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No 1

THE GREAT

RECONSTRUCTION QUESTION

SETTLED:

OR,

AN EXPOSITION OF THE KINGDOM
OF DAVID UNDER JESUS.

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GENEVA, ILL:

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1866.

Athanasian Creed

The Father uncreate
The Son uncreate
And The Holy Ghost uncreate

Read this

The Great Reconstruction Question

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1. MAN.

Man is an organization of dust materials, and may be resolved into the original elements which enter into his organism.

There is no intelligent immortal entity, called soul or spirit in man, though there is soul and spirit manifestations in him, yet there is not an uncreated soul or spirit in man.

He is destructible, and when destroyed he is as destitute of power in any direction, whatever, as the material of which he is composed, and his future existence is necessarily dependent upon the will of his Maker, conditioned however upon man's loyal submission to divine commandment.

Man is not an uncreated, nor a self-existent being, as the following texts show. Gen. i. 27—"God created man." Gen. ii. 7—"The Lord God formed man of the dust of the ground." Gen. vi. 7—"The Lord said, I will destroy man whom I have created from the face of the earth." Psa. xc. 3—"Thou turnest man to destruction; and sayest, Return, ye children of men." Gen. iii. 19—"for dust thou art, and unto dust shalt thou return." Job. xxxiii. 12—"God is greater than man." Jer. x. 23—"I know that the way of man is not in himself; it is not in man that walketh to direct his steps;" "for I know that in me, (that is, in my flesh,) dwelleth no good thing"—Paul. Rom. vii. 18. Yet the Papacy and its Denominations teach that there is a good thing in men, called an immortal soul, that does direct man's steps. "False thing, out of here." It is of the Satan.

And when the breath is withdrawn from man, he no more knows anything until a resurrection. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," Psa. cxlvi. 4; for "thou takest away their breath, they die, and return to their dust," Psa. civ. 29; Eccl. ix. 5, 10; 1 Cor. xv. 45-47.

After all these references are examined, how can any Bible student reject the doctrine of man's entire mortality. The eternal Spirit has left us with sufficient revelation on this question, if we only had "eyes to see it, and ears to hear it." There is not an intimation in all the Bible, that man has any thing about him that is now immortal. It is all future.

2. THE SOUL OF MAN.

The soul of man or the life of man is not an entity in man, but the "soul" in the Bible stands for several things, and if it is an-immortal person when standing in connection with man, it must therefore be an immortal beast when used for beasts. Let us examine a few passages.

Nephesh is the Hebrew from which King James' translators derive soul in English. They also render *nephesh* by many other English words; such as, *soul, life, living, man, person, self, they, me, him, any, one, breath, heart, mind, appetite, the body, lust, creature, beast, beasts, every creeping thing.* Now let the reader put *immortal* before all these renderings, and he will see what tradition has done. If the soul is immortal then the souls of beasts are; let him escape who can.

mands at the hands of its advocates, bold and free discussion, and an honest defence. The doctrine that makes the earth a nursery for "mansions in the skies" is superstitious, and directly opposed to the very purpose of God in the creation of the globe. Man is a part of the earth, and he has no claim upon God who places the Deity under promise to remove man from the earth to the moon, or beyond among the stars.

The entirety of truth understood will remove the mist of tradition from the minds of the friends of the truth. If man is to have eternal life on earth then the Bible becomes a plain and simple revelation, otherwise all is darkness. But let the word appear in its own defense. "The heaven even the heavens, are the Lord's; but the earth hath he given to the children of men," *Psa. cxv. 16*. What right then has man to invade the dominions of the Lord with a host of immortal souls? "Those that wait upon the Lord, they shall inherit the earth," *Psa. xxxvii. 9*. "But the meek shall inherit the earth," *verse 11*. "For such as be blessed of him shall inherit the earth," *verse 22*. "The righteous shall inherit the land and dwell therein forever," *verse 23*. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land," *verse 34*. "For the upright shall dwell in the land, and the perfect shall remain in it," *Prov. ii. 21*. Jesus said, "BLESSED ARE THE MEAK, FOR THEY SHALL INHERIT THE EARTH," *Matt. v. 5*. These references shall answer under this head, as much remains to be said under other heads involving man's destiny on earth. The fable preachers deny what I have said on this point, and affirm that the home of the soul of man is beyond the skies. They have no home for the man created by the Father, but have an immaterial home, in immaterial space, for immaterial souls.

8. THE GLOBE TO ABIDE FOREVER.

The globe was created to abide forever. But little need to be said under this head, for all must see the necessity of the eternal stability of the globe when they understand God's purposes. "The earth abideth forever," *Ecl. i. 4*. "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be INHABITED," *Isa. xlv. 18*. "Thou hast established the earth, and it abideth," *Psa. cxix. 90*. "Who laid the foundation of the earth, that it should not be removed forever," *Psa. civ. 5; lxxviii. 69*. In the flood, (*Gen. vi. 11-13*), God did not destroy the globe, but things (*Gen. vii. 21*) on it. So in the future he will

destroy the people (*2 Pet. iii. 4-7, 10-12*—Jewish heavens and earth have past—the Mosaic. The Gentile heavens and earth—governments, and the wicked will pass away,) on the globe who are wicked.

9. ABRAHAMIC PROMISES.

Perhaps no question connected with man's eternal life is so full of vital importance as the one containing the promises to Abraham, to Isaac, and to Jacob, and afterwards repeated to their children. And when it is understood that the future blessedness of the Gentile nations, as well as the glory and honor of Abraham and his seed, is dependent upon God's ability to fulfill his promises to Abraham, all other questions give way to this in importance.

With the word of the God of Abraham in the right hand, and a good geography of Palestine in the left, the reader is prepared to go forward in search of the grandest truths on record.

"The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, get thee out of thy country, and from thy kindred, and come into the land which I shall show thee," *Acts vii. 2, 3*. "Unto thy seed will I give this land," *Gen. xii. 7*. After Abraham had reached Canaan he was commanded to "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee," *Gen. xiii. 14-17*. "Unto thy seed have I given this land, from the river Egypt unto the great river, the river Euphrates," *Gen. xv. 18*. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God," *xvii. 8*. The promise is land—not skies—and it was to Abraham, though he gave him none inheritance in it, no not so much as to put his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child," *Acts vii. 5*. Abraham, therefore, "died in faith, not having received the promises," *Heb. xi. 13*. So that Abraham must be raised to life again in order to receive the land promised to him "for an everlasting possession."

Now "Isaac and Jacob were heirs with Abraham of the same promises," (*Heb. xi. 9*), yet they both, "died in faith, not having received the promises," *Heb. xi. 13*. Hence the necessity of their resurrection. Let the

reader turn now to the following passages, if he should still doubt the "word of the oath:"—Gen. xxvi. 2-4; xxviii. 3, 4; xxxv. 12; Exod. vi. 8; Jer. xxv. 33. The land is the Lord's, and never to be sold.

But this question will run through others before I am through, and here I dismiss it, after stating that the land of Palestine is to the Territory of the kingdom of God under Jesus, the Son of God, and heir of David. Then will Abraham, Isaac, and Jacob receive the promises with all the faithful.

10. THE KINGDOM OF GOD.

I have now reached the central idea of all prophetic inspiration and description. Upon no one theme has there been a greater variety of strange anti-scriptural expression than may be found in the theological vaporings of the scholastic divines. The world-pleasers know not what the kingdom of God is, nor where it is to be located, nor of what class of persons it is to be composed.

Their pulpit definitions are mixtures of tradition, superstition, theology, and Satanism, so that it is impossible to learn the truth from the pulpits, for the truth is not an occupant of the "sacred desks." It is not in their mouths, nor has it entered their hearts. How then can they instruct others?

Where then shall one refer for the truth concerning the kingdom of God? To the writings of Moses and the Prophets, with their exposition by Jesus and his apostles, we may refer for accurate information. And if then the reader cannot understand what the kingdom of God is, he may dismiss the question forever: for there is no human authority that is reliable and certain, and if I can only beget a desire to search out the truth, I shall have reached my purpose in writing these notes, which are designed to direct into the way of truth.

Now the kingdom of God enters so largely into the faith that justifies, that to be uninformed upon it is to be in ignorance of "Israel's hope," and therefore without the knowledge which is required in order to come into the possession of the inheritance promised to them that love the Lord. Unless the kingdom of God is understood there is no hope for even the most pious. An indefinite faith about a kingdom in the skies will avail nothing, and equally absurd is the notion that the earth is to be destroyed, and another made upon which the kingdom is to be established, composed of immortal men and women. Let then an effort be made to understand the kingdom.

The territory situated between Indiana on the east, the Mississippi river on the west, the Ohio river on the south, and Wisconsin on the north, with the people living upon it

presided over by the Governor and other State officers, compose the State of Illinois in active operation. Is the kingdom of God like this? If the reader will keep this matter before his mind he will find much valuable help in the examination of the kingdom of God.

The Territory is Palestine. The Kingdom the twelve tribes of Israel. Jesus the King and Law-Maker, and the Saints are the Officers of the Kingdom under Jesus.

Now to the proof. The Lord said to Abraham, "go to a land that I will show thee: and I will make of thee a great nation," Gen. xii. 1, 2. "A great nation" is a great kingdom to be established upon that land showed to Abraham. "I will make nations of thee," (Gen. xvii. 6;) and "Sarah shall be a mother of nations," Gen. xvii. 15, 16. "Nations" or kingdoms—that is, the *twelve nations* of Jacob were to spring from Abraham and Sarah, and these nations were to be made one great nation in the land, (Gen. xii. 2.) A great nation then entered into the faith of Abraham. He understood that from him a great kingdom would arise on their land.

To Rebekah it was said, "be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them," (Gen. xxiv. 60;) and God said unto Jacob, "a nation, and a company of nations shall be of thee," Gen. xxxv. 11. A company of nations were to come of Jacob—the twelve tribes of Israel were to be twelve nations, or kingdoms, organized into one nation composed of Rebekah's millions of people. This great nation was to be God's—one kingdom on the land promised to Abraham, Isaac, and Jacob. "Hearken unto me, my people; and give ear unto me, O my nation," Isa. li. 4. Hence Abraham's, Isaac's, and Jacob's great nation is God's "nation." This was the ancient faith given to the fathers.

In Jacob's blessing upon his sons, (Gen. xlix. 1-28,) "the mighty God of Jacob" informed "the twelve tribes of Israel," through their father, of what should "befall them in the last days." This was to occur in Abraham's country, when as a company of nations they should be God's one nation "on the mountains of Israel," (Ezek. xxxvii. 22.)

After the twelve tribes had emerged from Egyptian slavery, and while they were in the wilderness they were informed, that they "should be unto me, (God,) a kingdom of priests, and an holy nation," "for all the earth is mine," Exod. xix. 5, 6. This was in agreement with the word to Abraham, when he was promised "a great nation" in the land.

As the twelve tribes advanced toward their "land which the Lord thy God giveth thee,

and shall possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me," (Deut. xvii. 14-18,) and the king shall be seated upon the throne of his kingdom," they were to be careful to observe to do all the words of the law, as they had been commanded while "Moses was king in Jeshurun, when the heads of the people, and the tribes of Israel were gathered together," Deut. xxxiii. 5. Here the company of nations out of Jacob are acknowledged as the Abahamic "great nation," and God's one nation to be fully set up in the Holy Land of Canaan.

Now Paul says, (Acts xiii. 17-31) "The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And they afterward desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Thus Paul hurries over a long space of time to the organization of "the company of nations" into "one nation," or kingdom, in the land which God promised to their fathers, and it does seem that the searcher for the Kingdom could by this time define it satisfactory to himself, and even defend it before the wisdom of this world. But that not one doubt shall remain, a correct history shall now be given of the Kingdom of God under Saul, David, and until it shall be reorganized under Jesus "on the mountains of Israel," when all gentile nations shall be added to it as dominions of the King.

Paul having introduced the Kingdom under Saul, it is necessary, therefore, that reference be made to that important epoch in Israel's history. Well, "elders of Israel came to Samuel unto Ramah" * * and said, "make us a king to judge us like all the nations. But the thing displeased Samuel, and Samuel prayed unto the Lord, and the Lord said to Samuel, hearken unto their voice, and make them a king, for they have rejected me that I should not reign over them," 1 Sam. viii. After Samuel had anointed Saul he presented him to the tribes, and they cried, "God save the King," whereupon they were pronounced a "Kingdom in the manner thereof." 1 Sam. x. 25. Here the "company of nations" are first organized under Saul in the land upon which

Abraham's "great nation" was to be planted. *Saul was God's King, and the twelve tribes were the kingdom of God under Saul, in the promised land.* Now keep this idea in the mind, and go forward in search of more light. Here then is more testimony. Samuel said to Saul, did not "the Lord anoint thee king over Israel?" and now "thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." 1 Sam. xv. 17, 26. Here again Israel is acknowledged as the kingdom of God, and Saul is removed, and another and better man is called to the throne of the kingdom.

Saul having died, and Samuel, long before this having anointed David the son of Jesso to be king over Israel, (1 Sam. xvi. 13,) "so David went up" (for he had been down among Israel's enemies to hide from Saul,) "and the men of Judah came, and there (in Hebron) they anointed David king over the house of Judah," (2 Sam. ii. 1, 2, 4,) for as yet the whole kingdom of Saul had not been translated from the house of Saul to David, (2 Sam. iii. 10,) but after David had reigned seven years and six months over Judah in Hebron, he moved to Jerusalem, having been accepted as king over all Israel while he was at Hebron. "So in Hebron David reigned over Judah seven years and six months and in Jerusalem he reigned thirty and three years over all Israel and Judah," 2 Sam. v. 1-5. Thus David, "the man after God's own heart," (Acts xiii. 22,) was placed upon the throne, over the "company of nations," when they were organized into "one nation" in Abraham's land. *David was the king, the twelve tribes the kingdom, set up in the Holy Land.* So it is seen, that though the government of the kingdom may change, yet the twelve tribes organized into one nation are always THE KINGDOM.

Now David was informed, that after "he should sleep with his fathers," that his kingdom should be established before him under a Son, to whom God should be a Father, and David himself should awake to behold his glory. (Of this, more under next head.) 2 Sam. vii. 12-19; Acts ii. 30, 31. But Zadok anointed Solomon king over all Israel. 1 Kings i. 39, 46; iv. 1. "So king Solomon was king over all Israel," and he reigned instead of his father David. For "then Solomon sat on the throne of the Lord as king, instead of David his father, and prospered; and all Israel obeyed him," 1 Chron. xxix. 23, 28.

Solomon was king, the throne was the Lord's, the twelve tribes of Israel were the Kingdom, and the Land was the Lord's, which he gave Abraham by promise. Is not the kingdom understood now?

After the death of king Solomon, who

reigned in greatness and honor, the kingdom fell into the hands of evil men. They were mortal and hence erred—(under Jesus the kingdom will be ruled by spirit-men, hence no errors will occur.) And Rehoboam son of Solomon was made king instead of his father, (1 Kings xi. 43,) but Rehoboam hearkened unto the young men which caused ten tribes to revolt and organize under Jeroboam, son of Nebat—hence the division of the kingdom. 1 Kings xii. 2, 3–21. Speaking of taking the kingdom out of the hand of Solomon's son, the Lord said to Jeroboam, "I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes," 1 Kings xi. 35; xii. 20. Jeroboam was made king over all Israel—the ten tribes. Thus the kingdom of God was divided. The "company of nations" was no longer the "one nation" of God, nor the "great nation" of Abraham, and two kingdoms appeared upon the land of Abraham "the kingdom of the Lord in the hands of the sons of David," (2 Chron. xiii. 5, 8,) and the kingdom of Israel in the hands of the sons of Nebat. 2 Chron. xiii. 5, 6. Great wars arose between the two kingdoms, and the result was the final overthrow of both of them, and the captivity of, first the ten tribes, then the balance of the kingdom in the hands of David's sons. A neighboring nation invaded the land occupied by the ten-tribe-kingdom and the "Lord caused to cease the kingdom of the house of Israel," (Hosea i. 4,) by sending them away captives by the hand of Shalmanezar into Assyria 2 Kings xviii. 9, 11. Thus ended the ten-tribe-kingdom never to be re-organized again into a ten-tribe-kingdom, but under Jesus the "ten tribes" will be re-united to Judah, as they were under David, (2 Sam. v. 1–5,) and Solomon, (1 Chron. xxix. 33,) before a division took place. *Jeroboam was king, ten tribes the kingdom under him and other kings, until the final destruction by the Assyrians, which end it.*

Thus there was left on the land of Abraham, Judah, which was "the kingdom of the Lord in the hands of the sons of David," but notwithstanding the high position God had granted David's sons, yet they too rebelled, and went after strange gods, until God sent an enemy upon them, and carried them captives to Babylon. In speaking to the last king of the sons of David, God said, "Thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is:

and I will give it to him," Ezek. xxi. 25–27. Thus in course of time "the kingdom of the Lord in the hands of the sons of David" was OVERTURNED. But it is to be re-organized again, with the ten tribes added to it, when "he comes whose right it is"—Jesus. The ten-tribe-kingdom had no such promise as was made to Judah of having their kingdom restored in opposition to David's kingdom, but they were to be added to David's kingdom, under David's Son, Jesus. The "company of nations," the "one nation," "the great nation," as a kingdom exists nowhere on earth now, but in a few years they will appear again "on the mountains of Israel," as "one nation" and "one kingdom." Ezek. xxxvii. 22.

To this part of the matter a few things need to be added just here, but before going further, let a summary of what has been said be given:—Abraham's land, the territory; Jacob's company of nations, the twelve tribes, the kingdom of God on the land under several kings; its division; the *destruction* of the ten-tribe-kingdom; the *overturning* of the Davidian kingdom; the promise of its restoration under one of David's sons, and the addition of the ten tribes to it, so that the twelve tribes will be the MILLENNIAL KINGDOM under Jesus and his associate rulers.

The kingdom was to remain "overturned until he should come whose right it is, and to him it is to be given." Now under the next head it will be seen to whom the prophet had reference, and under this head the kingdom as such must be examined more fully. Under Jesus then "the kingdom shall come to the daughter of Jerusalem first," Micah iv. 8. For "the Lord also shall save the tents of Judah first," Zechar. xii. 7. This is after the order of the establishment of the kingdom under David at Hebron over Judah first. 2 Sam. ii. 1, 4. To Judah then the ten tribes must be added. "Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves (submit themselves unto) one head, and they shall go up out of the land; for great shall be the day of Jezreel," Hosea i. 11. "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them unto their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," Ezek. xxxvii. 21–28. This is certainly all future, for they were to be "divided no more at all;" but if it is in the

past, then where *now* is the undivided kingdom upon the mountains of Israel? Blush with shame, O ye divines! Hence Jacob's company of twelve nations are to be organized into "one nation"—Abraham's "great nation;" and Judah and Israel, as two kingdoms after Solomon, are to be made one kingdom, not to be "divided any more at all." So the *twelve tribes under Jesus will still be God's kingdom*. This is the kingdom of the Old and New Testaments in which man is interested. This is the promised kingdom of God to his people as their inheritance in Abraham's land. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," Luke xii. 32, to rule over in righteousness. "In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old," Amos ix. 11. "I will overturn it," said Ezekiel, "until he comes whose right it is, and I will give it him." Here then what was overturned was to be "builded as in the days of old," before it was overturned, while it was under David; and to this agrees James in his interpretation of this prophecy. Hear him. "After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up," Acts xv. 16. And this "return" of the Lord will be when "the God of heaven shall set up a kingdom," (Dan. ii. 41.) which he promised David to establish before him, (2 Sam. vii. 16.) over which his Son should rule in peace, "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever," Isa. vii. 7. This is the kingdom which is to be established under Jesus, David's Son.

To "pray thy kingdom come," (Matt. vi. 10.) and to pray, "Lord, wilt thou at this time restore again the kingdom to Israel," (Acts i. 6.) is to pray that the twelve tribes of Jacob may be "planted in their own land," (Amos ix. 15.) with Jesus reigning over them. Luke i. 33. So under Jesus, the kingdom will be the twelve tribes of Israel restored to Abraham's land, and organized into one kingdom, not to be divided any more at all, but to stand as it did in the days of old under David, in Jerusalem, before it was overturned.

But the twelve tribes are not the only people to be blessed, "for all nations are to be blessed" when the seed of the woman possesses "the gate of his enemies;" and while the company of tribes will be Christ's kingdom, the Gentile nations and kingdoms,

republics and empires, will all be added to the kingdom, and held as the king's dominions. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii. 14, 27. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow down before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts, yea, all kings shall fall down before him; all nations shall serve him," Psa. lxxii. 8-11. (Hence Asia, Africa, Europe, and the Americas, with all their kingdoms, empires, and republics will be subdued to the king of the Jews, and added to the twelve-tribe-kingdom upon the "mountains of Israel," which will be the kingdom in fact, while the Gentile nations will be conquered kingdoms. Hence when "the Lord shall be king over all the earth," (Zech. xiv. 9,) the kingdom will cover the entire globe; "and many nations shall come and say, come, and let us go up to the mountain (kingdom) of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah. iv. 2, 3. Is the kingdom and its dominions now understood? More can be said, but I stop here now.

