Government as not only resembling the Egyptian tyranny, but as surpassing it in cruelty to their people.

"Another remarkable feature in the condition of the country was the wasting of the Mohammedan influence throughout the whole of Syria and Palestine. Where there is any enterprise, it is not among the Mohammedans; their energy seems paralyzed, dried up, and withering away.

"Then, as to the land of Palestine itself: it was an interesting thing to see a farm established near Jerusalem for the purpose of teaching Jews agriculture. One hundred and twenty-three Jews were at work; some of them aged men. One, a learned Jewish rabbi, who knew six or seven languages, was employed, with a little basket gathering stones out of the field. I look upon this farm as an interesting fact, not only because it shows their readiness to till the ground in their own land, but also because the two overseers who superintend them in their work are both Protestant Jews, and the Jews work under them with cheerful submission. There are oliveyards, vineyards, pomegranates, and mulberry trees in abundance, while eleven years ago everything in that place looked dry and desolate.

"The fertility of the soil is remarkable. Indian corn, for instance, in the course of six weeks, after being sown produces two-hundred fold. And even Jerusalem itself, which, on my first visit presented the appearance of a great sepulchre, is now quite changed. Commodious houses, workshops, and bazars are numerous; and the inhabitants are busy." You see by all this, that the Lord, the Jehovah of Israel, remembers the land, and this may confirm us in our hopes, that He will also soon remember his ancient people in mercy, to create in them a new heart, to open their eyes that they may look upon Him whom they despised, and receive Him in their hearts as their glorious Lord and Redeemer. Then, first we shall see accomplished, in its full extent, what God spoke by the mouth of his prophet: "This people have I formed for myself; they shall show forth my praise."—*Israhelitic Indecd.*

Who is wise? He who is willing to learn from every man. Who is mighty? He who conquers by own lusts. Who is rich? He who is contented with his lot. Who is to be honored? He who honors his fellow men; as it is written: "I will honor them who honor me."—*REV. S. H. A.*

The Jews.

In Palestine, of late years, they have greatly increased. It is said that many thousands, inhabit Saphet and Jerusalem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired, bewailing, amid the ruins of their ancient capital, the fallen city and the desolate tribes. In Persia, one of them addressed a Christian missionary in these affecting words:—"I have traveled far; the Jews are every where princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

History, says an eloquent writer, is a record of the past; it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hand of the all wise ruler of the universe; his decrees will certainly be accomplished; his truth, his goodness, and his wisdom will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with dissemination of sound knowledge. The more enlightened the Jew becomes, the more incredible will it appear to him that the gracious Father of the whole human race; intended an exclusive faith, a creed confined to one family to be permanent; and the more evident also will it appear to him; that a religion which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see further than we are led by the course of events; but it is impossible not to be struck with the aspect of the grandest of all moral phenomena, which is suspended upon the history and actual condition of the sons of Jacob. At this moment they are nearly as numerous as when David swayed the sceptre of the twelve tribes; their expectations are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers, and the holy city where their fathers worshipped. Though persecuted by man, they have not once, during eighteen hun-

dred long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation: and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter day, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.—*Philadelphia U. S. Journal.*

AN EGYPTIAN COIN FOUND IN MISSISSIPPI.—The Jackson (Miss.) *Eagle* says that, several years ago, a veritable Egyptian silver coin, worth about thirty cents of our currency, was, in digging a well near Tullahoma, in that State, found embedded in the earth, about thirty feet under ground. This is one of those isolated facts which are from time to time coming to light, from which has been drawn the inference that this country was known centuries before the time of Columbus, not only to the Northmen and other Europeans, but to the Egyptians, the Phœnicians and even to the Chinese. We heard a native Syrian, who visited this country not long since, declare it to be his belief that the aborigines of America sprung from the Bedouins, from the similarity of their general characters, and especially from the circumstances that the females of both carry their infants upon their backs. His explanation was that they came via the Mediterranean and the straits of Gades (Gibraltar) in the time of the Phœnicians, who were, it will be recollected, a commercial people. Carthage being a colony from Phœnicia, the Egyptian coin found thirty feet below the surface in the solid earth in Mississippi would seem thus to be accounted for.