(Then upon that land in Asia which God decreed to Abraham is to arise the mightiest kingdom of all ages, to whose king every nation shall bow in loyal submission.) The kingdom of God and his Anointed Son will be a literal kingdom of men, women, and children, living upon, and cultivating the land of Palestine, and the dominions will be composed of men, women, and children, living upon, and cultivating the foreign territories of the king. These men and women will be righteous, (for the wicked shall die out,) but not immortal, until the Millennial Kingdom ends. At which time all righteous

persons will gain immortality and the right of eternal life on earth "for evermore." This is the kingdom of which God made promise to the fathers, and this is the very kingdom which Jesus came preaching, (Luke iv. 43,) even the kingdom of Jacob's company of nations, and Abraham's "great nation," dwelling in righteousness in the Holy Land under David's royal Son and heir. If now the kingdom is well understood, an examination of its king and his associate rulers can be readily comprehended by those in search of truth. "Let thy kingdom come."

11. THE KING, HIS ASSOCIATE KINGS, AND THE NOBILITY.

If I have been understood on the kingdom, the reader, if he be in earnest, will gladly hear what is to be said under this head, for an association with the king is the honor to which the gospel calls the sinner. It is the design of the gospel to call out men and women from all nations, during the stay of the king in the heavens, who, if they qualify for such distinguished honor, shall be exalted to the rulership of the nations when the king shall be seated upon his throne in Jerusalem. They are to assist in the government of the kingdom and the dominions, bringing every knee to bow to the king.

The first great question is regarding Jesus as the king, and to this attention is directed. Every kingdom has its royal house, and in this the kingdom of God does not differ. David was informed that his "house and his kingdom should be established before him," 2 Sam. vii. 16. "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne," Psa. cxxxii. 11. It is the Son of David to whom attention is directed in searching for the king of the future kingdom, for God will not turn from his purposes. He cannot lie, and therefore his oath is sure to David. But who is this Seed, Son, and King? The Lord said to Eve and the serpent that he would put enmity between their seed, and the seed of the serpent was to bruise the heel of the woman, and the seed of the woman was to bruise the head of the serpent, (Gen. iii. 15.) which must be fatal to the serpent-race of men. Following up the history of this seed of the woman to the promise made to Abraham information of a valuable nature is obtained. "And in thy seed shall all the nations of the earth be blessed," (Gen. xxii. 18.) for "unto thy seed will I give this land," and "I will give unto thee and thy seed after thee, the land wherein thou art a stranger," Gen. xii. 7; xvii. 8. "Now," says Paul, "to Abraham and his seed were the promises made. He saith not, and to seeds, as of

many, but as of one, And to thy Seed, which is Christ," Gal. iii. 16.

So the Seed of the woman is the Seed of Abraham, and that Seed is the Christ. Abraham, therefore, has the honor of being the father of the promised serpent-bruiser of Eve. He also understood that his Seed should be a mighty king over his "great nation" in his land. "Kings shall come out of thee," (Gen. xvii. 6,) said God to Abraham; he would therefore understand that his Seed would be the head of a royal family, which should possess his "great nation." To Jacob also it was said that "kings shall come out of thy loins," Gen. xxxv. 11. Now that Jacob understood that the Seed of Abraham which was to pass through "his loins" was to be a "great king" in the future is seen in the following language: "the sceptre shall not depart from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen. xlix. 10. This is plain. The Seed is here located in the family of Judah, by the name of *Shiloh*. When he assumes "the sceptre" of Israel, the people will gather unto him, which shows him to be a "mighty one" in the earth.

Moses in writing of the future leader of Israel said, "I (God) will raise them up a prophet from among their brethren like unto thee," Deut. xviii. 18; Acts iii. 20, 21. Now, if *Shiloh*, the Seed, is to be like Moses, he will be king over Israel, for "Moses was king in Jeshurun, when the heads of the people, and tribes of Israel were gathered together," Deut. xxxv. 5. Then the seed of the woman was to be an heir of Abraham, by the name of *Shiloh*, through the family of Judah, like unto Moses, who was "king in Jeshurun" over Jacob's company of nations.

Passing to David the king in Jerusalem, further tidings may be had which will gladden the heart of the teachable. "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever, (the Millennial Kingdom.) I will be his father, and he shall be my son," 2 Sam. vii. 12-14. Here the Seed is to pass through David, and to have David's throne and kingdom forever.

"For the Lord hath sworn in truth to David: he will not turn from it; of the fruit of thy body will I set upon thy throne," Psa. cxxxii. 22. "His Seed also will I make to endure forever, and his throne as the days of heaven," Psa. lxxxix. 18-37. Fearing, however, that some blind guide may apply all this to Solomon, I will have David to explain the matter by the Spirit through Peter. "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, spoke of the resurrection of Christ, that his soul was not left in hell neither did his flesh see corruption," Acts ii. 30, 31. This ends the question between Solomon and Jesus. David applied the language to Jesus, and to this agree the words of the angel to Mary. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," Luke i. 31-33. For "If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their seasons; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests my ministers," Jer. xxxiii. 20, 21. How it is possible to make the matter plainer cannot be conceived. Jesus of Mary is the Seed of the woman, the heir of Abraham, the Shiloh of Jacob, the one like Moses, the seed of David, and the Son of God, to be king over Israel on the throne of David, as the head of the royal family.

The kingdom having been scripturally defined to be an organization of the family of Jacob in the land promised to the fathers, I wish to be just as positive as to the kingdom over the kingdom, and though enough has already been said to satisfy the honest, yet more shall be given in defence of this great truth, for "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. . . And of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this," Isa. ix. 6, 7. All agree that the child and son refer to Jesus, and thereby grant that the throne and kingdom of David are to be given to him as his right, for it was "to be given to him whose right it is," Ezek. xxi. 27. The throne and kingdom which Jesus will build up will be the re-establishment of David's which is now fallen down. Acts xv. 16. The Seed, Shiloh, prophet like Moses, seed and son of David, child and son of Isaiah, Jesus of Mary and Son of the Highest, is to be the king in David's stead over the kingdom and dominions on earth for the millennial age. Pilate said, "art thou a king then? Jesus an-

swered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," John xviii, 37. Then "Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. It was written in Hebrew, and Greek, and Latin," John xix. 19, 20. Here is the man who was born "king of the Jews," (Matt. ii. 2,) put to death as the king of the Jews, before he had been placed on the throne of his father David in Jerusalem; for "Jerusalem is the throne of the Lord," (Jer. iii. 17,) where "Solomon sat on the throne of the Lord as king instead of David his father," (1 Chron. xxix. 23,) upon which David said Christ should be raised up to sit on his throne, Acts ii. 30. Pilate then put the king of the Jews to death, and therefore made it necessary that the king should be raised from the dead, and "go into a far country to receive a kingdom and return" to Jerusalem, before he could reign over the Jews as their lawful king, to (Luke xix. 12, 15,) which end he was born.

After the apostles had been preaching some time it was charged against them that they were "saying that there is another king, one Jesus," (Acts xvii. 7,) "whom," they said, "the heavens must retain, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 20, 21.) and then God "shall send Jesus Christ, which before was preached unto you," for they were "waiting for his Son from heaven," (1 Thess. i. 10,) that he might return as the "Deliverer of Israel," (Rom. xi. 26,) and "reign on David's throne, over the house of Jacob forever."

Now here is the sum of the matter. The seed of the woman, was to pass through Abraham as a promised seed, who was Jacob's Shiloh, prophet like Moses, the seed of David, the Son and child of Isaiah, Jesus by Mary, and the Son of the Highest, who was born to be king of the Jews on the throne of David, in Jerusalem, the capitol of the kingdom of God, and the first-born of the "Royal house" of David, the elder brother in the family of the "kings" out of Abraham, whose honor it will be to bruise the head of the serpent-family of man by the instrumentality of the kingdom of God. Thus we know who the king is.

But the king offers to share the honors of his kingdom with a large family of royal associates, and to these attention is now directed. It is the purpose of the Gospel "to take out of the nations a (royal) people for (to wear his kingly) name," Acts xv. 16. Those who may believe and obey

the gospel are therefore to be constituted "kings and priests," Rev. v. 10. In place then of saving "souls" from hell to be sent to the skies, man is to "save himself from this untoward generation." Acts ii. 40. That is, he is to be taken out of the wicked nations now, to qualify to be a king over them, when Jesus returns to take to himself the government of the nations. There are many "thrones of the house of David," (Psa. cxxii. 5,) and Jesus proposes to fill all these thrones with his brethren, which compose the house of David, with himself at the head of the house, for God assured David that "his house" should be established. David said that the Lord had "spoken of his house for a great while to come," 2 Sam. vii. 19. And Jeremiah says, "as the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me," Jer. xxxiii. 22.

From this it is learned that while the kingdom will be great, at the same time its rulers will be a "multitude of kings of the royal house of David." Jesus being the Son of David, it follows that those who become his brethren will likewise be sons of David, and this fixes David's family as the royal family of the kingdom. If then any one is saved from sin and death, it will be because Jesus is willing to add such to the royal family as the associate kings with himself, over the kingdom and dominions. It will therefore be the work of the associate kings to bring all nations to obedience to the king.

This is the teaching of Jesus himself as may be seen in the following conversations; "I appoint unto you a kingdom as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel," (Jacob's "company of nations,") Luke xxii. 29, 30. "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, (on David's throne,) ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Here the apostles are recognized as "kings" over Israel, but not yet on the "thrones," as they were not to judge Israel until Jesus should be seated upon his throne, which is David's. And he is now not on that throne, but "at the right hand of God," (Acts ii. 33,) having "sat down on the right hand of the Majesty on high," Heb. i. 3. He says, "To him that overcometh will I grant to sit with me in my throne, as I also overcame and am set down with my Father in his throne." Rev. iii.

21. Again, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers,) even as I received of my Father," Rev. ii. 26, 27. From this it must be manifest that the ancient brethren of Christ knew that they were to be made kings and priests, and to reign on the earth. Rev. v. 10. Paul says, in writing to Roman brethren, "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together," Rom. viii. 17. Joint-heirs of what? "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he promised them that love him," James ii. 5, and of course the land upon which the kingdom and dominions stand.

Certainly then no one need remain in ignorance of what God designs doing with those who may accept the gospel, for "if we suffer, we shall also reign with him," 2 Tim. ii. 12. In the parable of the nobleman, (Luke xix. 12-19,) it is seen that the faithful servants are "appointed as rulers over cities." Daniel (vii. 27) says, "the kingdom and the 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 dominions shall serve and obey him."

Now enough has been said to convince any one that Jesus, and his brethren constitute the "Royal house of David," and that they will be exalted to the thrones in the kingdom and dominion in the age just future. The promises then to the brethren of Jesus are not to be "sent to the skies" to chant requiems over the wicked in hell, but that they are to inherit the kingdom, with the right to rule the nations, holding them in subjection, and teaching them righteousness and justice, that peace may cover the earth.

But the royal brother who has the "pre-eminence" as the head of the family, is "now in the presence of God," (Heb. ix. 24,) as "high priest over his own house" (iii. 6,) and though the majority of his brethren are in the dust of the earth, yet he will return from heaven and call them up, and with the living brethren organize the royal household, and constitute each member a priest as well as a king.

"He (Jesus) shall be a priest upon his throne," (Zech. vi. 13,) in Jerusalem, "after the order of Melchisedec," (Heb. vii. 1-3, 15,) who was king of (Jeru) Salem, and the

High Priest of God on his throne, in the "city of the Great King! So also will his kings be priests on their thrones; for He will make them "kings and priests unto God, and they shall reign on the earth." Rev. v. 10. He will be the immortal High Priest on David's throne, and his brethren will be immortal priests on "the thrones of the house of David," and they will minister unto the king on his throne as High Priest, Ezek. xlv. 15, 16, while the mortal priests of Levi will minister to the people. Ezek. xlv. 11. There will, then, in the re-organization of the kingdom, be Jesus, the High Priest, his immortal brethren, the priests, to come near him and "eat at his table," and the mortal priests "to stand before the people!"

The necessity for priests in the millennial kingdom is found in the fact, that the twelve tribes will be mortal and under trial for immortality, and will therefore need some one to come near their king for them—hence the promise that the priesthood should be restored as well as the kingdom. He will put at the head of each tribe an apostle, who will then be immortal, as the priest, as well as the "judge, as at the first," (Isa. i. 26,) and also the king of his tribe under their "Great King." Matt. xix. 28. But Levi shall stand between them and the "house," that is, between the mortals and "ministers who come near to Jesus." Ezek. xl. xlv.

But while there is to be a kingdom, king, and kings, there is also to be the "ancients" or nobility before whom Jesus and his "company of kings" are to reign. "Thou the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. I apprehend that Abraham, Isaac, Jacob, and David will be of that number, for to David it was said, that his house and his kingdom should be established before him, (2 Sam. vii. 16,) and he said, "this is all my salvation, and all my desire," 2 Sam. xxiii. 1, 5.

Of how many or of whom the nobility will consist is not my purpose to say, but the ex-kings of Israel who may gain life in the coming judgment, (for "the Lord will enter into judgment with the ancients of his people," Isa. iii. 14;) and the prophets, with some others may belong to the ancients before whom "he will reign gloriously" in Jerusalem.

But before he can reign gloriously in Jerusalem he must return to the earth and send out angels to gather his saints before him for judgment, (Psa. l. 45;) for judgment will begin at the house of the Lord. 1 Pet. iv.

17. And after that, he and the justified ones, will go forth to battle, having assembled Israel as his weapons of war. In this time of, perhaps, forty years, (Micah vii. 14,) the Gentile nations will be "broken to shivers," and in this war all of the saints will be present and share in the labors and honors. "This honor have all his saints." Psa. cxlix. 4-9. When this work is over, and the twelve tribes are afe in their own land, then his brethren "will reign in Jerusalem before the ancients gloriously." At that time peace and righteousness will cover the whole earth. "In his day shall the righteous flourish; and abundance of peace so long as the moon endureth," Psa. lxxii. 7.

Here then is the glory promised to those who hear the Gospel. Why will any one reject the offers of a king to come into his royal family? Who can desire more honor, glory, peace, happiness? Is the possession of the kingdom under Jesus too small a gift? is the right to eternal life on earth to be disdained? Sing of your "sky mansions," but give me the kingdom of God on earth. Behold the king surrounded by the saints of all nations, marching in the greatness of their strength as the commanders of the kingdom and dominions, and say if to be one of the number is not honor enough for erring man. Will the reader be of that royalty?

Hence the one man Christ Jesus will be composed of many members, so that he will be a multitudinous man of one Name—God manifest in the flesh, and all that flesh made or clothed upon with immortality, so that each will be a brother of the king, bearing his glorious name in immortal beauty.

Here sin and sorrow afflict the little ones who hold fast his name, and do his works, but there they shall not be hurt of any evil, but will rejoice evermore with him, "for whither he goeth they will go." Hasten. O glorious day! when the kingdom shall fill the whole world.

12. WILL THE TWELVE TRIBES OF ISRAEL BE RESTORED TO THEIR LAND? HOW? WHEN?

Enough has already been said to convince the reader that without Israel there can be no kingdom of God under Jesus and his brethren for the millennial age. I need therefore only introduce here a testimony or two in further proof of the gathering of God's dispersed people unto their own promised land, from which they shall no more be driven out as strangers among their enemies. The denominations reject this truth.

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the

Deliverer, and shall turn away ungodliness from Jacob's" (Rom xi. 25, 26.) company of nations. This, all must grant to be future, for the Gentiles are unsaved, their kingdoms are yet standing, the land of the Jews is held by their enemies, and the tribes are in strange lands. Here I may state that Jesus must return to earth before the Jews can be restored. (Some of Judah will be in Jerusalem.) He will gather them and plead with them "in the wilderness of the people," before he plants them in their own land, purging out the rebels. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," Hosca iii. 4, 5. This is clearly future of us. It could not refer to the return from Babylon because "David their king" was dead then, and his Son David the second, their Lord, had not been born, and they have not returned since his birth to "seek their Lord." It must therefore remain for coming "latter days." It has been many days since they had a king. "As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule you; I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they [the rebels] shall not enter into the land of Israel; and ye shall know that I am the Lord Ezek. xx. 33-38. He will bring this about by issuing an order to the rulers among whom "his people" are, if they do not give them up without. He says, "I will say to the north, give up; and to the south, keep not back; bring my sons from far and my daughters from the ends of the earth," Isa. xliii. 6. Thus "like as it was to Israel in the day that he came up out of the land of Egypt," (Isa. xi. 16,) will God assemble Israel, good and bad, having sent for them to meet him in "the wilderness of the people." After a schooling of "forty years," (Micah vii. 14; Acts xiii. 18,) having used them as his "battle-axe; and weap-

ons of war" to "break to pieces the nations," and to destroy the Gentile kingdoms, (Jer. ii. 20-23,) and having "pleaded with them face to face," and having "purged out the rebels from among them, and the others having learned obedience, and having accepted Jesus as their king, and entered the "bond of the covenant," with "Elijah, the restorer of all things," among them, they are prepared to enter their promised land of delights. Meantime it must be remembered that Judah in part will have entered the land, and acknowledged Jesus to be their king. For "Judah also shall fight at Jerusalem," (Zech. xiv. 14; xii. 7,) and he will save the "tents of Judah first." Then the tribes will be added to Judah and complete the work of restoration, and "set up the kingdom as in the days of old." For "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," Ezek. xxxvii. 22.

Ye hypocritical guides! who claim that all these things are in the past, tell me when God has assembled the tribes in the wilderness and pleaded with them face to face, as in the days of Moses? What year did he "break to pieces the nations as a potter's vessel," by using the tribes as his "battle-axe and weapons of war?" When did he say to the north and south countries, give up? Have Judah and Israel been united into one kingdom since their division? If so, have they remained so and "been no more divided at all?" Ye blasphemers of Abraham's God! read the following, and stop your polluted mouths forever from slandering the "mighty God of Jacob." "I will bring again the captivity of my people of 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," Amos ix. 14, 15. And the "people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified," Isa. lx. 21. "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed," Isa. lxv. 19-25. At the last verse he says, "They shall not

hurt nor destroy in all my holy mountain, saith the Lord." Thus after Judah and Israel have been joined into one kingdom, (Isa. xi. 10-16; Jer. iii. 17, 18; xxiii. 6-8; xxxiii. 15-26,) and the new covenant has been accepted by the "whole house of Israel," (Heb. viii. 8-13; Jer. xxxi. 31-34.) which will be the Abrahamic covenant amended and issued by his SEED, the Christ, they will peacefully cultivate their own land which will have been divided among them after "their old estates," Ezek. xxxvi. 11. They will then, assisted by the dominion-nations, beautify Jerusalem, "The City of the Great King," and rebuild the temple, or build the one promised David. Psa. xlviii. 2; Zech. vi. 12; Ezek. xl, to the end of that book. And Jerusalem will become a praise in all the earth. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem [the capitol of the kingdom] a praise in all the earth," Isa. lxii. 6, 7; "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here (in Jerusalem) will I dwell; for I have desired it," Psa. cxxxii. 13, 14. And when Jesus is reigning in Jerusalem, (Isa. xxiv. 23,) the tribes will say, "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. For in this mountain shall the hand of the Lord rest," Isa. xxv. 9, 10. "And they shall call Jerusalem the throne of the Lord," Jer. iii. 17.

Here then is the order and conclusion of the gathering of Israel, and the re-establishment of the kingdom of God; the gathering of Israel into the wilderness, purging out the rebels, destroying the Gentile nations, planting righteous Israel in the land during the forty years, beginning of the Millennial kingdom under Jesus and his immortal brethren, who will all be just "ruling over men," (2 Sam. xxiii. 3.) And *this will be the kingdom of God on earth, through which and by which the SEED of the woman will bruise the head of the serpent, and bless all nations with peace.*

13. THE GOSPEL OF THE KINGDOM OF GOD IS GLAD TIDINGS CONCERNING DAVID'S KINGDOM WHICH IS TO BE GIVEN TO JESUS.

"Jesus went about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom of God," Matt. iv. 23. He said, "I must preach the kingdom of God to other cities also; for therefore am I sent," Luke iv. 43. From his own mouth then we learn his first mission was to preach the kingdom of God, whereas his second mission will be to build it up, for he said he must

go into a far country and return before he could set up the kingdom. Luke. xix. 12-15. "Afterward he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him," Luke viii. 1. Here is a full statement for "every city," showing that where he preached that he preached the kingdom of God. Not one word did he say to the people about a kingdom in the "skies" to which he would take them. Nor did he threaten them with an unending hell if they rejected his word, but told them in parables that the rejecters of his word of the kingdom should be burned up. Matt. iii. 12; xiii. 31.

His apostles, from his teaching from first to last, understood him to refer to David's kingdom. He told them to pray "thy kingdom come," and they prayed, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. Nor did he rebuke them for their prayer, but kindly informed them that it was not for them "to know the times or the seasons, which the Father hath put in his own power." Thus he acknowledged that they prayed for the right kingdom, but that it could not come then.

The apostles and the seventy preached the coming of the same kingdom of God, nor did they ever intimate that men were to die and go to the kingdom as some teach. "The twelve departed, and went through the towns preaching the gospel, and healing everywhere," for he "sent them to preach the kingdom of God," Luke ix. 1, 6. And the seventy also said, "The kingdom of God is come nigh unto you," Luke x. 1, 9. So Jesus and his associates all preached a kingdom to "be restored to Israel," as I have abundantly shown under the head kingdom of God, Nos. 10 and 12. All the parables on the kingdom show this.

14. THE THINGS OF THE KINGDOM, AND THE THINGS OF THE NAME.

These things were expounded by the apostles after they entered upon their mission subsequent to the going of Jesus to his Father, and the reception of the Holy Spirit as their guide. Having elaborated these things under heads 10-12, to which the reader can refer, it remains only that a few things should be said on the death of Jesus, and its nature and result to believers. It has been seen that the gospel was fully preached by Jesus, and even to Abraham, before the death of Jesus, but certain things to be found in a mystery, were to be unfolded and added to the gospel of the kingdom of God, called the things of the name. Upon this work the apostles entered at Pen-

teost, they having been selected as the ex-
 pounders of the mysteries of the kingdom
 of God. Matt. xiii. 11. Paul says, "Now
 to him that is of power to establish you ac-
 cording to my gospel, and the preaching of
 Jesus Christ, according to the revelation of
 the mystery, which was kept secret since
 the world began, but now is made manifest
 and by the scriptures of the prophets, ac-
 cording to the commandment of the ever-
 lasting God, made known to all nations for
 the obedience of faith," Rom. xvi. 25, 26.
 And to the Ephesians (vi. 19) he says,
 "that I may open my mouth boldly" to
 make known the mystery of the gospel.
 "And to make all know what is the fel-
 lowship of the mystery," now that he
 Gentiles should be fellow-heirs and of the
 same body, and partakers of his promises
 in Christ by the gospel. Eph. iii. 1-10.
 For the prophets had inquired concerning
 the sufferings of Christ and the glory that
 should follow, when the Spirit spoke to
 them of him, but to whom all was not re-
 vealed as it was unto the apostles by the
 Holy Spirit. 1 Pet. i. 1-10. The mystery
 and the fellowship of the mystery then were
 preached where the gospel of the kingdom
 was preached, "for the obedience of faith."
Two things were added to the gospel—the
inventory and the fellowship of the mystery,
 and out of these grew the things of the
 name. These were his sufferings, salvation
 by him, and the acceptance of the Gentiles
 as partakers of the promises. The apostles
 therefore preached Christ as an offering for
 sins, "as a Lamb without blemish, and with-
 out spot." 1 Pet. i. 19; Acts viii. 32.
 Hence proved him to be the Lamb slain
 from the foundation of the world." Rev.
 xiii. 8. They preached that he did actually
 die on the cross for the sins of the world,
 that he was buried, and that he arose the
 third day, and that he did go to the Father,
 where he ever liveth. Peter says, "we are
 witnesses of all things which he did, both
 in the land of the Jews, and in Jerusalem;
 whom they slew and hanged on a tree.
 Him God raised up the third day, and
 showed him openly, not to all the people,
 but unto witnesses chosen before of God,
 even to us, who did eat and drink with him
 after he rose from the dead. And he com-
 manded us to preach unto the people, and
 to testify that it is he which was ordained
 of God to be the judge of quick and dead.
 To him give all the prophets witness, that
 through his name whatsoever believeth in
 him shall receive remission of sins." Acts
 x. 39-43. To this agree all the apostles.
 Acts xi. 18. So that "now in Christ Jesus
 ye who sometimes were far off, are made
 nigh by the blood of Christ," Eph. ii. 13.

For "the blood of Jesus Christ his Son
 cleanseth us from all sins," 1 John i. 7.
 Hence Jesus was preached as the only ac-
 ceptable sacrifice, and his blood as all-suffi-
 cient, without the blood of "lambs and
 bulls."

The summary runs about after this order:
 Understand the kingdom of God as re-
 vealed in Moses and the prophets, and as
 preached by Jesus and his apostles, from
 which the things of the kingdom will be
 learned; that is, as to its future establish-
 ment, as well as its past order of things.
 Then become acquainted with Jesus as the
 future king of the kingdom of God on
 earth, his life, his offering, his death, his
 burial, his resurrection, his immortality,
 life through him, remission of sins in his
 name, to be kings with him, his name, ad-
 dition of Gentile believers to his royal
 Name. All of which things will be readily
 understood by the honest reader and
 searcher for truth.

Hence on the day of Pentecost Peter was
 faithful to preach the gospel of the king-
 dom, and things of the name, (Acts ii. 22-
 36) and the reader can now understand him.
 "Philip preached the things concerning the
 kingdom of God, and name of Jesus Christ,"
 Acts viii. 12. Paul "expounded and testi-
 fied the kingdom of God, persuading them
 concerning Jesus, both out of the law of
 Moses, and out of the prophets, from morn-
 ing till evening," Acts xviii. 23. And
 thus he continued two years "Preaching
 the kingdom of God, and teaching those
 things which concern the Lord Jesus
 Christ," Acts xxviii. 31. It is learned then
 that the apostles preached the things of the
 name as well as of the kingdom, and the
 people were required to believe what they
 preached, or be forever lost. Mark xvi. 16.
 For there was salvation in no other name,
 (Acts iv. 12.) nor is there now.

The mystery was remission of sins for
 sinners in his name, by his sufferings and
 blood, and the fellowship was the addition of
 the Gentiles to the Jews upon the belief of
 the "Word sent them" through the apos-

tles. New the apostles were careful to inform
 the people that Jesus was the king to reign
 over the kingdom of David, and to believe
 and confess the truth, which is "the good
 confession." Paul says, "before Pontius
 Pilate Christ Jesus witnessed a good con-
 fession," 1 Tim. vi. 43; and John (xviii.
 37; xix. 18.) says that Pilate asked him,
 "Art thou the king of the Jews?" or "Art
 thou a king then?" Jesus confessed it by
 saying, "To this end was I born," &c.
 This is the good confession, yet nearly all
 religionists reject it. Acts, xvii. 7, shows

that the people understood that "there is another king, one Jesus." No one was or is now entitled to baptism who does not accept Jesus as the king of the Jews—to be king over the Jews in Jerusalem.

If now the reader understands that the twelve tribes of Israel will be restored to their land, and organized into the kingdom of God, and that Jesus the Christ will be their king, that all nations shall serve him, that his brethren are to wear his kingly name and assist him to rule the nations, that Jesus as a sin offering did die and arise again, that through that offering, sins are remitted, and the promises obtainable, that he will judge the living and dead, that life comes by Christ, and if he should desire to be called unto the kingdom by being taken out of the nations for his name—to be a king, if found worthy, then he may be immersed in water "into the name of the Father, and of the Son, and of the Holy Spirit," Matt. xxviii. 19 which is not three names, but one name fulfilled in Jesus. His immersion will thus secure remission of sins, and a title to the name, being added by faith to the house of David, which is the royal house of the kingdom, and if faithful till the judgment, eternal life will be given, and a place in the kingdom as a ruler over the nations under Jesus.

How to gain eternal life, and its purpose, may be clearly seen from what has been said. It is the simplest plan ever offered to erring man, but wicked priests have so blinded the people that it is hard for any to be saved. Any one can understand the kingdom, the king, the things of the king, the kings and their work, and this is all that is required of an honest heart. I say any one, by which I mean, any one who has eyes to see, and ears to hear what the Lord has said on these questions. Flesh-thinkers will never see these grand truths.

Then as life time is so near when Jesus will return to judge his people, and to take vengeance on the wicked nations, should not all who intelligently comprehend the word avail themselves of time to gain life, by putting on the only saving name as a covering from the coming storm. It will be a strong tower in the day of trouble among the nations. Remember that life and immortality will be given only to the faithful servants when Jesus returns. Prepare then to go out to meet him in peace, so that he will accept you.

15. DUTIES IN THIS AGE AS ONE OF THE BRETHREN OF CHRIST.

Having been taken out of the nations for a king over the nations in the age to come, it becomes of the highest importance to conduct oneself in a royal manner. The king's

don't neglect or forget the
 brethren will be careful to maintain and defend the honor of their exalted brother. Their actions then in the midst of his enemies will always be dignified and kingly. Truth, justice, honor, righteousness, love of right things, will always be present with a royal brother or sister. They will have nothing to do with the political affairs of the nations from which they have been separated by the faith of the gospel. They will work at some honest labor (Eph. iv. 20) to sustain life, and pay the tribute to the nations, that may be placed upon them. They will not vote for any one to fill any of the offices in the Gentile kingdoms, nor will they hold office under Gentile kings. (They are to fill all the offices under Jesus when he is seated upon his throne. The servant is not above his master that he should accept office before his master does.) Though the Gentile nations may make war (Rom. xii. 19, xiii. 1-8) upon each other, yet no brethren (Rev. xiii. 10) of Christ will either go out to war, or in any way assist those who do, further than to submit to any tax (Matt. xxii. 21) that may be imposed upon them. They will be quiet (1 Tim. ii. 2) peaceful sojourners (1 Pet. i. 17.) They will not go to law before the unjust, (1 Cor. vi. 1-8), nor sit as jurymen, nor take an oath before (Matt. v. 34-36; James v. 12), the unjust. They will try to owe (Rom. xiii. 8) no man any money. Buy what they need, and pay all just claims. They will be respectful to enemies, but bow to no human authority in faith and obedience. They will observe to do all (Matt. xxviii. 20) things commanded by the Anointed Jesus. They will meet "upon the first day of the week," (Acts ii. 42; Acts xx. 7; 1 Cor. xvi. 1, 2,) to break the loaf and drink the wine in remembrance of Jesus until he come. Matt. xxvi. 26-30; 1 Cor. xi. 23-26. They will remember the poor, (Gal. ii. 10; 2 Cor. viii. 9; 1 John iii. 17,) and allow no one of the Lord's brethren to suffer, but will always assist each other in all right things in the name of the Lord. The rich brethren will divide with the poor of the faith, that all may be rich together in the coming age. They will pray, confess, and sing before the Lord, but will not unite with the unwashed in these acts of praise. Thus bowing to all and every commandment, and in waiting for the return of the elder brethren from heaven, to take to himself his right to reign and rule as the great king in Jerusalem, they can in confidence hope for the glorious inheritances promised to the faithfully obedient. Let each brother and sister then repeat by word, action, and by their means, the glad tidings of the kingdom of God, that they may shine as the stars forever and ever.

16. THE COMING OF JESUS FOR THE RESURRECTION AND JUDGMENT.

The faithful are ever looking for the return of the Holy One, and here it may be necessary to add a suggestion or two on the coming of Jesus, and so forth. I understand that Jesus "will descend from heaven" (1 Thess. iv. 16) to "Sinai," with "thousands of angels" (Psa. lxxviii. 17.) He will then say to his "holy angels" (Matt. xvi. 27) "gather my saints together unto me, those that have made a covenant with me by sacrifice," Psa. l. 5. The angels then will go to the ends of the earth to effect the resurrection of such as Jesus may order them to raise, and with the raised ones and living ones gathered together "in clouds" (1 Thess. iv. 15-17) they will hurry them away to meet the Lord for judgment. It was the angels who attended the resurrection of Jesus, "for the angel of the Lord descended from heaven" and rolled back the stone from the door of the sepulchre," Matt. xxviii. 2; and from what has been already said it is seen that the angels are to attend the resurrection of others. Just the mode of hurrying off those who are to be judged to meet Jesus is left for the Lord to direct; understanding, however, that "the chariots of God are thousands of angels," (Psa. lxxviii. 17,) and that they will safely convey those in their care to the "judgment seat of Christ." They are to go "in clouds," which simply means that they are to go in armies or companies looking like clouds. As we say of a great army, "it covers the earth as a cloud." Jeremiah speaking of a certain army says, "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind, his horses are swifter than eagles. Wo unto us (Jews) for we are spoiled," Jer. xli. 3. Paul calls a great company of witnesses, "a great cloud of witnesses," Heb. xii. 1. So whether the angels convey those in their care through the clouds, in the air, or on the earth, it is evident that the people going to the judgment seat are the "clouds of whom Paul writes, when are hurried away to meet Jesus."

On their arrival at the judgment seat of Christ each is caused to give an account of himself. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. The judgment past, all who are accounted worthy of that world of glory will "In a moment, in the twinkling of an eye," he changed to immortality, (1 Cor. xv. 52.) from Abraham to the last living saint, for "they without us should not be made per-

fect." Heb. xi. 40. And the unjust ones will be rejected, and hence die the second death during the "forty years" judgment upon the goat-nations, and Papistic Denominations. Rev. ii. 11; Matt. xxv. 32-46. The righteous go into life, the wicked into the second death, or into death never to live again. Death ends them forever. Matt. iii. 12.

Now this coming, resurrection and judgment with this people will be before any public manifestation is made. Paul says the "gathering together," (2 Thess. ii. 1.) is after the likeness of the secret coming of a thief. "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night," 1 Thess. v. 2. So the dead and living who are to be judged (for the nations as such are to be judged after that act,) will be stolen away from people in secret, nor is it likely that they can know what has transpired that certain men and women are gone from the neighborhood. This will be revealed at another time.

But after the just have been made "like unto Jesus," he, with them, will march into Jerusalem. "Enoch * * * prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints" (to Jerusalem,) Jude 14; Zechariah (xiv. 4, 5, 8) says, "The Lord my God shall come, and all the saints with thee. And it shall be in that day that living waters shall go out from Jerusalem." This fixes the place to which Jesus and his saints go after he and they met together elsewhere, for remember that when Jesus "descends from heaven" that he comes to get the saints, so that they can go together to Jerusalem and elsewhere. It is when the one man of multitude enters Jerusalem, in clouds or armies, that "every eye shall see him," Matt. xxiv. 30; Rev. i. 7; that is, "every eye" about Jerusalem. "And it shall come to pass in that day, that I will seek to destroy all the nations that came against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Zech. xii. 9-14. This settles the matter.

17. OBJECTIONS NOTICED ON THE KINGDOM.

It is objected that the kingdom of God, of heaven, of Christ is the kingdom of David restored—the twelve tribes organized into one kingdom.

The objector brings forward 1 Cor. xv.

a little off along here too much hurried up.

50—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." He thinks that this sets aside the "flesh and blood" Jews from being the kingdom of God. To which it is replied that the inheritors of the kingdom are *not* the kingdom, and therefore his objection is not real. The inheritors are the kings, and will be made spirit-men before they enter upon their inheritance, which James says is the kingdom of God. James. ii. 5. They, the kings, will be immortal, but the twelve tribes will be mortal men and women. Paul does not say that the kingdom is not "flesh and blood," but that "flesh and blood" cannot *inherit* the kingdom of God."

Again, Matt. xxi. 43—"The kingdom of God shall be taken from you, and given to nation bringing forth the fruits thereof," set up as an objection. It is replied, that he kingdom was to be taken out of the hands of its, then, flesh rulers, and given to the immortal kings of whom I have spoken. Verse 45 informs us, that "the chief priests and Pharisees perceived that he spoke of them," for they were the rulers of the Jews, (John iii. 1,) under the Romans, for the Romans held the *falling* kingdom of Herod at that time. Hence Jesus told them that they should be put out of office, and others who were better should be put in, even the twelve apostles, when he should be seated upon his throne in Jerusalem, ruling the kingdom. Matt. xix. 28.

Again, the objector introduces Luke xvii. 21—"The kingdom of God is within you." This he supposes fixes the "kingdom inside of believers." He feels it in him as he speaks! He is sure of this. Let us see. The Pharisees demanded of Jesus when the kingdom should come; he replied, "it is within you!" Mark it was within his *wilest* enemies, not within his friends and believers. See verses 20, 21. The answer is, then, that the Pharisee rulers had the kingdom in their hands, or the kingdom was then among them, that is to say, all Israel had not then been taken away captives among the nations. He then informed them that after his sufferings he would be revealed to take charge of the kingdom. Luke xix. 12-16 settles the question in favor of the idea that Jesus was to go away and return before the kingdom should be "set up as in the days of old," and before that could be accomplished he must die, arise, and go to his Father; and the Jews must be "led away captives into all nations," and after certain things should transpire they might look for the return of the king, and the re-establishment of the kingdom, Luke xxi. 24-31. Some forty years after the departure of Jesus to his

Father the Romans effected the complete captivity of the Jews. No son of David had reigned since the Babylonish captivity, nor will any one do so until the heir to the throne returns. See Nos. 10 and 11. The kingdom has no existence now, nor will it have any until the Jews are restored to their land, with David's Son on the throne.

The objector will bring up a number of passages where it is said persons "enter into" the kingdom of God and of heaven, which class of passages are answered in Dan. vii. 18, 27, and James ii. 5. "The saints of the Most High shall take the kingdom, and shall possess the kingdom forever and ever." They "enter into" the possession of the kingdom in the age to come, after the kingdom has been established, and after they have been "born of the Spirit," which takes place at the judgment of the house of God. No one of the royal family has been born of the Spirit yet, but Jesus.

Again, a class of professors claim that the church is the kingdom. It is answered most positively that the church is *not* the kingdom. *Ekklesia* is the Greek word for church, and it is *not* once translated kingdom.

Basilia is the Greek word for kingdom, and it is *not* once translated church. Those who use the words the one in place of the other are either ignorant of the words used, or do it to sustain a theory. In either case they teach falsely, who teach that the church is the kingdom. Paul was in the church in fact, but reached to the kingdom by faith, hence in Col. i. 13 he says, that persons are "translated into the kingdom," as also says John in Rev. i. 7. That is, they were taken out of darkness and translated or changed (*eis*) for the kingdom of God, to be ready for it when it should be established. This is just what Paul teaches, as will be seen from the following; "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God," Acts xiv. 22. Here were "disciples," and Paul among them, who were in the church, but *out* of the kingdom. They were to enter into the kingdom then *after* they had entered the church, showing that when they entered the church they did *not* enter into the kingdom. Paul understood himself again when he said, "who hath called you unto his kingdom and glory," 1 Thes. ii. 12. He says Justus and others "are my fellow-workers unto the kingdom of God," Col. iv. 11. Here are church members, and yet they are called "unto the kingdom" and working "unto it." Suppose that kingdom here should be translated church,

how would it harmonize with Paul's idea? *In the church working unto it.* Nonsense. Peter speaks of an abundant entrance being granted to certain church members "into the everlasting kingdom of our Lord and Savior Jesus Christ," 2 Pet. i. 11. It has been claimed by some that Peter here refers to the kingdom in the skies, while the church is the kingdom on earth. Both positions are wide of the truth. The everlasting kingdom of Christ is the millennial kingdom to be yet established on earth, as is shown by Paul, when he says, "who shall judge the quick and the dead at his appearing and his kingdom," (2 Tim. iv. 1,) and "who will preserve me unto his heavenly kingdom," 18th verse. Paul was not in the kingdom then. The "everlasting" kingdom is the "heavenly" kingdom, and the heavenly kingdom, is the kingdom which God has promised to them who love him, (James ii. 5,) and the promised kingdom is David's, to be restored (2 Sam. vii. 16) under Jesus. Luke i. 32, 33. This is the *one* kingdom, nor has God two in which man is interested. Into this all those who may become of his body or church now, and continue faithful to the day of the Lord, may enter as rulers when it is set up. The denominations are neither in the church now, nor will they be able to enter the kingdom then, unless they accept the gospel of the kingdom.

18. OBJECTIONS CONCERNING THE DEVIL, HELL, TORMENTS, AND THE DESTRUCTION OF THE WICKED.

Tradition alone introduced these ideas as held by the religious denominations of the day. They gladly accept an immortal devil, as most consistent with their sin-begotten theories. They do not feel willing to charge the guilt of the world upon themselves, and hence put all the sin upon their heathen devil. *Diabolus*, translated devil, does not mean an original uncreated being equal to God. It stands for sin in the flesh, and organized sin, and is to be destroyed utterly. James i. 12-15; Heb. ii. 14, shows that sin brings death, and that sin by Paul is called "the devil," which he says Jesus will destroy. Dragon, (Ezek. xxxix. 3; Rev. xx. 2,) the devil, (Rev. xii. 9,) the serpent, (Rev. xii. 9,) the Satan, (Rev. xii. 9; Luke x. 18.) and Lucifer, (Isa. xiv. 12.) are men in power over sin-organizations in state, and the Romish denominations, and are all to be finally destroyed from the face of the globe. Literally and utterly destroyed, so that they will have no existence in any place. An immortal devil is unknown to the Bible. The word as used in the Scriptures will be understood by refer-

ence to the passages with others herein introduced. Destroy the devil, and all political and religious sin-kingdoms will be ended.