EXTRACTS FROM TILLOTSON.—Nobody is so weak but he is strong enough to bear the misfortunes that he does not feel.

No man's religion ever survives his morals.

That is not wit which consists not with wisdom.

That man will one day find it but poor gain who hits upon truth with the loss of charity.

Christ saves the world by undeceiving it, and sanctifies the will by first enlightening the understanding.

THE
GOSPEL BANNER
AND
MILLENNIAL ADVOCATE;

DESIGNED CHIEFLY TO UNFOLD

*"The Things concerning the Kingdom of God,
and the Name of Jesus Christ,"*

AS FOUND IN

THE WRITINGS OF PROPHETS AND APOSTLES.

GENEVA, ILL.:
PRINTED & PUBLISHED BY BENJAMIN WILSON.
1859.

Banner & Millennial Advocate
Walter Wilson, Editor, Publisher
Geneva, Illinois
Vol 4 1858

compiled by Jan Stilson
Oregon, Illinois
Summer 2001

Ant Review, " 117
Do Come 37
Mark (Mass) 84c
American Bible Society 47
Asia 131
Dr. L.Z. (II) 12
Annals, 15, 29, 73
Ward, Henry 59, 73
102 (history of N.T.) 130, 132
(biblical text)
Dr. author, Land of Promise 103
For Sale 11a, 24a, 26b, 96b, 108b
"Summary of Christianity
Revealed" 11a
"Glad Tidings of Kingdom of
Heaven"
11a
"Light Sowing," 11a
"Rays of Light tracts" 11a
"Anatolia," Dr. John Thomas 11a
Dr. John 11a, 72 (travels to
Scotland)
"Saints Inheritance" Wm
Shepherd 11a
Ward, Rev. M. Sermon 118
"The Millennial Harbinger" 78
Wagoner, Mich. 126
Wagon Point, Il. 62 (near Ripley)
Wagon, Alexander 76
Wagon, Zenus 10,31,67,91,14,135
"The Christian Evangelist" 62
Wagon, Joseph, (II) lecture
11,21,24,34,96
Wagon, Joseph, (II) 11, 21, 46
Wagon, Geneva, Il. (1857) 12

Congregations in Il:
Geneva 12,
St. Charles 12,
Aurora 12
South Norfield 12
Dabb, Nicholas, 136
David's Throne 92
Death 117
Elizabeth, N.J. 42,60b,108a,136
Emphatic Diaglott 1st # 96b, 102,
2nd # 132a
Europe 91
Fellowship, defined 4,17
Gallagher, William D. 48b
Geneva, Il. 3,96,113
Glad Tidings, 7
God 58(immateriality 124 (reigns)
Gospel Benner, critique of 84c
Gospel, defined 3,13,31,44,57,67,85,97,
105,109,121,133
Griesbach's Stand Greek Text 102
Hacket, H. B. 129
Heaven 49, 114
Heb. 2:16 various translations 24
**Herald of Coming Kingdom & Age to
Come,** 108b
Holy Spirit 47, 105, 125, 132, 72b
Hymns: Messiah's Reign 132a
Israel & Judah 72b
Prayer for Israel 24b
Innes, Peter (II) 12
Israel 112, 115, 139
Jackson, J.W. 84b

Jesus 7.27.55 (Messiah Reigns) 79, 107

(crucifixion)