Hell like the devil has a heathen father, and is much respected by the sin-powers. *Gehenna*, translated hell, does not mean "eternal torment," as taught by the clergy, but refers to "Hinnom's valley," where carcasses and criminals' unburied bodies were destroyed by fire. The wicked will also be destroyed—hence the reference to *Gehenna*-fire by the Savior. *Hades* is translated *hell* also, but has reference to the grave or to some unseen place—a place hid from view, invisible. It never means "torment." There is no original word for such a *hell* as the denominations believe in. There is therefore no immortal devil reigning over an unending hell. Eternal torment was begotten by man to fit out the devil and hell for the treatment of immortal souls. The Bible knows not any thing of eternal torment. The righteous have been tormented on earth, (Heb. xi. 27,) and also have the wicked been tormented on earth, but not eternally. The rich man was not in *Gehenna* fire, but in *hades*—unseen. It was not his soul, but the rich man. Verse 29 of Luke 16th chapter shows that Jesus was teaching concerning the Jews, the once rich, and the Gentiles, the once poor, but who were to be made rich in Abraham. Rom. xi. The rich man's case proves nothing for eternal torment. The case is against its advocates and sustains truth.

The destruction of the wicked is a Bible doctrine which is rejected by the eternal tormentists. The righteous will get eternal life, but the wicked will get death. God will give life to the righteous, and death to the sinner. Rom. vi. 23; Matt. xxv. 46; Rev. xx. 14. This will be the second death to resurrected unjust ones, the first and only death to living unjust ones, at his coming to judgment. Matt. xxv. 46 says not one word about life for the sinner in punishment, but the punishment takes his life, hence it lasts everlasting, that is, he is never made alive again. The verse gives life to the righteous, but gives *none* to the wicked, hence he dies out, but it does not say he is everlastingly *punishing*. Matt. iii. 12; Psa. xxxvii. 10, 20; Psa. civ. 35; Job vi. 18; Jer. li. 39.

In conclusion, then I would say let the "Mighty One" return to Jerusalem, and begin his work of destroying and rooting the wicked out of the earth; for there can be no peace while the clergy teach the people lies, and the kings of the earth rule in wickedness. Hasten the day, O Lord! when "the righteous shall flourish; and

abundance of peace shall be known on earth;" when "all the earth shall be filled with the glory of the Lord;" when "the Lord God will cause righteousness and praise to spring forth before all the nations;" when "every man shall sit under his vine, and under his figtree, and none shall make him afraid;" and when "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

MOSES AND JESUS.

On his return from the wilderness of temptation Jesus went to "Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read," (Luke iv. 16.) And the book of the prophet Isaiah was handed to him from which he read a remarkable passage concerning himself. From this circumstance we learn that Jesus had a "custom" of teaching in the synagogues from the writings of his fathers—for he was a Jew—which were read "every Sabbath-day."

From his infancy he had been acquainted with the writings of Moses and the prophets, regarding his mission in the land of his father Abraham, and at "twelve years" he was able to astonish the Jewish doctors with "his understanding and answers," (Luke ii. 47.) When he was passing under sore temptation he did not forget to draw the sword of the truth which had been revealed to the Jewish fathers. His acquaintance with what had been written of him, and his future kingdom, was so complete, that he could arrange all of his teaching in parables, so as to convey to his immediate friends such lessons as would serve to guide them, under the Spirit, into all truth, and yet keep his enemies in ignorance of his future plans and operations. (1 Cor. ii. 8.)

When the Jews were about to stone him because he had said he was the Son of God, he met them with the writings in their law, (John x. 34;) and when he found the "money-changers" in the temple, he said, "Is it not written, my house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark xi. 16, 17. And when the Jews sought to slay him he said to them, "Do not think that I will accuse you to the Father: there is one that accuseth you, Moses, in whom ye trust. For had you believed Moses, you would have believed me: FOR HE WROTE OF ME. But if you believe not his writings, how shall you believe my words?" John v. 45-47.

When he had arisen he said to certain, "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, he expounded unto them in all the scriptures the things concerning himself," Luke xxiv. 25-27.

With these things in the New Testament scriptures, what must be thought of the man who willingly rejects the VERY SCRIPTURES from which Jesus drew his instructions? Now no man could possibly know what had been "written in the scriptures concerning Jesus," unless he should first "search them" to see. In Luke xxiv. 45-47, we are told what course Jesus took with certain men, but certainly no one will claim that all that he said is in those verses. Luke only states the fact that Jesus did "expound" certain scriptures, but he does not inform the reader by quoting all the writings examined by Jesus, but refers the reader to "Moses and the prophets" from whom he may learn just what Jesus *did* say on the occasion. How then shall we know what he did say unless we examine the authorities to whom he referred? Impossible. Nothing but blind folly will adopt a course so ruinous. Jesus, says John, (v. 46, 47,) told the Jews that they could not believe his word while they rejected the "writings of Moses," for says he, "Moses wrote of me." And on another occasion he said plainly that if they would not hear "Moses and the prophets, neither would they be persuaded though one rose from the dead," Luke xvi. 31. Yet the doctors who administer their poisonous *divinity* to the uninformed, (and by it they have their living,) boldly declare that there is enough revealed in the New Testament to save Gentile sinners. True, enough it may be, if they will believe *what* is in the New Testament, for in that case they will have to refer themselves back to the writings of Moses and the prophets; but this they dare not do. It would destroy all of their pretty theories.

And as taught Jesus, so also taught his faithful apostles. "Paul as his manner was, went in unto them, and three Sabbath-days reasoned to them out of the Scriptures;—opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you is Christ," Acts xvii. 2, 3. On another occasion he preached out of Moses and the prophets one whole day. (Acts xxviii. 23.) When he was before Agrippa he said, that he had been "saying none other things than those which Moses and the prophets did say should come," Acts xxvi. 22. Surely then it is of importance to know what Moses and

Wrote of me
John x. 34
John xi. 16
John xi. 17
John v. 45-47
the
Pharisees in the dark

the prophets did say should come, or why did Paul give all his time in expounding them? Why?

If Jesus and his apostles were ever found teaching and expounding the writings of the prophets, does it not suggest itself to the honest inquirer for truth that those ancient scriptures must surely contain rich mines of valuable and indispensable information?

Now that all may see the folly of relying on the New Testament alone for the "things" which must be understood, in order to the faith necessary to justification, we will give a number of passages which, when understood, will assist to arrive at something like accuracy in the knowledge of the customs of Jesus and his apostles, to whom we must look for the proper manner of applying certain scriptures.

1. The "custom" of Jesus was to read and expound the scriptures of Moses and the prophets. Luke iv. 15, 16; xxiv. 25-27, 44-46.

2. The "manner" of the apostles was to open and allege the sufferings, death, and resurrection, and that Jesus was the Christ, from the ancient Scriptures; Acts xvii. 2; x. 36; viii. 28-35; vii.; xiii.; xxviii. 23; xxvi. 22.

3. The people in the days of the Christ searched the writings of the prophets. John v. 29; Acts xvii. 11; xviii. 24-26; 2 Tim. iii. 14, 15; i. 5.

4. The brethren of the Lord in the times of the apostles were referred to the writings of Moses and the prophets. 2 Tim. iii. 14 to end; Rom. xv. 4; 1 Cor. x. 11.

With these scriptures standing against the position that the New Testament contains all that is necessary to be understood and believed, what shall be thought of those who may yet deny the sure word of Moses and the prophets?

Take away the Old Testament and you deprive yourself of the only means of understanding the purposes of the Father. Man and his destiny cannot be comprehended without an accurate knowledge of the Old Scriptures. All the religion, all the prayers, all the devotion, must go for nothing, if the "sure" writings of Moses and David with all the holy men of God are to be counted as nought. The New Testament informs us how to read the Old intelligently. Both books must be honored and kept. Both are revelations to those who have eyes and ears.

Hits em hard bout it.

DOES THE CHRISTIANITY OF OUR DAY AGREE WITH THE PROMISES OF GOD?

Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue, Nottingham, on Sunday, March 12. DR. S. G. HAYES presiding.

PRICE 2D.

Before this question can be properly answered it is necessary that we should be pretty well acquainted with two things; first "the Christianity of our day," and secondly "the promises of God." I do not mean to say that before a correct answer can be given we must understand these subjects in all their details; but I mean to say we must have a clear general knowledge of both the one and the other. We must know, for instance, the scope and aim of modern Christianity; what it holds out to us as regards the future; and also what is offered to us in "the promises of God." You will see, then, that our work ~~is~~ is one of enquiry and comparison. The enquiry will be chiefly confined to "the promises"—modern Christianity being well known to every one needs only to be briefly stated; and then we must compare the two together to see wherein they agree and wherein they differ.

When I try to draw for myself an explanatory picture of modern Christianity with respect to the future state, it looks to me like a ship at sea freighted with living souls, professedly furnished with chart and compass, directed by a captain who is supposed to be well acquainted with all on board and with all that belongs to the ship, to know exactly the course to be sailed over, the positive and relative geographical position

of the port to which he is bound, and therefore fully competent and willing to give satisfactory information to all who have entrusted themselves to his charge. This is the picture at first sight. Now I imagine myself to be one of the passengers, and as the ship sails onward to become anxious as to her whereabouts, and to know the latitude and longitude of the hoped-for haven. In this state of mind I accost the captain, and make certain enquiries concerning these things; at first he blandly assures me all is right—I need not give myself any trouble about such particulars, the ship is in safe guiding, and "the promised land" will soon be in view. But such answers—for I cannot call them information—are by no means satisfactory. I press the captain closely, and to my great surprise find him quite as ignorant as myself; and, to say all in a word, our voyage is one of blind hope, the ship is really at the mercy of the winds and waves.

Let me change the picture a little. Suppose our ship to be an aerial machine, and its destiny to be the stars or beyond. This brings us nearer to the hope of modern Christianity. As the aerial ship glides away towards the starry depths, with its freight of precious souls, I ask the captain "to which of these bright worlds our ship is bound?" All around are thousands

and tens of thousands, fixed and wandering, of these golden orbs; but the master of the ship knows not his "star of destiny." I request him to point his glass to that band of white light that spans the sky, perhaps there he may recognise his star. Stars by millions now burst upon his astonished vision, sown like dust of burnished gold on the dark ground of the unfathomable sky; and I ask. To which of these? He is silent and confused. I ask again, Is it to any of them? He is silent still, and confused the more.

Now we may allow our explanatory picture to dissolve. I think you will say that on the whole it very fairly and honestly represents the case in which the Christianity of our day places us. Those who guide our faith promise us a glorious heaven, about which we find, by investigation, they themselves know absolutely nothing at all; we are, therefore, moving onwards to eternity in utter darkness. Now, my friends, let us reason a little upon this state of things. We do indeed know something, however little, of the great Creator and Father of Light, through His laws, and we cannot help being struck with the certainty and precision of their workings. We believe that the Bible contains a revelation of our heavenly Father's future purposes, that it speaks to us of an eternal rest, of happiness, wisdom, power, and unfading inheritance. Now I ask you to consider whether it is at all probable that our future has been left by its Author so indefinite, so ill calculated to satisfy our longing hearts and inquiring minds as we certainly find to

be the case with the Christianity of our day? Some minds appear to delight in obscurity, but the well balanced and well informed among the people like a subject in proportion as it is clear and tangible to their senses. I should conclude, therefore, from reason itself, that God's promises are by no means in that state of uncertainty which we find to be the characteristic mark of modern Christianity.

I will now introduce to you "the promises of God" by reading "the last words" of a great and honorable King. Some persons attach great importance to last words, especially if they are the words of any one of note. The words I am about to read are the last words of David, and yet he tells us by implication that they are not his words beyond the fact that he is the utterer of them; but that they are really the words of the Eternal. Let us read II. Samuel xxiii., "Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the rock of Israel spake to me; he that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth, by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant ordered in all things, and sure; and this is all my

salvation and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them shall be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."

Allow me, before speaking of this great promise, just to say one or two words about the various readings of this passage. For example, if you were to read the verses in the Hebrew tongue, you would find all those words which, in our English Bible, are in italics not present; you would also find some other things rather different. Then if you were to take up a Greek Bible and find these verses, and read them, you would observe greater differences still. Line for line, comparing the Greek with the Hebrew, several things would be seen in the former not found in the latter, and if, prosecuting your comparative studies still further, you were to read these last words of David in some modern language, the French, for example, you would find still further variations; in fact, no two copies would be exactly the same in every particular. Now under these circumstances, you might become disturbed in mind, not knowing which to believe, or whether to believe any. Well, this is the case with the whole Bible; its various readings are not to be reckoned by tens, but by tens of thousands. Some people think that the public ought not to know this, but I think the public will never be hurt by knowing what is true. Now respecting our passage in Samuel,

while there are many different readings or translations of it, there is one point in which they agree, that is, they contain this great covenant of promise. Therefore we may say, that while differing in form they agree in substance, for this covenant is the marrow of the passage. By way of helping to shed light upon a difficult part of it, I mean that which threatens to burn up all the sons of Belial as a thorn-bush. I believe this is pretty generally supposed to point to Christ as the man that shall touch them, being fenced, or as the margin reads "filled" with iron and the staff of a spear. It is thought these weapons refer to those used in connexion with the death of Christ. To me, however, the conclusion seems strained and far-fetched. I think it more probably has reference to the destruction of the wicked Jews by the Chaldean or Roman power, or perhaps both, when many were literally burned with fire "in the same place."

However this may be, what we are most concerned with is this great covenant of promise which rests on no less a foundation than the oath of God. Now any lawyer would be able to show you a covenant and to explain its meaning. Well, we ought to look upon the covenant here before us quite in a literal way; as a true document, signed and sealed, with God for its writer. You will observe, however, a grand difference between this covenant and a merely human covenant; this difference relates to its duration. It is styled "an everlasting covenant"; it is therefore an arrangement, which, when once inaugurated, will not pass

away, but remain in force for ever. In point of time, therefore, nothing could possibly be more complete.

In the next place, observe that this "everlasting covenant" pertains to David's "house," that is, to what really constituted his Kingly power; which Kingly power you perceive is to be vested in one of his sons. It is the great son of David to whom that beautiful word-picture refers. He is compared to the rising sun on a cloudless morning, and to the refreshing rain causing the tender grass to spring out of the earth. (Now please observe that the things mentioned in this God-made covenant David says were all his salvation and all his desire.) They were not part of his salvation, the other part to be realized somewhere else; no; they were his full and complete salvation, leaving nothing more to be desired. Surely it is not needful for me to do more than merely say that David's house or kingdom existed in the land of Israel, but what it is important to maintain emphatically, is, that this covenant of promise belongs to the same place; therefore all David's salvation is confined to the earth on which he once lived and reigned as King. I am aware that well-meaning attempts have been made to find the fulfilment of the terms of this covenant in heaven above, but all those attempts have failed most deplorably. When you come to adapt such so-called explanation to the promise itself, you perceive in a moment that it will not stand. The covenant provides for a restoration of lost power, it stipulates for the rebuilding of decayed cities, and

the re-gathering of a dispersed and scattered nation. Surely it is not uncharitable to apply the word "absurd" to a plan which would seek these things in the skies instead of on the earth. Why look above, when there, in the city of David, we find all the conditions required? Were there any promises of inheritance in those bright worlds among which we were not long since sailing in our imaginary barque, I would gladly consider them; but there are none. Let us keep close to David and David's son, their salvation will, I am sure, fully satisfy us, and if we despise it or ignore it, most certainly there is none other. Remember, my friends, that "it is ordered in all things and sure."

Now it is not as though we read of this covenant of promise in an isolated passage of scripture; it abounds almost everywhere, both in the old testament and in the new. Everybody in this place will recollect the message brought by the angel to the mother of Jesus Christ, "He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him *the throne of his father David*, and he shall reign over the *house of Jacob* for ever; and of his kingdom there shall be *no end*." Testimony of this sort is to be found running like a golden thread from Moses all through the prophets, the gospels, and the epistles, even to the end of the book of Revelation, binding the whole together in one glorious unity. Can you conceive, then, that these promises did not constitute the expectation of the fathers, the prophets, of Christ himself, and of his apostles?

Can you really persuade yourselves that the Christianity of our day looks for their fulfilment? Nay, will you even venture to affirm that it knows very much about them? (Where are these promises of God preached? Where do ministers, like Peter of old, declare "that by *these* ye may be partakers of the divine nature?" The answers to those questions may be very safely committed to the judgment of this audience.)

This covenant of promise is presented to us in somewhat varied terms in the seventh chapter of the second book of Samuel. There, beginning at the 12th verse, the Lord assures David that the fulfilment of the promise should take place after his decease, but not till his resurrection, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thine own bowels, and I will establish his kingdom." This seed could not possibly, I think, allude to Solomon, for two reasons at least; one is that Solomon actually ruled while his father David was living, and the other is that it is said of this seed, further on, "I will be his father and he shall be my son," or, according to a more literal rendering of the Hebrew words, "I will be to him for a father, and he shall be to me for a son." This language cannot well be applied to any one but "the only begotten son of God.") Let us mark, then, what follows, "He shall build an house for my name, and I will establish the throne of his kingdom for ever." This great work, then, is part of the promise to be fulfilled by Christ, and what we must not forget is this—

that the house or kingdom to be built up by Christ and occupied by him is none other than David's house or kingdom, that Christ's throne will really be David's throne rebuilt. It is obvious that this agrees perfectly with the angelic message recorded by Luke, and with "the last words of David," it is also no less obvious that it entirely disagrees with the Christianity of our day. "If he commit iniquity," or, as some translate the word, "in being bowed down," that is with sorrow or pain, "I will chasten him with the rod of men, and with the stripes of the children of men," or the sons of Adam. As David considered all this he appears to have been greatly amazed, and exclaimed, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to come." Then, as though he beheld his wonderful son who should one day fill his throne, he said, "And is this the manner of man, O Lord God?"

These promises are the basis of some of the most beautiful passages in the Psalms. In the 89th the Spirit says, "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations." In the 36th verse the stability of all this is compared to the sun in the heavens—"His seed shall endure for ever, and his throne as the sun before me." The sun has certainly been shining very much longer than some people believe, and there is no

sign that it is likely to cease or to change from what it now is. Well, then, let us think how sure and how enduring these promises are. If you believe the words of Christ, that it is impossible for the scripture to fail, then undoubtedly you will have unbounded confidence that these promises shall be fulfilled.

It would leave this part of our subject in an unsatisfactory state if we were to neglect to point out some very clear and forcible language in the new testament, showing that the apostles and early christians held the accomplishment of these promises to be the fruition of the gospel. If you turn to the 15th of Acts you will find an account of a meeting of several of the apostles, and a statement of some things they believed. There were Peter, Barnabas, Paul, and James. When Paul and Barnabas had given an account of the miracles performed by them, James spoke, calling the attention of his brethren to what Simeon, or Peter, had declared. He says that "God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet, as it is written, After this I will return and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up." Now, I wish you to notice what is the object of this restoration—"that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things."

Is it possible after this to doubt that the Apostolic belief most thoroughly embraced these ancient promises? When we read these beautiful things as they are elaborated in the prophets; as for instance that Israel shall be fully restored; shall buy fields; plant vineyards, drink the wine thereof; make gardens, and eat the fruit of them; build houses, and inhabit them; that they shall no more be pulled up out of their land which the Lord their God hath given them; why shall we not take the language in the same literal, common-sense way

which we take it when it describes their first entrance into the land of promise? What law of language or of sound interpretation requires us to put another meaning upon the words? It is sad to see how contradictory are the writings of commentators when they attempt to reconcile their college theology with such predictions. The prophecy I have just alluded to is in the ninth of Amos, and I will read to you a short note by a man no less distinguished for his piety than his learning. "Most certainly this prophecy has never yet been fulfilled. They were *pulled out* by the Assyrian captivity and by that of Babylon. Many were *planted in again*, and again *pulled out* by the Roman conquest and captivity, and were never *planted in*, but are now *scattered* among all the nations of the earth. I conclude as the Word of God cannot fail, and as this has not yet been fulfilled, it therefore follows that it will and must be fulfilled to the fulness of its spirit and intention." With this comment I perfectly agree; but how the good and learned author of it made it harmonize with the future place and state he so often, with other ministers, preached and wrote about, I cannot tell. It is manifest that, while the two things can, and in his case did, exist side by side in the imagination, it is impossible for them to be together as accomplished facts, for one is the destruction of the other; they could no more occur than that a solid body could fill two distinct and different portions of space at one and the same moment of time.

Now, as it is possible that in this large audience there are some who may be hearing, for the first time, about these unfulfilled promises of God, I should like to direct attention to their frequent occurrence in the first book of the Bible. They are distinctly repeated in the book of Genesis twelve times, from the twelfth to the forty-eighth chapters inclusive. There would not now be time for us to read through all those passages and offer any remarks upon them, but we ought to observe that they all point to

the earth as man's post-resurrectional inheritance and everlasting abode. They all specify or imply that that portion of the earth on which dwelt the great men to whom God made them, should be their eternal possession; and they all declare that through the first of those great men, Abraham, and his seed the Messiah, "all the nations of the earth shall be blessed." All who would understand the Gospel of the New Testament must first study these promises, they contain that "good news," those "glad tidings" of which the Gospel consists. Paul is one of our authorities for this assertion. He told the believers in Galatia that to Abraham the Gospel was preached when God said to Abraham, "In thee and thy seed shall all the nations of the earth be blessed." And then Paul explains to them that the seed spoken of was Jesus the Christ.

Well, that aspect of the promises I must leave for your own private consideration; but before I sit down, I should like to direct your attention briefly to another aspect of the same promises. If nothing were said about this some of you might go away with an erroneous impression; you might think that the future, as we view it, consisted of all men living on the earth as they do now, enjoying, indeed, the great blessings of Christ's reign, but, after a while, dying, and, of course, returning to the dust. Now I wish to show that while this will be the case with the nations of the earth, it will not be the case with the rulers of those nations; but that there will be living together on the earth two classes of people, of which one will die to be raised at a future time, while the other will not die any more; that, in other words, the rulers will be immortal, the subjects mortal. The promises we have been considering teach this. Here is part of the proof. Peter says that by God's "divine power are given, unto us exceeding great and precious promises; that by these ye might be made partakers of the divine nature, having escaped the corruption that is in the world through lust." What is

this "divine nature," but immortality; therefore God has bound up in these promises the immortality which is His inestimable gift through Christ. Does it not follow, therefore, that if we know anything of immortality as it is taught in Scripture, all our knowledge of it comes through these promises? It may be truly said that outside of these promises we have no prospect of immortality; inside them we have immortality and a rich inheritance. It is not possible, therefore, to make too much of these "exceeding great and precious promises."

Now let us look further at this immortality. In the sixth chapter of the gospel by John, and the twenty-seventh verse, Christ gives the following advice. "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." There was a time when the world knew nothing of everlasting life as a reality; but Jesus brought it to light, in His own person, "through the gospel." That is to say He demonstrated in His own resurrected and glorified body, what was that immortality promised in the gospel preached to Abraham. If we will only look at the Lord Jesus after He was raised from the dead, we shall have as clear an idea of what immortality is as it is possible for us to have until we come to realize it in our own persons. When this wonderful promise received its fulfilment in Christ it did not change Him from a substantial to an unsubstantial being. His appearance fully bore out the saying of Paul—"There is a spiritual body." This "spiritual body" was as solid, visible, and tangible, as was the "natural body" which preceded it: it was in fact the same body immortalized. This is certain, for it was the body that died and the body that was raised again; it even bore the marks of those wounds which had caused its death. Now let us suppose that we had received no other idea of immortality than this which was, in the manner described, brought to light by Christ, it would be clearly impossible that the bodiless immortal-

ity propounded by the Christianity of our day could ever come to be believed in. Nothing is more sure than that bodiless immortality was a doctrine of heathen philosophers—ignorant of the gospel, ignorant of the resurrection of the dead—to which immortality in body is so obviously opposed. And if the two could not be made to agree in Paul's day; if men who held disembodied deathlessness mocked at that bodily immortality which he preached; shall we in this day put the one for the other, and attempt to blend both together? It seems to me that if the Apostle had found the great men of Greece holding the correct view it was utterly useless for him to go there preaching that "this mortal shall put on immortality" and that in this way "death will be swallowed up in victory." It is evident that with Paul the two doctrines were entirely different; that the immortality Christ had sent him to preach was not the thing Plato discoursed upon in his academy. Paul's was the real, substantial, immortality in "the promises of God," the other was that unpromised, unreal immortality offered to us in modern Christianity. Now which of these is it most rational to make the subject of our hopes, that which has been demonstrated before many witnesses, or that which has not been demonstrated at all? Which is most reasonable and apostolic, to expect to be like Christ Himself, or to be like those immortal shades of the heathen imagination? I think that instead of following heathen philosophers and their modern imitators we ought to follow the Apostles of Christ. John says, "Behold what manner of love the Father hath bestowed upon us, that we should be

called the sons of God, therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be LIKE HIM, for we shall see Him as he is." Let us remember that it will be in this shape that the love of God will be manifested to us, that God has promised to make us just like His Son. It was for this the apostles prayed, laboured and waited patiently; and at first sight it seems almost incredible that such a glorious thing could possibly been made the cause of such bitter hatred and sanguinary persecution; alas that the same spirit is not yet dead.

This shows then that immortality of body is the personal reward reserved for those who like the believers of old time "received the promises," are persuaded of them, and embrace them; from which it follows that those who do not receive the promises will not be made immortal at Christ's appearing and kingdom; there will, therefore, as I said before, be two classes of people one mortal, the other immortal during the reign of Christ on earth. Our object and earnest desire in bringing to your notice these promises, is that you may be found worthy of rank among the higher class, so that you may be partakers with Christ in all that glory which is yet to follow His sufferings. This position may be inconvenient sometimes for the present, you may be called upon to suffer in some way or other, but if you hold fast the promises, and endure patiently all those trials which, as a consequence, you may be called upon to bear; then you have this assurance that "*you shall reign with Him.*"

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"DO MINISTERS PREACH THE TRUTH CONCERNING THE STATE OF THE DEAD?"

Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue,
Nottingham, Sunday, March 19th, 1876. DR. S. G. HAYES presiding.

PRICE 2d.

Before offering any remarks upon the subject before us, I should like to read the eleventh of John. Though it is a long chapter I think we shall not find it tedious, for it is written in a natural, beautiful and pathetic manner. [Having read the chapter, the speaker said.]

I think we have as much right to ask whether ministers preach the truth concerning the state of the dead as ministers themselves have to preach contrary doctrines. It is well known that some ministers hold one view on this subject and some another. Our object is to ascertain which is the right view; which is supported by Scripture and by science; for in this matter science is by no means to be despised. With regard to the chapter we have read, I may say that so far as its teaching goes upon this subject, if for a moment we leave out one part, namely, the resurrection, which is not necessarily connected with it, we can come to but one conclusion, and that is, that our sorrow for our departed friends would be *without hope*. I think that if the sisters, Martha and Mary had had no

knowledge of the resurrection, and therefore no hope in that event, their sorrow must have been a hopeless sorrow: for there is nothing whatever in this piece of testimony to cast one ray of light athwart the darkness of that horrible pit except the promise of the resurrection of their beloved dead. In other words, this testimony is the farthest removed from the popular doctrine as set forth in that time honoured and representative book, the Book of Common Prayer, to which we shall soon have occasion to refer. The doctrine there taught is that, when the burden of the flesh is laid aside, the soul enters at once into a state of "joy and felicity." Now, do you think, that if we had no other testimony than this, we could ever strain such an idea out of it? I venture to say it would be impossible.

Assuming for one moment that the popular theory is true, we must all see that this was a most proper occasion for Him who styles Himself "the resurrection and the life," to speak words of comfort to the bereaved; to point them to that life of joy which their beloved brother had already

entered upon. I should like to know, therefore, how it was that upon this occasion, which seemed so urgently to demand it, Christ was silent on the matter? If we could divest ourselves of the influence of early instruction, and of prejudice; view calmly and honestly the state of mind in which these Jews, with Martha and Mary, were; losing sight for a moment of the resurrection, we must admit that no prospect could be sadder; none darker; it is, in fact, overwhelming.

Some persons are afraid of investigation, especially with regard to religion. They manifest peculiar fear when it is proposed to look into the state of the dead; they shudder and retire; content, as they say, to leave it all in the hands of an all-wise and merciful God. We do not doubt the wisdom and mercy of God; but we respectfully demur to fostering that state of mind which refuses to look this important question in the face,—a question which so deeply concerns us every one.

If we turn to the Thessalonians we shall find that this boldness; this desire for knowledge, is fully countenanced by the Apostle. He says in the 4th chapter of the first Letter and 13th verse; “But I would not have you to be ignorant, brethren, concerning them which are asleep.” Now there are many good and pious persons who have courage enough to claim Christian brotherhood with Paul, yet who are not ashamed to confess their ignorance concerning the state of the dead, and not only so, but are bold to condemn others who are disposed to enquire

even with most devotional feelings into the matter. What is it that Paul says? “*I would not have you ignorant, brethren.*” Before leaving this portion, let us look at one or two other points. The Apostle speaks in the 18th verse about comfort: “Wherefore comfort one another with these words.” What words were they? Were they words concerning disembodied bliss? No; about that he utters not a syllable, His silence is as complete as that of the 11th of John. Would it be scriptural to draw that conclusion from these words? I may very safely leave to you the answer. I think you would all say that to do so would be to be wise above what is written. Let us adhere to what is written. What constituted the comfort set forth by Paul? “For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and *the dead in Christ shall rise* first.” Now take away the doctrine of the resurrection,—say absolutely that there is none; or say in another way what the old Greek Philosophers said, that it is unnecessary on account of what transpires at death, and where is the comfort? What becomes of Paul’s doctrine?

I think you must see that so far as we have gone (not far truly, but better proceed slowly and surely), that Paul and John are alike; that Paul held out to the bereaved brethren at Thessalonica the same thing as their hope and joy that sustained the sisters Martha and Mary, namely, that of which Jesus said he himself was the embodiment, “the resurrection and

the life." I cannot bring my mind to think that had Paul considered it proper to comfort the saints at Thessalonica with that which is taught in our churches and chapels, that he would have been forgetful to do it. Paul was not, by any means, a hard-hearted or inconsiderate man. Read his epistles, and note especially their conclusions, and you will see how considerate and tender he is. I feel certain he would have left no solid ground of comfort out of sight, but that he would have immediately availed himself of it. As to this clerical comfort, however, he does no such thing, but logically reasons that, were it not for the descent of the Lord, for the rending of the ancient graves, and the bringing up of the dead, our sorrow would be altogether without hope. He says, by implication, that some were in this position, for he writes, "sorrow not as others *who have no hope.*" No hope of what? I think if he were here he would say, no hope of resurrection to life eternal; for this is the very thing he appeals to in his endeavour to buoy up their downcast hearts.

Who, then, were those without hope? Paul would doubtless reply, "those who die out of Christ." My reason for saying so is this, "They who sleep in Jesus will God bring with him." He offers no life to anyone else. It is the dead in Christ, not the dead out of Christ who are to be raised when Christ comes to wake the dead.

I mentioned science; that our belief should agree with science as well as with Scripture. And when I use the word I do not mean by it any uncertain

knowledge, I do not mean that which is speculative, but settled and incontrovertible. In this question, Physiology, Anatomy, and Chemistry are all concerned, because they are each able to give evidence upon the constitution of human nature, and that evidence goes to show that there is no conscious existence when the breath has left the body. What they say, is this: that in that condition all sensation and knowledge vanish. And in so saying they speak Scripturally: "*The dead know not anything.*" Ministers, however, have taken upon themselves to go beyond Scripture. But we live in an age when people will not be impeded by them in their search after truth as they have been. If ministers will not advance they must be left behind. This question is now awakening considerable attention. People want the proof of clerical assertions. They want a reconciliation of the popular teaching concerning the intermediate state of bliss with the hope of resurrection. But none can give it. Ministers take such unwarrantable liberties. They persist in thrusting their notions upon the people, notwithstanding numerous contrary passages which speak so plainly on this subject. The pity is that their bread should have any connection with their doctrines. That is the root of the evil. That is the prop and support of their mischievous system. They can hardly afford to be honest with themselves, much less with those to whom they have to look for a living. We must not, however, charge them with deliberate and wilful wrong doing.

Let us look at the Burial Service. Of some part of this, I may say, that it is most touching and appropriate. On the other hand, I am bound to say that it contains grave contradictions. Here we have selections from Job, Timothy, Psalms, and Paul's First Letter to the Corinthians concerning the state of the dead. I don't intend to read them all, but only to bring before you a few of the more salient points, and then notice what the priest says afterwards. Here is the 90th Psalm. It is rather different from that Psalm in the Bible, verse 3, "Thou turnest man to *destruction*." That is an awful word. It is affirmed of *man*, whatever man may consist of, "Thou turnest *man* to destruction." "As soon as thou scatterest them they are even as a *sleep*, and *fade away* suddenly *like grass*. In the morning it is green and groweth up, in the evening it is cut down, *dried*, and *withered*." Then we have in that extract from Paul's First Letter to the Corinthians; the Apostles teaching concerning the change which shall come upon those who are worthy. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for *this corruptible* must put on incorruption, and *this mortal* must put on immortality." And then, but not till then, shall "death be swallowed up in victory." Here then, we have both from the Old and New Testament, side by side, inspired statements concerning man in death. God turns man to destruction. He ceases to exist. But as a relief to this gloomy prospect,

we have Paul saying, "This mortal must put on immortality." Then death shall be swallowed up by life. The minister reads this every time he buries the dead, and if he were to stop here, I should be satisfied providing the dead ought to have such things read over them, but hundreds have no proper claim thereto.

Says the minister, "this our *dear brother*," perhaps over some stock exchange rascal who has defrauded the widow and the fatherless. Or it may be "our *dear sister*," over some woman of questionable virtue. This Act of Parliament religion makes it impossible to tell the truth. Far better bury them in silence; for silence is at all times better than falsehood. Then the minister, or, as he is termed in the Prayer-book, "the Priest," after he has read these thrilling statements respecting the dead proceeds to read what is a flat contradiction to them. He reads, "Almighty God, with whom do live the spirits of them that depart hence in the Lord—(he has just been affirming that the man is dead; now he says he is alive!) and with whom the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity." Why make all this demonstration about the flesh being a burden (a burden which, by the way, most people are anxious to retain) and then express a hope with regard to it namely, of its resurrection. If it were such a burden, one would think they would not want it again. But say they, "It will not be the same flesh;" but if they really are in joy and felicity, what can any flesh min-

ister to that? If the doctrine of the Pharisees made of none effect the Word of God, surely this doctrine of pre-resurrectional joy and felicity makes of none effect the doctrine of the resurrection. Great men in the Church have not failed to dwell upon the fact, and to ask, What advantage in resurrection if we enter directly into the presence of God and enjoy the society of the holy angels?

It is high time the Prayer-book was altered. The time will come when ministers will be ashamed to stand up and read it as it is. The time will come, when the people will say, "Our fathers have inherited lies, vanity, and things wherein there is no profit." Very strong language, but true. It is well known that what ministers preach on this subject is substantially the same as Socrates and Plato taught; and it is clear that they knew nothing of the Gospel. They died long before Christ had brought life and immortality to light. Whatever their notions of immortality and the state of the dead might be, they could not have been based on a knowledge of the Gospel of Christ. The present evil comes of trying to blend pagan philosophy with the Gospel. It is impossible to harmonize the two things; you might as well put acid and soda into water and expect that there would be no effervescence. They are utterly opposed, and, therefore, cannot be made to agree. Indeed, Christianity as a whole, might be staked upon this very thing. All hangs upon this one event the resurrection; for Paul says, that if there be

no resurrection, the dead are perished; and if you could prove that Christ was not risen, Paul being true, it would follow that even He is perished. We see then, that when we get rid of the popular idea, what a lounging sets in for the opening of ancient graves,—what a consoling doctrine the resurrection becomes! Paul groaned for deliverance from this vile body; for its change to a glorious body. I could see no force in this if we are to receive what is taught in part of the Burial Service. One robs the other of all its glory. If what is generally taught is true, then what we call death is not death—

"There is no death;
What seems so, is *transition*."

Ah! but death is a stern reality. Turn where we will in the Scripture it is described as the opposite of life; it is the grimmest thing we can possibly contemplate. Those who understand it aright, regard it as unmistakably the end of existence. One of the Kings of Israel thus spoke of it: he says of himself, "I have *cut off* like a weaver *my life*: He will cut me off with pining sickness, from day even to night wilt thou make an *end* of me." Many persons strongly dislike this expression, "make an end of me." Nevertheless, Hezekiah used it. If we turn to the 14th chapter of Job, we shall see what hope there is of life when the body dies, apart from resurrection. "Man that is born of a woman is of few days, and full of trouble; he cometh forth as a flower; he fleeth also as a shadow, and *continueth not*." He afterwards raises the question—quite opposed to the view propounded by the priests!

—“If a man die, *shall he live again.*” Would not Paul, from what we have seen of his teaching, answer yes, if he die in Christ? Would he not also answer with equal promptitude, no, if he die out of Christ? And why? because Christ is the “resurrection and the life.” Therefore, out of him, how can there be any resurrection or life?

We hear much said about the knowledge of the dead. There are those who profess to have intercourse with departed spirits. When the imagination is wrought up, we can persuade ourselves to almost anything. In this very chapter we find testimony which negatives all such imagination. “His sons come to honour, and he *knoweth it not*, they are brought low, and he perceiveth it not of them.” Then Solomon, so far from saying that the dead know everything, or nearly so, says, “the dead know not anything.” Many others there are besides those we have cited. We might quote them by the score. Though varying a little in the form of words, the substance is the same. There is a very striking one in the 146th Psalm, which I often wish everybody would calmly consider. David says, “While I live will I praise the Lord; I will sing praise to my God while I have *any being.*” Let us not deceive ourselves; let us not tamper with the Word of God, let us not abuse our common sense. “While I have any being.” Does not this imply that David believed he would one day have *no being*? But if David’s soul were David, and it were “in joy and felicity,” how could it be said to have

no being? Praise must be offered in life, for “the dead praise not the Lord.” “Shall the dead praise Thee, shall the grave shew forth Thy truth?” Such is the language of Scripture. All of which is contradicted by the supposition that the real man does not go into the grave. If so, then there is no death, and if no death, no burial, and if no burial, no resurrection, and the Gospel is false. The reason why we usually hear so little said about the resurrection when preachers discourse on the future state, is that in their view resurrection is robbed of all its charms. They seldom preach life through an *incorruptible body*. In what Paul says concerning man’s future state he agrees with our present experience, that is, life in body. And is he not right? Christ was changed in body from mortality to immortality; and our hope is that we shall be like Him. David wrote of man thus: “His breath goeth forth; he returneth to his earth; in that very day his thoughts perish.” If I could see an instance of breathless, bodiless, living and thinking, I should begin to have faith in the popular doctrine.

Our great scientific authorities, as Carpenter, have demonstrated that all thought and action are allied to living organisation. Theologians, however, teach that man can think better without flesh than with it. That flesh is only an obstacle to the exercise of mind. Why it is I know not. God made the flesh very good. And when man lives again, he will live in flesh. You will say, true, but not the same flesh. I answer, the same, but

incorruptible. Christ's glorified body was one of flesh and bones. What objection can there be to an immortal man of flesh and bones.

The conclusion then to which we are bound to arrive is, that ministers do not preach the truth concerning the state of the dead.

Examine the matter for yourselves. You will find that death is set forth in the Word of God as a dreadful reality, the very extinction of our being; but for obedient believers of the Gospel of the Kingdom of God, there is a glorious hope in the future by a resurrection.

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"IS THE HEAVEN OF THE CLERGY GOD'S HEAVEN FOR THE RIGHTEOUS?"

*Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue,
Nottingham, Sunday, March 26th, 1876. DR. S. G. HAYES presiding.*

PRICE 2d.

[The Speaker read from the 12th v. of the 3rd chapter of Hebrews, to the 2nd verse of the 4th chapter.]

You see that sometimes in reading the Scriptures it is necessary, in order to gather the full sense, to take no notice of the ordinary divisions into chapters. Thus, if we had stopped at the 19th verse of the 3rd chapter, if we had not read the first two verses in the 4th, we should have missed that important exhortation of the Apostle's from which you must have observed, that in Paul's day, according to Paul's belief,—and we believe him to have been inspired,—there was a rest then still remaining for the people of God. This is a very important matter. But perhaps the question will arise in the minds of some of you; Did that rest, at that time remain for *all* the people of God, or had not some entered into it? Well, in this place, Paul does not say that any had entered into it at that time. Moreover, I know of no passage in Paul's writings, or in any other part of the New Testament

which affirms that they had: nay, I am quite sure there is no such passage; therefore I say with all boldness that if Paul had said that any had entered into this rest at that time, he would have stated what is not to be found in any other part of the Word of God. In several places the Apostle makes observations with regard to the rest designed for the people of God which cannot but lead us to this conclusion, that not only did he not believe that any had entered into it; but that, when the time came for entering into it, all would enter in together;—one and all would then and there be made perfect. The importance of that position lies in this fact, that what the clergy teach is in direct contradiction to it. The clergy teach, with but very few exceptions, that many have already entered in; and this is the principal reason why for the past eighteen years I have been their opponent.

In the 11th of Hebrews Paul says that a large number of worthies, who were justified by their faith and works,

"received not the promise;" had not entered into the rest for the people of God. He further says it is God's intention to make all perfect together. I am sure you have all read the words many times, "that *they without us should not be made perfect.*" Those worthies, who had gone before (not however in the clerical sense),—but gone before to the grave, where they are now sleeping, awaiting a resurrection to eternal life, should not without us—the Apostle and his friends—be made perfect.