Jews , in China 142

Kingdom of God 7,134

Letters Received 11b, 24b, 26b, 48b,

72b, 84b, 96b,

Lord's Prayer 78

Man, Nature of 118

Mill, J. 79

Millennium 19

Milton, John 60

Ministers 24

Palestine, 11b

Peter's Confession 20

Receipts, 11b, 24b, 48b, 72b, 84b, 96b

Royal Society of Antiquarians 131

Sabbath 65, 112, 135, 136

Salvation, Steps to 29, 61 (Israel

Satan 117

Second Coming of Jesus 57

Shepherd, William (N.J) 11a, 37,

60b,108a,

Shuttlesworth, 132a

Sleep of the Dead 88

Spirit of man, defined 92

Stone, James M. (Ky) 51

Subscribers, appeal to 12

Tracts: Rays of Light 108b

The Gospel 60a

Kingdom of God 84a

Thoughts for Thinkers 72a

What is Religions 36a

Destiny of the Wicked 48a

Truth Seeker 18

Waggoner, J.H. 112, 136

Walton, R. Geneva, Il. 20

Whitfield,, J.G. poem 11b

Wilson, Benjamin 12, 19, 36a, 48a, 63

Wilson, George D. (IL) 84

Wilson, John 24b poer

What's the News

Wine 128

Zion, Henderson Co K

CONTENTS OF VOLUME V.

	PAGE.	Page.
A New Year's Message	3	A Second Reply to the New Year's Message 67
Reply to Do.	4	Ancient Testimonies to the complete Mortality
Sabbatarianism Again	7	of Man 72, 99, 117
Report of Conference	9, 91	Parental Government 74
The Past, Present and Future of the Gospel	10	Protestantism in Europe 78
Banner	10	Remarks on the Resurrection 79
Ancient Testimonies against the Immortality	12	Scripture Reasonings—
of the Soul	12	No. I. The Good Message 81
What the True Gospel is	12; 15, 30, 69, 87	No. II. The One Hope 103
How I read Isaiah	19, 27, 44, 54, Appendix 140	No. III. The One Body 120
Human Tradition vs. the Truth	21	No. IV. The One Faith 135
Non-Immortality of the Soul	22	Infant Offspring of the Saints 82
The Forerunner within the Veil	23	Reasons why a Christian should not use Tobacco 69
Mount of Olives	24	The Vatican Manuscript 64
Praying on the House-top	24	Important Biblical Discovery 85
Wickedness has no Rights	24	Jerusalem trodden down by the Gentiles 88
A Movable Conscience	24	Poetry—Messiah, the Prince 86
The Root of Evil	25, 50	Reply to A. W. Button's Remarks on the Resurrection with a Rejoinder 95
Extracts from Letters	26	Future Glory of Zion 70
Poetry—Expectation	26	An Important Question 97, 103, 125
Ominous Signs	26	Science and the Bible 57
The Book of Job	26	The King in his Beauty 98
The Church of Christ	26	A Constant Miracle 102
A. Campbell against himself	35	The Sabbath 104
The Errors of the Sects	37	The Things Written Aforetime 108
"Who Wrote the Bible?"	38	Poetry—Death of Ezekiel's Wife 108
Perfection of the Bible	39	Prayer 109
Reasons for separating from a Baptist Church	42	Simplicity of Dress 110
Eternal suffering vs. Universalism	46	The Prayer of Habakkuk 110
A Warning Voice	49	Pleasant Words 110
Attractions of the Bible	49	Order of English Translations 110
From Wesley's Journal	49	The Bible Exalts a Nation 110
On Liberty	50	A Cracked Commandment 114, 125
Poetry—No Night There	51	Prerequisites for Baptism 119
Reasons for separating from a Campbellite	55	The First Resurrection 121
Church	55	A Cheering Epistle 121
A Proposition	56	Don't be too Hasty 122
The First Day of the Week	57	Transcribing the Scriptures 122
Queries and Answer	57	Native African Impressions of Popery 122
The Two Advents	60, 101	Anticipating Evils 122
Gleanings in Biblical Geography	61	Riding a Hobby 121
Tithes or Tenths	61	Scripture Testimony concerning Meats 123
Bad Temper	62	Poetry—The Day of the Lord at hand 123
Speaking Well of others	62	The Jews in America 124
Poetry—Messiah's Reign	63	Words in the Bible 124
Reason of Intidelity	63	The true Test of Love 124
Epoch Men—The Lesson of their Lives.—	63	Questions on the Genealogy of Jesus, with answers 127
I. Adam—Mortality	63	
II. Noah—Righteousness and Salvation	75	
III. Abraham—Faith	111, 123	