I have used the word heaven twice in the question which has been put forward as the subject of to-night's discourse. In the second instance, I have, for convenience sake, used it as indicative of God's rest; but you will see that I by no means attach to it the popular sense. I have used it as representative of that place of abode; of that state of happiness and eternal rest which yet remains for the people of God: and our business to-night is to see, as far as possible, what is the nature of this rest, where it is, and when it is to be enjoyed; then we shall know whether God's heaven for the righteous is the same as the heaven preached by the clergy.

Now, lest I should be thought to be unnecessarily caustic upon the clergy, let me say that I feel sorry for them in several respects—not that I suppose they care much about my sympathy—because I am aware of the difficulties by which they are beset. Their bread depends upon preaching certain doctrines. Their position is professedly based on the Holy Spirit, on what was long ago revealed by the Spirit of God. The Prayer-book is believed to be built on this foundation. It therefore becomes a serious matter to meddle with a religion which nearly everybody holds to be of God, and therefore infallibly true. How serious to have only the appearance of challenging the foundation on which it rests, much more of analysing it, taking it all to pieces, which is part of the work before us to-night. If I can prove that the rest God offers for the righteous is not

that offered by the clergy, I shall then prove that they are teachers of what is not true. On the other hand, if I can prove no such thing, it would have been better not to create a suspicion about it; I ought to have let it alone. But inasmuch as it is of individual importance and of the most vital interest, once settled, settled for ever, and therefore of everlasting moment, I think we are perfectly justified in our investigation, and so long as we are honest in the work, we cannot look into it with too much scrutiny, nor lay hold of it too boldly, or be wrong in sifting it, if possible, to the very bottom. I have said, we desire to know really what God's rest consists of.

From what we have heard from the religious teachers of the day, I grant that it is possible for us to be tolerably content; yea, more, that there may be happy death-beds. But that is not the kind of evidence to satisfy a thinking mind. It may have the appearance of strength, but it is very weakness itself. It is put forth as an argument, but the moment we examine it we perceive how inconclusive it is. For instance, if you look at the death-bed scenes of those who have died in the Roman Catholic belief,—belief in purgatory; the worshipping of angels; the mortifying the flesh, sometimes by whipping it; in frequent fasts (perhaps afterwards pampering it with a few feasts);—you would find many very happy death-beds. But what is the value of all that? To me it just amounts to this, that those persons held their belief conscientiously—were satisfied it was the truth, and therefore when they came to end their lives, they were able to do so peacefully. But does that prove anything to our satisfaction? If it proves anything, it proves too much: Protestants maintain the unsoundness of the Roman faith; while the Romanists confidently assert that all who die outside the pale of their Church are lost; yet both die equally happy. But, further, if you were to go to countries where men have never heard of Christianity,

or, having heard of it, reject it with contempt, you would find even amongst them many dying in perfect calm and contentment. Like Protestants and Catholics, they are looking for a state of bliss after death somewhere, they do not know where, neither do the others. We see, then, that such facts as these are not at all to be trusted to settle this matter. The question is just this, What has God offered? what is it, and where is it? and has God told us when we are to possess it? Is it too much to raise these enquiries? With all humility and reverence towards God, I think we are perfectly justified in so doing;—we have a warrant for desiring to be possessed of this knowledge. You remember a certain worthy who once said, “Lord, what wilt thou give me, and whereby shall I know that I shall inherit it?” That man is held up as a pattern of faith for all time. We are bidden to walk in the steps of that faith, not only in respect to the firmness and tenacity with which he held it, but also with regard to what constituted that faith. God encourages us in various ways. “Come, now, and let us reason together.” Have you, my friends, ever reasoned together concerning the heaven of the clergy? If you have, tell me what conclusion you have arrived at. Have you found anything definite? Do you know what that heaven is and where it is? Are you certain that any ever gained it, or that you yourselves will ever gain it? If you have not thus reasoned, pardon my plainness when I say, you ought to have done. If you have reasoned and found nothing, your suspicions ought to have been deeply aroused, and your mind unsettled. This Book contains precious promises on the part of God to His saints; and they who understand its contents, know what their future treasure is. Some who were Christ’s immediate disciples once said, “Lord, we have forsaken all, and followed thee: what shall we have therefore?” You have read that Scripture, no doubt;—have you ever asked the same

question, “What shall we have?” If so, what have you found? Well, without hesitation, I can tell you what you have not found, namely, the clerical heaven. Christ’s answer to that important question did not point to such a place. No, a very different thing indeed. We shall see by-and-by what it was. I want to stir your minds up to a state of inquiry; I want you to feel your strength; to rise up like men, and assert your moral independence; to feel your responsibility; then you will begin to search the Word of God in earnest, to examine your creeds as you do your accounts. But while you are over-awed by the supposed sanctity and superiority of a certain order of men, the doors of your mind will be closed, and the light shut out. The clerical heaven is beginning to fade. It is like a beautiful dissolving view in the first stage though unfortunately the dissolving goes on very slowly. As to the clerical hell, its dissolution is much more advanced.

There has been more discussion on this subject the last few months than there has been for some years past. And with what result? Why the clergy, many of them at least, are beginning to be ashamed of the means whereby they have been seeking to convince men. Hot irons and burning flames are not the right kind of weapons to be used in this work, they may terrify for a time, but the situation is generally worse afterwards, tending, as is often the case, to make men sceptical of religion altogether. Very few now think of using such instruments. They are beginning to be ashamed of this business. It is like a gigantic bubble company on the verge of bankruptcy. People have more than suspected the soundness of the concern. They will find the same to be the case with regard to the other branch by-and-by. I mean the clerical heaven. It will be seen to be one of those speculations in which both principal and interest will be lost. The investors having risked their lives will lose them. With all this terrifying,

powerful machinery, the clergy cannot hold the attention of the people; they find it hard to keep an audience together. It is said by men of learning that there is only one man in this town who can really command the public ear, and keep up the interest of a numerous and respectable audience, and he is the Rev. Canon Morse. I dare say this is true. The misfortune, however, lies far more in matter than in manner. If a man speaks the truth, though feebly, there is power in it: but if eloquently, he be the advocate of error, people come at length to see that there is nothing in it after all. The pity is, that much mischief is done before they see this. The clergy look to me as much out of harmony with God's promises as an African-rain doctor is with the science of meteorology. They are like certain old-fashioned Tories, who will neither learn nor forget anything, but are determined to maintain what they imagine to be the Crown and Constitution at all hazards. It will be impossible, however, to maintain their spiritual crown and constitution much longer. The crown has lost its lustre, and the constitution its strength, and if they will not advance with the times they must be cast aside. But I cannot persuade myself that there are not some names on the prospectus of this gigantic fraud, whose consciences are not at ease. Perhaps I am too severe; if so, pardon me; but the question is, am I right?

Taking up the *Rock*, the chief representative of the Church of England, we find something just to the point; I will read it to you. It is a few lines entitled—

GONE.

The storm of life is over,
The last long rest is gained;
The brother in the heaven,
Thou wind and weather-stained
The calms of life are over—
The turmoil and the strife
Gone, gone, where sheep hath gathered
His heavenly fold within;
Christ hath another ransom'd
To welcome to His joy—
Another harp in heaven
Now finds its sublime employ.
Once more the Golden City
Hath opened wide its gates;
Once more the glory fronted
"Priest" awaits.

"Oh welcome, welcome, brother,
Redeem'd and sanctified,
Thus by the throng unnumbered
For whom the Saviour died."

"Oh welcome to my glory,
And to my Father's home,
Thou who on earth in sorrow
And loneliness didst roam!"

The storm of life is over,
The calm prevails instead,
Then hush the wail of anguish,
"Thy brother is not dead."

This is in the 19th century, when every man, woman, and child possesses or may a copy of the sacred Scriptures in their own tongue. I cannot refrain from making one remark upon several of these lines. I wonder to how many of the clergy and bishops with their incomes of from five to five and twenty thousand a year, these words apply. "Thou who on earth in sorrow and loneliness didst roam." I don't think those gentlemen would like to be the first to whom the title of these lines should apply,—"*Gone*." They manifest every inclination to remain, whatever may be said about the joys of heaven. The truth is, nobody wants to go, I never knew anyone who did. When they must go out of existence, its all very well to make a virtue of necessity and to say, "Then hush the wail of anguish," and "Weep for your dead no more." After which comes what looks like contradiction, "Thy brother is not dead." The language of the Scriptures, my friends, concerning the saints' rest contains no such contradiction. It is plain and straightforward. Perfectly harmonious from beginning to end. Well now, what is it? and Where is it? There is a passage in this book of Hebrews, 11th chapter, we read concerning those who died in the faith, 13th verse, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." It is customary to use this last sentence as a proof of heaven going, and to reason, that if the persons spoken of were strangers on the earth, the earth could not not have been intended as their final home, "For they that say such things, declare plainly that

they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: (another supposed proof of flying away.) "Wherefore God is not ashamed to be called their God for He hath prepared for them a city." Yes, say they, that bright city somewhere among the stars. Had our minds not been pre-occupied with clerical notions, we should never have come to such a conclusion. It is only by disconnecting the words from what precedes and follows them, that we arrive at the popular result. By giving attention to the context you may come to an understanding of the matter. Of whom was Paul writing? Was he writing of persons desiring to go to heaven at death?—desiring to leave this part of the universe and go to another. In the passage there is no authority for that whatever. If you look further back, you will see about whom he is writing, 8th verse. "By faith, Abraham when he was called to go out into a place which he should afterward receive for an inheritance, obeyed: and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." "For he looked for a city which hath foundations, whose builder and maker is God." Now these are the persons of whom Paul wrote, not of persons expecting to fly away from the earth. What the Apostle referred to, was Abraham's crossing over from Mesopotamia into Palestine. When he arrived there, was he satisfied? He says, no, "they confessed that they were strangers there" "they desired a better country, that is an heavenly." Now heavenly means like heaven, as godly means like God. Heaven is a figure of speech for happiness and purity, and expressive of that place where God dwells, but to which no man has ever yet been, Jesus himself being the authority. "No man hath

ascended up to heaven." Therefore experimentally no man knows anything about it.

What, then, was this "better country," this heaven-like abode, which the patriarch longed for? The answer is simple indeed. If you look into the book of Moses—into the history of the state of that country in the time of Abraham,—you will see how he might well desire a better country. Though in his day their iniquity was not full, what is written of the vile practices of the inhabitants of the land of Canaan, I dare not read. I may, however, read this:—"Defile not yourselves in any of these things; for in all these things the nations are defiled which I cast out before you: and the land is defiled. Therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." So we see the Lord threatened Israel that if they should be guilty in like manner, He would also dispossess them. And He did so. Not a very desirable state of society, truly; not a very heavenly country. If we come down to the time of Christ, do we find it any better? If you turn to Matthew, you will there find Christ denouncing the men of that generation as thieves and liars. Matthew xxiii. 25: "Woe unto you Scribes and Pharisees—hypocrites." Their morality was so vile, He compared them to whited sepulchres,—beautiful outward, but within full of rottenness and dead men's bones, and all uncleanness. He designated them as a venomous brood. "O generation of vipers, how can ye escape the damnation of hell." John also said, "O generation of vipers, who hath warned you to flee from the wrath to come;" and threatened them that they should be consumed with fire. Not very desirable company for righteous men! Men whose righteous souls were vexed with their filthy conversation, might well feel themselves strangers and desire a better country. The present state of that country is far from heavenly, miserably ruled as it is by the well nigh defunct Turkish Government. But this cannot always

be, if, as we maintain, it is to be the rest for the people of God.—part of the heritage which God offers in the Gospel, No: Christ is coming to that country because it is His country. He once came unto His own country, but the people received Him not; they murdered Him. He died with His true title written over His head. Have you ever thought of that? Not a word of that title has ever been erased; nowhere is there to be found in this Book any thing which cancels that title; in accordance with which Jesus is the King of the Jews,—King of that land. Surely that land will not resemble what it was in the times to which we have referred, nor its present condition, when He rules over it. No, it will be purged; the rebels will be purged out of it. Its city “restored” will be “a city of righteousness.” It shall be called “a city of truth.” No vile thing shall enter therein. About it the Apostles are to reign on twelve thrones, over the tribes of restored Israel. It will be the religious and political, as well as the geographical, centre of the earth. Christ will there reign as universal King. That is the “better country” which Abraham saw by the eye of faith—the rest which Paul expected. The passage which I have just cited proves this. “In the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Matt. xix. 28.

Does not this confirm it? “There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob in the Kingdom of God, and ye yourselves cast out.” The words “cast out” shew where the kingdom will be, for if they were not in they could not be cast out. Many will be in at that time and will then be cast out, and many raised from the dead to take possession. Then will be fulfilled these words. The saints shall take the kingdom, and possess the kingdom under the whole heaven. Is that the clerical heaven? Now as to the word itself. What is heaven?

The subject is as vague as possible. The Jews believed in three heavens. The Mahometans in seven. They believed in the existence of an enormous cock, 70,000 miles high, which stood in one heaven, and his head reached into another; they believed that he had 70,000 eyes. It just shows the splendid capacity people have for swallowing down nonsense. No camel so large but what some can easily swallow, and no gnat so small but some it will choke. Some Jews believed in three heavens, and that God dwelt in the third. If you look in “Cruden's Concordance” you will find that he believed this, though he does not offer to prove it.

The saints' rest, then, as expounded by Christ and His apostles is to be under the whole heaven. This heavenly state then will be upon the earth, not above the stars. I was asking, “what is heaven?” If we refer to Genesis we shall see it is the firmament. Whether a bird flies a foot or a thousand feet above the ground it is all the same; it flies in heaven, because it is in the firmament, and the firmament is called heaven. Whether we speak of a place near or far off, it is only relatively; there is neither up nor down, neither right nor left, except as relative terms. Suppose I were to fly away to the planet Neptune, where should I be then? Any nearer to the walls of the universe? Then off to Sirius or the farthest star, should I be any nearer to the boundary of the universe? It has no walls, no circumference, no centre; neither beginning nor end. This, indeed, is overwhelming to a finite mind. If we speak of heaven as a place of happiness, we should have some definite place in view. The questions, where is it? and, what is it? will repeat themselves.

I have quoted from Hebrews to show you some passages which are supposed to favour the doctrine of heaven-going, but I think the context disproves it. That, however, is not the only passage which is supposed to teach the popular theory; there is one in

John which is often cited as proof. The 14th ch., 1st verse, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Many persons, reading this, have settled the matter beforehand that this place which Jesus has gone to prepare is heaven. But Jesus has been in heaven not yet 2000 years. If, therefore, he went 2000 years ago to prepare it for the reception of the saints, and those saints who died before His advent went there at death, they must have found heaven quite unprepared to receive them. But where is the necessity for His coming again to receive them to himself, if they have already "gone before" or "followed Him." Oh, say some. He is coming for those who remain. We shall see whether this is so, or whether it is an unfounded assumption. "I will come again and receive you to myself, that where I am ye may be also." There is a clear statement that He is coming again. Now, is there a passage which says that, having come again, He will go away? I know of none. I can find many that go to show that He intends to stay when He comes. He is to dwell with men. His Tabernacle is to be with them. He is to build the Temple of the Lord, and to bear the glory as a King and Priest. He is to reign on Mount Zion, and in Jerusalem, and before His ancients gloriously. To accomplish these things, must He fly away to heaven with His friends?

Rather will there not be a necessity that He should remain with them after He had raised them from the dead that He may exalt them to a share in His glory, to make them kings and priests that they may reign with Him on the earth; as saith the Scripture. Rev. v. 10. If we go to the 3rd chapter of Luke's Gospel, we shall there find an answer to this question, verse 32. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for

ever, and of His kingdom there shall be no end. In Daniel also we read chapter 7, verse 13, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him." To this Son of Man was given dominion. Of what did it consist? and where will it be? We may learn this from the following verse, 14th, "and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him, His dominion is an everlasting dominion that shall not pass away, and His kingdom that which shall not be destroyed." What was Paul looking for? "His appearing and kingdom." Then this was the kingdom he had in his eye, when he desired the rest remaining for the people of God. Is that the clerical heaven? There is no answer but one. *It is not.* Then if what we have preached to-night be true, the doctrine of the clergy must be false.

I want you to look at one thing before we close, and that is this, you take Cruden's Concordance and find all the passages under the word "Heaven," you will see that in the first list it occurs about 156 times, that there are three lists of about equal size, including the word in the plural as well as in the singular number. The numerical result then is this that the word heaven occurs in the Scriptures over 400 times. I have been curious to go through these texts, to read them and their contexts. And what have I found? nay, what have I not found? That in all these passages there is not the slightest trace of a promise that we are to go to heaven, either in the body or out of it. Is not this a piece of evidence of great weight? But some who are fond of argument may say, you must not attach too much importance to negative evidence. Serious mistakes have been made in science through that very thing. Geologists have dug in certain strata, and because they did not find there the particular fossil they were

looking for, concluded that the fossil could be found nowhere else in the same strata. That is perfectly true in science, and shows how unwise it is to make too much of negative evidence. But the flaw in the application of the argument is this, that when you have gone through the Bible you have gone through all the existing strata. No ground is left unsearched, and therefore no chance of finding your fossil. Read through the Book, and you cannot find the fossil you are looking for. Then what about the negative evidence. That is the state of the case with regard to the evidence concerning heaven as the habitation of the righteous. Go through all the passages, and I defy you to find in any of them the promise of a clerical heaven. Is it not unaccountable that in all these texts there is not the shadow of a promise of any going there, if that were our true Christian hope? Conclusive as this negative evidence is, when we come to the positive how does the matter stand? Here is a bit. When David had been dead about a thousand years, an apostle who desired to speak freely on important matters relating to him, says, "David is not ascended into the heavens." What?—you can imagine a clergyman who has preached the doctrine of heaven-going for twenty years, starts back and exclaims, —not gone to heaven! Certainly not, for his sepulchre remains with us to this day. What is the use of saying his sepulchre remains with us, unless it is to be understood that David is in it? The fact is, David is

in it, and will be raised out of it, and therefore David had not gone to heaven. And why? Because the covenant, namely, the sure mercies made with him, never promised him any such thing. All the future glory circles around David's Son, seated on His father David's throne. Said he, "This is all my salvation and all my desire." David saw it afar off, as did others.

He said, furthermore when he was about to fall asleep, and knowing that according to the terms of the covenant that these things would be brought to pass when he should be raised from the dead. "I shall be satisfied, *when I awake*, with thy likeness." That was David's hope. Did David awake when he went to sleep? You may be amused at such a question, nevertheless it is a pertinent one. Death in Scripture is styled a sleep. When David died, "he fell on sleep, and was gathered to his fathers." Did he wake then? If the clerical doctrine were true, that was the very moment he opened his eyes. I am inclined to think, however, that it was just the moment he closed them. And that they are closed still, and that when he wakes it will be by resurrection. I am further convinced that this will not take place until his greater son returns who is the "Resurrection and the Life." What then is God's heaven for the righteous? A glorified body, and the everlasting possession of the earth. "The meek shall inherit the earth, and dwell therein for ever."

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IS IT SCRIPTURAL FOR MINISTERS TO TERRIFY THE IGNORANT WITH THE DEVIL AND HELL FLAMES ?

*Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue,
Nottingham, Sunday, April 2nd, 1876. DR. S. G. HAYES presiding.*

PRICE 2d.

As an introduction to his subject the Lecturer read the ninth Psalm, and then said: Our subject to-night requires us to consider the character of God. Those who know best what God is, are likely to love Him most. There are two books to which we can apply for information concerning God, one, the book of nature, the heavens and the earth, and all things that are therein; the other is the Scriptures, which we believe to have been in part divinely inspired.

We know of no other sources of knowledge to which we can look in order to ascertain what the Divine Being is, what His intentions are with regard to His creatures, and in what manner He has treated them in time past. Both these books exhibit to us in a marvellous degree the goodness and mercy of God. We might occupy much time in dwelling upon the mercy and goodness of God, as brought out in the works of nature, were it necessary to do so. Also a very large

amount of testimony might be given indicative of His goodness, kindness, His fatherly and tender care, from the Book before us.

In studying the character of God we must not look exclusively at the tender side,—at the benevolent aspect in which He is presented to us. We must remember that while He is a God of love, rich, abundantly rich in all that is desirable for His creatures, He is also a God of justice; and justice sometimes requires severity. But in cases where severity goes beyond a true sense of justice, the character of the ruler exercising such severity is lowered in our estimation. We could not beforehand suspect anything of this kind on the part of God. The question is, whether what is affirmed in His name does not tend to lower Him in the estimation of those who are enlightened by the two books of which I have spoken. That is a very important question, and can only be answered by considering the facts of

the case, with which we are or may be acquainted.

In reading the Scriptures it is incumbent upon us to be careful how we read; to mark what is not written as well as what is. For there are few persons who sit down to read without having some ideas already in their minds concerning their teaching. They should be careful, therefore, to see whether these ideas are in the book. If they find certain things not in the book which were in their minds, they will do well to note those omissions as well as the things they find in it.

In this short Psalm which we have read, we are told that the Almighty will judge the world in righteousness; that is, in justice: therefore, it is correct to say that His judgments, however severe, will not be beyond the bounds of justice. In many parts of Scripture, especially in the Psalms, we are taught that the "judgments of God are true and righteous altogether." That is to say, they are such that no enlightened person, on carefully scrutinising them, would find fault with them. I am by no means sure that that would be the case were some things which are styled by ministers the judgments of God, really so. Before leaving this Psalm you will notice that with regard to the wicked who are obnoxious to God's judgments, it is said, they are destroyed so effectually, that their memory, whatever they may have had, is perished for ever. We are told there is to be an end of the wicked. And then this point is brought out forcibly in this way, namely by contrast. Having said that they shall be destroyed, that their time of duration is short, in order to fasten this thought more forcibly upon our minds, the Psalmist adds, "but the Lord shall endure for ever." Let us not be negligent here to notice the judgments which are denounced on the wicked; they are to be destroyed, while on the other hand God remaineth for ever. We see, then, of one there is absolutely an end, of the other, no end. One decays, turns to corruption; the other is deathless. All that is manifestly brought out in the Psalm. But

we shall not stop here. The evidence should be cumulative, should increase in weight as we go along. I want you to notice particularly that there is nothing of this terrifying doctrine of Hell-fire. Let me point out to you before I start the largeness of this book,—the Old Testament Scriptures. You see that it forms by far the most considerable part of the sacred volume. In it, we have the dealings of God with His creatures; the history of Israel; not only His mercy but His judgments upon that nation. If we would be familiar with the dealings of God with mankind, it is not so much to the New Testament as to the Old we should turn. Here, for about a thousand years—at least according to the common chronology—God had under His peculiar care the nation of Israel. And many years before, the founder of that nation was so near to God as to be styled His "friend." It is certain that in looking into this great mass of testimony we should find something clear concerning God's judgments. If, then, what is universally taught were true, it would doubtless be found somewhere in so large a record of God's dealings as this is. But is it to be found? In the very beginning we shall have, I fear, a strong negative case. The first judgment is that of our first parents. Further back than this we cannot go, for this is the beginning. Man is brought into the world; promises and threatenings are made to him. Not with the promises so much as the threatenings are we concerned to-night. Observe first the condition in which our first parents were placed. Poets have delighted to expatiate upon it. We all believe, and I think rightly, that their condition was one of great simplicity and innocence. Their minds were unspoiled by any theories or philosophies whatever. They were in that simplicity which Christ describes as the condition of little children, teachable in disposition. It was desirable, therefore, that in addressing these creatures of His hand, that God should adapt Himself to their capacities, speak so that they could easily understand Him. I believe

He did so. In speaking of their destiny under certain conditions, I want you to notice what He did not say, as well as what He did say. It is important to begin properly. What He says to Adam is this: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 17. That is the sentence. It is mentioned in the preceding chapter, verse 17 "in the day that thou eatest thereof thou shalt surely die." Now, my friends, here God for the first time introduces His judgment to His creatures, and surely it was necessary that He should be very explicit; it was incumbent upon Him to speak so that they could not possibly misunderstand him. Do you not think that they did understand Him? I cannot conceive how they could do otherwise. They were informed that from the dust they sprang; they were told that in the event of transgression unto dust they should return. Their punishment then was death. Nothing is said about pain after death. Not a word about the existence of a living principle after death, unless we can suppose that the dust is a living principle, for the Creator said, "Dust thou art, and unto dust shalt thou return." Not a word about that unutterable, unending pain, with which the clergy have so long terrified the people. True, it is necessary sometimes to expose the rod; but it is more necessary to instruct the uninformed mind. If we are to love God, it will not be exclusively from a principle of fear, for the Apostle says, "perfect love casteth out fear." It is right we should fear God; have a due sense of His justice and His majesty. We should not forget the fact that God has power to kill as

well as to make alive. But we should be careful how we charge judgment upon God, as well as how we expect His mercies. Many mistakes have been made on both sides. I believe that the clergy almost to a man are guilty of this: promising what God has not promised, and threatening what God has not threatened. It is certain God has not promised "Heaven," and our object to-night is also to show that He has not threatened "hell." Nevertheless, there are judgments sufficiently severe. The Apostle says, "our God is a consuming fire." We see what the judgment of God is in this case. There is nothing about pain after death. There is not a particle of intelligence here to lead us to suppose that when the judgment was executed, Adam and Eve would be anything but dust, "dust thou art and unto dust shalt thou return."

Let us pass on to another judgment which was displayed on a larger scale. I refer to the Deluge, which we find recorded in the 6th and 7th ch. of Genesis. Here thousands, perhaps millions, of human beings are dealt with, and how does God speak of this universal judgment? He says at the 7th verse of the 6th ch. "I will *destroy* man whom I have created." Surely these words are plain enough for any in this room to understand. If we understand what is meant by the word "create," can we fail to understand what is meant by the word "destroy." One is the opposite of the other. One is to bring into existence, the other is to cause to pass out of existence. God has brought man into existence, and now He says He will put him out of it. He says "I will destroy man whom I have created." Were it not for the contention there is about the terms "death," and "destroy," it would not be necessary to dwell upon this with such emphasis. In verse 17, "death," is synonymous with "destroy," and therefore the opposite of create or make alive. "Behold I bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life, from under heaven." There is

the word "destroy," "and everything that is in the earth shall die." Now dwell for a moment upon the condition of the world at the time God threatened this. We are told in verse 12 ch. 6, "That God looked upon the earth, and behold it was corrupt." That is a figure of speech. The literal earth is not referred to, "for all flesh had corrupted its way upon the earth." Now there is a picture of society in that age. What I mention that fact for, is this. We should naturally expect that since society had become so bad, as bad as it could be, if there were one divine judgment more severe than any other, this was the time to point it out. "All flesh had corrupted its way." Divine patience was exhausted. God said "the end of all flesh is come before me, for the earth is filled with violence through them;" "I will destroy them from the earth." The occasion, circumstances, and state of society required the most severe judgments, God had in store. And was not His most severe judgment poured out? What could He do more than destroy His creatures? And this is what He did. You will observe there is not a word about after pain. We are not informed that this judgment was but the first stage of an unending torture. No, we are lead instead to the unmistakable conclusion, that it was final. For what else can the phrase mean, "the end of all flesh is come before me."

If we turn to the 19th ch. of the same book, we have, in the fate of Sodom and Gomorrah, the terrible judgments of God by fire. I might have said with regard to the judgments by water that it seems monstrous for an intelligent man to imagine that after all flesh had been destroyed by water (no doubt dreadful sufferings must have preceded it, as it could hardly be possible to be otherwise in thousands of instances) that that was but the first step into the Clerical Hell, where, after they had been destroyed by water, they should never be destroyed by fire. Well, here we have a case of destruction by fire, Sodom and Gomor-

rah. The patriarch Abraham understood that these judgments would be of an exterminating character. Hence he pleaded with God on behalf of those cities. "Peradventure there shall lack five of the forty righteous, wilt thou destroy all the city for lack of five." And so on, the word "destroy" being repeated. In verse 25, we read, "And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." And is there not left a memorial of those cities in nature's book. If we turn our eyes to that melancholy mirror, the "Dead Sea," we may read in that mirror the fate of those cities, since that is the site on which they once stood. Now Jude says, they are "suffering the vengeance of eternal fire," verse 7. Are we to understand by that, that in some metaphysical sense, some bodiless sense, Sodom and Gomorrah are burning. We have not the slightest warrant for that. If we are to be guided by what is written, we are shunt up to this conclusion, namely, that they have no existence, nor will they exist again, for the vengeance under which they are suffering is eternal, and therefore will never terminate. They are destroyed once and for ever. We should find it hard to discover any mercy in the judgments, if during the thousands of years which have elapsed since the overthrow of those cities, their inhabitants had been burning in some part of the earth and would burn on for ever. But if we take a Scriptural view of the matter, we see that mercy follows judgment for the Scriptures testify, "the dead know not anything." They deserved the fate which befel them and received it. So far from God delighting in perpetually tormenting His creatures, we are told "that He desireth not the death of a sinner." We have shewn that death means the end of life, which could not be, if what the clergy teach were true. It is not a pleasant thing to be opposed to them. It is but just to say they are gentlemen, but gentlemen do not always speak the truth. We do not

say, they teach these things in order to deceive, but we say, they teach what is false, and thereby the people are deceived. We desire that the people should be delivered from these foolish notions. If knowledge is power, then ignorance is weakness. When people have more knowledge of these things they will not be so weak and flexible in clerical hands, not so plastic as they have been. They will not trust their eternal destiny in men's hands because they wear a peculiar garb, or have entered into "holy orders."

But let us continue with God's judgments. Turn to the 15th chapter of Exodus, and look at His judgments upon the Egyptians, and mark there also what we are not told as in the other cases. This is one of the most beautiful—dreadfully beautiful—pieces to be found in the Scriptures. Verse 2nd, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank unto the bottom as a stone." There is the judgment. And he says in the 10th verse, "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." In the latter clause of the 7th verse, "thou sendest forth thy wrath, which consumed them as stubble." All patience was at last exhausted in this case; Moses and Aaron had done all they could. Pharaoh's heart was still hardened. Nothing remained but to carry out the proverb, "He that is often reproved, and hardeneth his neck, shall be suddenly destroyed, and that without remedy." Are we to believe that Pharaoh and his hosts were destroyed, or are we to believe that their punishment had only then just commenced when they sank as lead,—as a stone in the mighty waters, when they were consumed as stubble. One thing may

be said that nothing that Moses has here written furnishes any ground for such belief. To be consumed as stubble certainly sets aside all possibility of their continuance in a living state. Apply fire to stubble and what becomes of it, only a few ashes,—a little dust remains. This figure brings before our minds what was their real end, namely, non-existence. This agrees with the other cases, that is, Sodom, the deluge, and the judgment on the first pair. They return to dust; not to be. To use the language of Scripture, the "wicked shall not be." What is there in all this about anguish after death? The Bible is as silent as the grave on that point. There are many other instances, but we have not time to refer to all. We may look, however, at this in Leviticus, 10th chapter. We read of some there who were summarily dealt with. "And Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." There was a devouring fire, and that fire did its work there and then. It did not begin to devour, and went on devouring, but never devoured. Now with regard to these men, I would ask, are we to take it as it stands, or say, they were not devoured, but are now and over will be in the hands of the devil? That is what the clergy would say about it, if they said anything. But Moses says no such thing. Well there are other persons as Korah, Dathan, and Abiram. They are spoken of in the 16th chapter of Numbers. We shall do well to notice the terms there used. These men had been guilty of high treason against heaven. 20th verse, "And the Lord spake unto Moses and unto Aaron, saying, separate yourselves from among this congregation, that I may consume them in a moment." It certainly could not have been much quicker than that. Shall we say in the language of one

of the old poets concerning these men, that they had never dying souls. And that these souls, being the real Korah, Dathan, and Abiram, are in hell flames; in "darkness, fire, and chains," and do there "with devils dwell?" That is language known to most of you. Well, to hold on to such a notion is to contradict the testimony here given concerning these men, "That I may consume them in a moment." How terrible the judgment! It was, indeed, short, sharp, and decisive.

This old Book is strewn all over with instances of God's judgments, but in none of them can anything be found answering to what is taught by the clergy. Here is the case of another sinner, Achan. He was among the warriors who went up with Joshua to the siege of Ai. Joshua had told the troops that they were not to carry off the spoil; that the gold and silver should be consecrated to the Lord. This man, however, stole a gaudy Babylonish garment, and two hundred shekels of silver, and a wedge of gold, and hid them in the earth in the midst of his tent. In popular language, Israel "came to grief" about it. Achan was detected, and what happened? Verse 15: "And it shall be that he that is taken with the accursed thing shall be burnt with fire; he, and all that he hath, because he hath transgressed against the Lord, and wrought folly in Israel." Verse 26: "Joshua said, why hast thou troubled us? the Lord shall trouble thee this day." How did He trouble him? Did He send him to the devil, to hell, to be tortured by the devil to all eternity? Did Joshua tell him that he was going to such a place, and that there he would fall into such hands, and that he would be tortured without end. No; the judgment was this: "and all Israel stoned him with stones, and burned him with fire after they had stoned him with stones." Surely that was severe enough. Had you witnessed such a scene, is there one who would have said, "O, that is only a foretaste, go on time without end?" Who would have said so? I think

every man of us would have trembled in his shoes. In fact, some of these judgments are so dreadful that I sometimes suspect whether they are under divine sanction, because I find them so hard to reconcile with that rich charity of God as exhibited in Christ. I do not wish, however, to go into that now.

Let us now look into the book of the prophet Daniel, 3rd chap., 23rd verse, "And these three men, Shadrach, Meshach, and Abed-nego, fell down into the midst of the burning fiery furnace." We are told that the strong men who had been commanded to bind them and cast them into the furnace were destroyed by the flames. Possibly they were in a great hurry, and the furnace being sevenfold hotter than usual, the flame caught them. Most likely they were very wicked men. Do you think these men were slain by the flames, or that they simply began to singe a little, but did not get the full strength of the fiery judgment—only a slight preliminary warning? To suppose so, is to be wise above what is written. Now, with respect to these men who were cast into the fire, we have something very remarkable. Shadrach, Meshach, and Abed-nego, were in the fire for some time, and Nebuchadnezzar was astonished by finding four men instead of three; and he observed that the fourth was like the Son of God. It is evident that these men could stand the fire, doubtless they were under divine protection; but the other men who cast them in were not able to resist fire, and were devoured like chaff. I should like to direct your attention to a fact brought out by the prophet Isaiah. To my mind it is very striking and beautiful in connexion with this in Daniel. There we have the executioners unable to stand the fire, and the unfortunate men able to remain in it without even the smell of fire on their garments. This agrees with a very peculiar statement of the prophet Isaiah, 33rd chap., commencing at the 10th verse. "Now will I rise, saith the Lord; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble. Your breath, as fire, shall devour you. And

the people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire." (Not much left; nothing, at any rate, that could be called thorns.) "Hear ye that are afar off what I have done, and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Had this question been asked in respect to the case related in Daniel, the answer would have been, not the executioners who cast them in, but Shadrach, Meshech, and Abednego. But this is manifestly contrary to the popular doctrine, that the wicked are to dwell for ever with the devouring fire. But the prophet teaches here that the righteous and not the wicked are able to resist the flames. He says, "Who among us shall dwell with the devouring fire?" And then answers, "He that walketh *righteously*; and speaketh *uprightly*; he that despiseth the gain of oppression, that shaketh his hand from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high, his place of defence shall be the munitions of rocks; his bread shall be given him, his water shall be sure. Thine eye shall see the King in his beauty, they shall behold the land that is very far off." All this agrees with the facts in Daniel—the righteous and not the wicked are capable of enduring the devouring fire.

What about these everlasting burnings, what are they? The word translated "everlasting," is from the Hebrew word *olam*; it occurs very often in the Old Testament. It sometimes means a long time, and sometimes a short time, and sometimes eternity. When applied to things of a brief duration, then it has a brief meaning, when applied to God it means eternal in the largest sense. What are these burnings that are styled "everlasting"? We might shew from various parts of Scripture that when Christ comes to take upon Himself His great power, and to reign, it will be a very tempest-

uous time. He is represented as coming "in flaming fire to take vengeance on them that know not God, and that obey not the Gospel." These I believe are the burnings with which the wicked are threatened, the burnings of *Olahm*, or period of judgment; the "everlasting burnings." That *Olahm*, or period in which the Son of Man will execute His judgments,—otherwise styled "the hour of judgment"—upon the wicked. What will be the effect? It will be that the fire will devour them as fire devoureth thorns. The wicked shall be *burnt up root and branch*, nothing remaining. These are the everlasting burnings. Who will be able to endure them? Only Christ, and those who inflict them, namely, the saints. "This honour have all His saints, to bind their kings with chains, and their nobles with fetters of iron." The saints are to take the kingdom under the whole heaven and possess it. Some strong men are in possession of it now, such as the Emperor of Germany, Russia and Austria. They will not let their kingdoms pass lightly out of their hands; and therefore those who take them will have to use force. We find that the kings of the earth and their armies will be arrayed against Jesus and His army. It was so on a small scale at His first coming. Christ is represented as going forth with His armies riding on a white horse, bearing sword, and scattering wrathful fire, not upon the righteous, but the wicked. On those who say by their acts, whatever they may say by their words, "We will not have this man to reign over us." Of such He will say, "Bring hither those mine enemies, that would not that I should reign over them, and slay them before me." There is only too much reason to think that when Christ comes there will be some such dreadful work as in the days of Joshua, who probably was a type of Christ. In the resistance made against Him cities will be overthrown, and armies destroyed, after which those striking words of the prophet will be fulfilled: "all the earth sitteth still and is at

rest." "Come and see what desolations he hath made in the earth." These, I believe are the "everlasting burnings," burnings of that Olabm, or judgment-hour. What clergyman would preach the doctrine that the righteous, those who have not defiled their hands with ill-gotten gains; have not been covetous; have lived honestly; that they are to be able to dwell with devouring fire. According to them, it is the wicked who shall so dwell. But the truth is, they will not dwell at all, but will be consumed by it, whilst those who destroy them will escape uninjured.

In conclusion, I will say a little about this word "hell;" that is, about the words which are translated "hell" in our Bible. In the Psalm we read, we are told that the "wicked shall be turned into hell, with all the nations that forget God." Is that the clerical hell? A clergyman if asked this question would reply, "Oh yes; that is the place where the devil reigns, and where all the wicked among nations are going. Are we to believe it on his authority alone? or do as some did of yore, search the Scriptures and see if it be so. The word rendered "hell" in this passage is the same in the original as that in Genesis, where Jacob said, that his grey hairs would be brought down in sorrow to the *grave*. If it were correct to translate it hell in one place, why not in the other. Why did not Jacob go to hell and discharge his sorrow and find his son there. The translators saw plainly that he would not either wish to go there himself or believe his son to be there. No doubt they were often biased by their theology in translating such passages. I will give you a little in proof. With regard to this word "hell." [The lecturer then read an extract from "Diabolism." Page 102.] There are four words in Hebrew which refer to the grave, *sheol* is one of them. The others are *b'yea*, *Kever*, *shach chath*. *Sheol* is used in Scripture sixty five times.

By the following tabular analysis you will perceive that no such idea as the clerical place of hell-fire, is any

part of the proper meaning of the word *sheol*, and that there is, therefore, no scriptural authority for translating it "hell" in the popular sense of that word. This rendering was obviously the effect of clerical bias, and will be rejected by every honest and intelligent mind. Here are a few passages in which the word is the same in the original. In one set of texts they have rendered "grave," in the other "hell," thinking that it was more suitable to the passage, though it was really not so. "And all his sons and his daughters rose up to comfort him; but he refused to be comforted, and said, for I will go down into the *grave* (*sheol*) unto my son mourning." Gen. xxxvii., 35. "The sorrows of hell (*sheol*) compassed me about, the snares of death prevented me." 2nd Sam. xxii., 6. "The Lord killeth and maketh alive: He bringeth down to the *grave* (*sheol*) and bringeth up" 1st Sam. ii., 6. "Holl (*sheol*) is naked before Him, and destruction hath no covering. Job xxvi., 6. "For in death there is no remembrance of thee, in the *grave* (*sheol*) who shall give thee thanks?" "Thou wilt not leave my soul in hell (*sheol*)." Psalm xvi., 10. Why not say the *grave*? "Like sheep they are laid in the *grave* (*sheol*), death shall feed on them." "Let death seize upon them, and let them go down quick into hell (*sheol*). Nowhere where the word *sheol* occurs does it mean a place either cold or hot, but simply means the *grave*. "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell (*sheol*)." Psalm lxxxvi., 13.

Surely it is enough to have one hell of the clerical order, but here are three hells as the word lowest implies. "For my soul is full of trouble, and my life draweth nigh unto the *grave*" (*sheol*). "If I ascend up to heaven thou art there, if I make my bed in hell (*sheol*), behold thou art there." Psalm cxxxix., 8. "Our bones are scattered at the grave's (*sheol*) mouth, as when one cutteth and cleaveth wood upon the earth."—Psalm cxli., 7. "But he knoweth not that the dead are there,

and that her guests are in the depths of hell" (*sheol*). "They shall not lie with the mighty . . . which are gone down to hell (*sheol*) with their weapons of war, and they have laid their swords under their heads."—Ezekiel xxxii., 27. Pretty picture, lying quietly in the clerical hell, resting on their swords and spears. Lying in magnificent state in hell. Singular condition. What Ezekiel saw in vision was those great men lying in state in the silence and solemnity of the grave. That picture agrees with the custom that prevailed of burying them with their armour. "I said in the cutting off of my days, I shall go to the gates of the grave (*sheol*)."—Isaiah xxxviii., 10. "I will ransom them from the power of the grave (*sheol*). O grave (*sheol*)! I will be thy destruction."—Hosea xii., 14. "Then Jonah prayed unto the Lord out of the fish's belly, . . . out of the belly of hell (*sheol*) cried I, and thou heardest my voice."—Jonah ii., 12. Was that the hell where the devil lives? "Though they dig into hell (*sheol*) thence shall mine hand take them."—Amos ix., 2. Just fancy digging into the clerical hell. Methinks they would throw their spades before they had got very far down.

One word more about the word *Keber*. It is generally translated sepulchre, or burying place, referring to the exact place of interment; whilst *sheol* is rendered grave in a wider

sense as in the 9th psalm. "All nations shall be turned into hell," that is the grave, or general receptacle of the dead. *Sheol* comes from "*shalal*," to ask for. The text in which it appears, seems to speak of a state of dissolution, rather than the being in the grave in body; as inferred from the use of the word *Keber*; so that it might be said a man is in *Keber* before he is in *sheol*. While in *Keber* he is visible on opening his coffin, but when in *sheol*, you may ASK FOR him, and the answer would be, he is not; he is dissolved, he has gone to dust. Therefore we see in what sense they are turned into *sheol*, not into the popular hell. True it is, then, that God has set before us LIFE and DEATH. Two opposite things. Our business is not to speak of life to-night, but the end of the wicked in death. The clergy have made a great mistake. It is important that we should be delivered from what is contrary to the word of God. Time is no recommendation to the popular theory. There is not a particle of evidence for it in the Word of God. We have examined God's judgments. They all speak the same thing. Not one about pain after death. The destiny of the wicked is destruction by God's righteous judgments. Let us endeavour to escape those judgments, and to attain to unending life in the Kingdom of God.

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DO THE APPEARING AND KINGDOM OF CHRIST AGREE WITH HEAVENLY BLISS AT DEATH?

Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue, Nottingham, Sunday, April 9th, 1876. DR. S. G. HAYES presiding.

PRICE 2d.

The Speaker read the first eight verses of the 23rd chap. of Jeremiah. These few verses contain something of great importance to the world at large, and something which may be of everlasting interest to ourselves. And first, you perceive the Almighty makes a very heavy charge against His ministers, against the pastors of His flock; namely, that of destroying and scattering the sheep. Certainly this was not very becoming work for pastors. Sheep here, are the House of Israel, and the pasture appears to be their land. This, of course, is the language of figure. The Lord says, the pastors have not visited His people—not acted the part of shepherds. They seem to have done rather what they are accused of by the prophet Ezekiel. He complains that they feed themselves with the fat, and clothe themselves with the wool, and feed not the flock. Indeed, for the most part all the attention the sheep had at the hands of their pastors was given with an eye to the fat and the wool. The pastors did not consider the welfare of the flock. Such with few exceptions was the case throughout all the times of Israel; and I think the custom has not yet gone out of fashion; many self-styled shepherds of Christ's flock lie open to the same charge. They are no less fond of the fat, and no less careful of the wool; therefore their sheep are in about as deplorable a condition as were the sheep of the Israel-

ish fold. But, my friends, we have it on record that there is a better time coming. As the Almighty grew weary of those shepherds whom He had appointed over His flock, and angry at their conduct, so, doubtless, He is angry with these modern shepherds, and will ere long interfere for the benefit of their flocks.

The passage we have read presents this grand promise. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper." It is not all kings who prosper when they reign. But here is one who is to reign and prosper in a marvellous degree. What we ought particularly to notice in connection with the present discourse is, where He is to reign and prosper; mark the words *in the earth*—"He shall execute judgment and justice in the earth." I believe nearly all society are agreed on this point, that neither the kings of the past nor present come up to this standard. Their failure hitherto leaves no ground for hope that they ever will "execute judgment and justice in the earth," and that is the reason they must be removed to make way for better men, concerning whom the Spirit thus speaks, "Judgment also will I lay to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies." Isaiah xxviii, 17.

Who then is the king who is to

"execute judgment and justice in the earth?" In whose "days Judah shall be saved, and Israel dwell safely." The 6th verse of the chapter from which I am quoting (Jer. xxiii) gives His name, a—title which will be conferred upon Him by universal consent. The people will say of Him He is "THE LORD OUR RIGHTEOUSNESS." I understand by this that the people will have implicit confidence that He will do that which is right in their behalf; though it means something more, when viewed in relation to that period. It would be strange, however, were all these blessings to be confined to Judah and Israel; but it will not be so. They will indeed enjoy the blessings of His righteous rule, but, as we are told in other parts of Scripture, that rule will increase and fill the whole earth.

The phrase, "Righteous Branch" is worthy of our consideration. It is a figure of speech, for we do not apply such language to the branches of a natural tree. Righteousness can only be predicated of character, human or divine. It appears to me that this and similar statements occurring as they do in Jeremiah, in Isaiah, and in Zachariah, imply that God was by no means satisfied with the branches that had sprung out of the Israelitish Tree. In plain words He was not pleased with the rulers of His people Israel. Here is one who will fully answer the Almighty's purpose, one styled the "Righteous Branch," a descendant from the house of David, who would be acknowledged by the whole world. Now from what is said by many of the prophets and by the writers of the New Testament, I am convinced He is exactly the man we require, and the importance of His coming seems to tower above every other topic in the Scriptures. If you were to take the Bible, and set down headings on various subjects, and then select the various passages under these headings, you would find passages if not more numerous, yet certainly more sublime under this *The appearing of the Messiah*, than under any other; they refer not

to His first, but to His second appearing, for not at His first coming were those things accomplished. They all pertain to the time referred to in the words of Peter, "The glory that should follow." No theme seems to have stirred the heart of the prophet to such profound depths, or to have strung the lyre of the poets to such exalted lays as this; and none more conspicuous in the writings of the apostles, none on which they dwell with more fervency and delight.

My object being to shew you how very prominent this topic is throughout the sacred oracles, it will be necessary to go beyond the Old Testament, and look also into the New. If I establish my point, by producing a great number of sublime passages on this subject, it will furnish evidence that not only in the estimation of the worthy men of Israel, but also in the mind of Jehovah, the advent of the Christ is of the highest importance. God Himself takes great delight in looking forward to the time when His only begotten Son will fill that august station which before all ages He assigned to Him; which is as much as to say that, no event, when properly considered, whether from a human or divine standpoint is of greater moment. Let us read the first verse of the 32nd chapter of Isaiah, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Now this is spoken as if it were a rarity in the world. It certainly was a rarity in Israel. What was the history of that nation? For the most part their sky was darkened by the sickening smoke of idolatrous sacrifices. But of this glorious future we read: "And a man shall be as an hiding place from the wind, and covert from the tempest, as rivers of waters in a dry place, and as the shadow of a great rock in a weary land." Look in the next chapter, 5th verse; "The Lord is exalted, for He dwelleth on high, He hath filled Zion with judgment and righteousness; and wisdom and knowledge shall be the stability of thy times, and strength of salvation." A little further down in the same chapter, "Look upon Zion, the city of our solemnities; thine eyes

shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, but there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby (no war vessel.) For the Lord is our judge, the Lord is our law-giver, the Lord is our king, He will save us." Nothing can surpass that for grandeur. There are no long hard words; neither is the subject difficult or intricate, we may all understand it, indeed a child may understand it, left as it is. Take the first verses of the 35th chapter; "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." Read the 5th verse: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing." In my opinion this has a double meaning. Whilst both in a physical and mental sense there are many lame, I think the greater suffering arises from blindness and lameness which are not physical. especially with respect to religious teaching, for the world is filled with blind pastors. If they do not fall into a ditch, it must be because there is no ditch to fall into. Look at the 9th verse of the same chapter. I assume that your minds are fixed on the earth. The things spoken of are to take place on the earth, and nowhere else. They are to be accomplished by Christ. These glories are to proceed from that spiritual Rock which will satisfy every thirsting soul. "No lion shall be there." Some will be rampant when He comes, but He will destroy them. "Nor any ravenous beast shall go up thereon." Several ravenous beasts are prowling about now, pretending to

claim the world as theirs; but He is coming to crush them all; whether German, Russian, or British, "It shall not be found there, but the redeemed shall walk there." I understand from this passage that the saints, the holy ones, will not be walking about groves in Heaven beyond the stars; that is a pretty clear case. 10th verse, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The period indicated is that of the second coming of the Messiah to rule the world in righteousness, but the grand design of the Deity is made void by the doctrine of heavenly blessedness a death and thenceforward.

Let me next direct your attention to chapter xlii. The Eternal Spirit addressing us by His prophet, says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." What are we to behold? For what purpose is Jehovah's servant upheld? And for what object does His soul delight in him? The answer is furnished, "I have put my spirit upon him, he shall bring forth judgment to the Gentiles." That is part of Christ's work when He comes. 4th verse, "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Just fancy the nations waiting for that holy law. All the antagonising propensities will have been taken out of men before then. Their armies will have been broken, and their strength shattered. They will feel that the Victor is their Master, and in wonder pause, expecting fresh displays of His prowess. While the people are in this waiting state, the law will go forth not from London, or Berlin, or Rome, but from Jerusalem, from Zion. Persons are apt to think that when judgment is deferred it is forgotten. "Hope deferred maketh the heart sick." It is indeed a long time since Jesus was here. Many have died in the expectation of His return. Some in ancient days were believers of the prophets; and embraced the promises

"having seen them afar off." If we had no reason assigned for His absence we might be discouraged; but we have removed. We are not left altogether in ignorance of what was to transpire in the interval.

I pass on to the 6th verse. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." The first part of this has been fulfilled. Messiah has been given as a covenant of the people, been given as an offering for the sins of the world. This then is the guarantee for the fulfilment of the latter part—namely, "for a light of the Gentiles;" 7th verse. "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The prophet seems to have pictured the scene very vividly in his own mind; 10th verse. "Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar (Arabia) doth inhabit: let the inhabitants of the rock (Petra) sing, let them give glory unto the Lord, and declare His praise in the islands." The whole earth seems to be stirred up, from north to south, and from east to west. The world turns over a new leaf and enters upon a new history. Does this agree with the popular doctrine which bishops *modestly accept* so much to preach. The fact is, these *successors of the humble fishermen of Galilee* are paid from five to fifteen thousand pounds a year to preach what flatly contradicts Divine testimony. If what they teach were carried out Christ would be robbed of His inheritance, all the promises in the prophets would be stultified. People are not half alive to these things; they can scarcely be prevailed upon to give any heed to them. If a commercial enterprise were offered to their notice they would

quickly turn a microscopic eye upon it. But in religious matters they seem content to have their very vitals eaten out. Men may go to their graves labouring to rouse the attention of the busy multitude, but they can scarcely catch the ear of even a few to listen to the truth of God.

The time is near, I believe, when a different state of things will prevail, when the words of the prophet will be fulfilled. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, 'Thy God reigneth.'" Do you suppose that this passage had exclusive reference to Christ's first advent? That it points only to the preaching of the Lord and His Apostles? No. It extends much farther. It is yet to be realized on a universal scale, reaching not merely to peoples, but also to mighty kings on their thrones. For the prophet says. "then shall He sprinkle many nations; the kings shall shut their mouths at Him." It requires a great deal to shut the mouths of kings. But a reason is given. "For that which had not been told them shall they see; and that which they had not heard shall they consider." That is true, for it is not usual to tell kings that Christ is coming to be King over them; that by and bye their crowns will be removed from their heads, and that all kings will have to bow down before Him, and that all nations shall serve Him. Such is not the language of bishops, who are paid to flatter them. Kings are rather taught that they will be kings after death as well as in this life. A deal of trouble is taken to shew them that heavenly kingdoms as fabled by the clergy will surpass their earthly ones. I do not imagine they credit it, however. Nevertheless, this is what is sought to be instilled into their minds. From what has been told her Majesty Queen Victoria (for whom I feel a profound respect) she has been led to believe that the late Prince Albert ranks first amongst those kings

in glittering robes of light. Kings will be told a different tale when Christ comes. They will be struck dumb, "for that which had not been told them shall they see, and that which they had not heard shall they consider."

In that era what will be said of the teachers and bishops. The question has been raised even now, "are the bishops mad?" No doubt everybody will be agreed that they were a bad class of people. What will be the verdict upon them? I think the least that could be said of them is that which was said of certain shepherds in Ezekiel. "Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more." Not allowed to feed themselves. Therefore starvation on the face of the earth will await them; nothing else for them unless they can find another occupation more noble than that in which they have been engaged. And would not starvation be a meet reward for such persons, for under their care the people perished, and their judgment must come sooner or later. I could employ much time in showing how these gentlemen have conducted themselves during the last few hundred years, but I must pass on and ask you to consider that what we have been reading embraces a considerable period of time. That glorious dispensation will not come and go like a flash of lightning. It will come in stealthily no doubt; and progress very gradually at first. From a small seed it will grow to a gigantic tree, giving shelter to those who are so happy as to find themselves under its branches. The language of the prophets indicates this. "Wisdom and knowledge shall be the stability of thy times," writes Isaiah. Israel is to be planted and not plucked up. Messiah is to take His seat for a very long time. He is to be set up as universal king; to be master and Lord of all things in heaven and on earth. You must see that He will remain here; the scene of His humiliation, will be also the scene of His glory. I might add

testimony to testimony, and thus occupy the evening, but enough has been advanced to satisfy any candid mind that this state of things will not be transitory, but permanent. Compare that with what we hear from the pulpits of our land. It is alleged that when He executes judgment He will make short work of it. That the world will be burnt up like stubble, after all the worthies have been borne away—"wafted on angels' wings" to heaven. But where is the testimony in proof of this? The only text which has the semblance favouring such a notion is that in which the apostle speaks of "meeting the Lord in the air." I know of no other which affords the slightest indication of our leaving the surface of the earth to join the society of the Lord "above." Is it not very unreasonable to take that one passage and throw it in the teeth of all the plain and abundant testimony which tells of the permanency of the work at "the restitution of all things." The gathering of scattered Israel; the consolidating of the nation; and the extension of the kingdom to "earth's remotest bounds," will require time to accomplish, and enduring will be the work. To construe a single verse in such a way as to subvert hundreds of plain texts in worse than folly. And is it not astonishing that for the support of those tenets which we have so long been led to regard as the fundamental doctrines of the gospel, not a text of scripture can be adduced? Not even one. I allude to the removal of Christ and His saints from the earth, and to the immortality of the soul. How is it, if these things be true, forming as they do the foundation-stone of modern christianity, that the great and learned men, who have entered "holy orders," with all the advantages they possess, are not able to put their fingers on some passages of the Bible to uphold these dogmas? Simply because there are none. It is hardly possible to speak in too strong language against the doctrines of the age in which we live. Mankind have long been cursed with them. It is only by the teaching of scripture that any can hope to be

delivered from these fatal errors. But small is the prospect even that many will see the truth in the absence of Christ, for they are too much in love with the errors themselves. If the people would read the book of God instead of text books, their minds would not be so warped, their mental vision so obscured. O that we could persuade them to look into this subject for themselves. If we could only lead them to see the prominence given to this subject in the Word, and the utter silence of the inspired volume concerning heavenly blessedness at death they would soon learn to "search the scriptures."

The doctrine of the kingdom is strikingly set forth in the New Testament; it begins with the first book, Matthew. Let us go over this book; it is good to know how to rightly divide the word of truth. I read from the second chapter of Matthew; "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel." Where is the man who would dare to say that is not Christ. The verse just quoted is coupled with these words, "When he (Herod) had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." Christ is Jesus; has Jesus ever been governor to his people? Not yet, certainly, but He says "Heaven and earth shall pass away, but my word shall not pass away." And again—"It is easier for heaven and earth to pass, than one tittle of the law to fail." Would not the word fail, if the popular doctrine were true? We ought not to expect a great amount of testimony on this subject in such a book as Matthew, but what there is is plain. In Matthew, 24th ch. and the 30th verse; "And there shall appear the sign of the Son of Man in heaven." 64th verse of the 26th chapter, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Take Mark 8th chapter and 38th verse, "Whosoever shall be ashamed of me and my words, of him

also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." Chapter 13th, verse 25th, "And then shall they see the Son of Man coming in the clouds with great power and glory." 62nd verse of the 14th chapter, "And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Turn to the 12th of Luke, 40th verse, "Be ye therefore ready also, for the Son of Man cometh in an hour when ye think not." And the 35th verse of the next chapter, "Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." 17th chapter, 30th verse, "Even thus shall it be in the day when the Son of Man is revealed." And in the 8th verse of the 18th chapter we read "Nevertheless, when the Son of Man cometh shall He find faith on the earth?" When we get into the Epistles the testimony is more numerous, and so continues to the end of the Apocalypse. Several scores of texts of this nature there are, and they all agree with the record in the ancient prophets. Surely you must perceive that instead of the Eternal Spirit directing our mind's eye to a place of heavenly bliss at death, we are called upon to weigh and examine the amount of evidence in relation to the coming of Christ. With regard to the former the Scriptures are as silent as the grave. It is only by resurrection that we can enter into the kingdom. Christ is the door by which we have access. We must be intelligent in the things concerning His kingdom and glory. We must embrace them and become obedient. We are not inducted into Christ by being sprinkled in infancy. Having understood and believed the glad tidings of salvation we must be immersed into the Christ. Was it not so in the the apostles' days? When Philip went into Samaria, and the people believed "the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts

viii. 12. Immersed, covered in water, not sprinkled. The Apostles did not go about wasting their time in sprinkling babies, as do the clergy. They went about instructing men in "the things concerning the kingdom of God and the name of Jesus Christ." Was it not also thus with Paul when he repaired to Corinth? These servants of the Lord taught the people with no uncertain voice, what was the inheritance promised, and the means of obtaining it. If I were asked are there not various ways? I should reply, no; for Christ says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

Now what becomes of heavenly bliss at death if these statements be true? Is not the conviction forced upon you that in the day of retribution, the bishops, and every section of the hireling priesthood will be confounded and shut their mouths. They will pause and consider the things which have not been told them. Isaiah says, speaking of the state of the world at the revelation of Jesus Christ. "Darkness shall cover the earth, and gross darkness (the minds of) the people," but the effect of the Lord's appearing will be to dispel that darkness. In the same record we have the beautiful invocation "Arise, shine; for thy light is come."

Let us, my friends, consider this matter before it is too late. I had almost said, if it be only as a kind of curiosity. But if merely for a change of thought, let us turn our gaze from what is offered to us by these blind theological teachers and look at what is written in the prophets. We shall find that our salvation in the future depends upon two events, namely, resurrection, and the coming of Christ. If Christ is not alive, all is a fallacy. Nothing whatever left for the world beyond what each man could develop for himself. All our hopes would be bounded by the present instead of reaching forward to that glorious

period when death shall be abolished from the earth. But before the dead can be raised and the last enemy be destroyed, Christ must return from the heavens. Were the enquiry put to me whether the kingdom of God could exist before He comes, my answer would be in the negative. The establishment of that kingdom is not possible while the Jews are scattered, whilst the religious world is split up into endless divisions, and peoples are ruled by different monarchs. No; the earth must be governed by one man, by Him whose name is "The Branch," "The Desire of all Nations." When a person reflects intelligently on this matter he sees what is involved in it. I deal not in speculative theology, but in the sure word of prophecy, which declares that the kingdom of God shall be established at the appearing of Christ. These are the things on which our attention must be centered. The benefit we may derive from the study of other things is not to be compared in importance and value with the study of these glorious truths on which depend immortal life in the kingdom.

We must come to this matter with the simplicity of children. We must not come with schemes of our own. We must take upon ourselves sufficient responsibility to call in question any system, however time honoured. It does not follow that because a nation has adopted a certain theory, it is necessarily true. The Papists said the world was flat, and persisted in the notion. I think the people have been convinced that the Papists are flatter than the earth. Numbers prove nothing. Responsibility rests with each individual. You must look into the matter for yourselves. The loss will be yours if you do not; and the gain will be yours if you do. It is not intricate or abstruse. You must go into it with all earnestness. Doubtless you remember what is written about those who were neither hot nor cold. You must lay hold of these things as for your life, otherwise you had better never have heard them. Once more I entreat you to "search the scriptures."

BY E. TURNEY.

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No 7

DOES THE IMMORTALITY OF THE SOUL AGREE WITH RESURRECTION AND JUDGMENT?

Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue, Nottingham, Sunday, April 9th, 1876. DR. S. G. HAYES presiding.

PRICE 2d.

The subjects which will form the burden of my discourse to-night, I feel more than usually anxious that we should look into carefully for it appears, from what has transpired within the last few days, that ministers are either unable or unwilling to deal with them. It might not be doing wrong to go so far as to mention names in illustration of my meaning, but perhaps it is better avoided. A gentleman in this town, highly respected in the ministry, a very learned man, well known as an expositor, both author and editor, and who addresses a rather numerous congregation, was visited last week by one or more of his hearers, who had become somewhat unsettled on one of the topics before us to-night, the nature of the soul, and also on the question of future punishment. The visitors asked the minister plainly yet courteously, these questions: Is the soul immortal? Did he believe in eternal torments? What was his answer? It was that he had *not considered these subjects!* Here is a man in "holy orders," educated for the ministry, for the exposition of the Word of God, and who therefore ought to have been ready to give an answer to these inquiries. They are amongst the simplest questions of Scripture, yet, strange to say, he has no answer to give. Moreover, instead of referring to the Bible (of which, I presume, he possesses a copy) in support of his position, he said there had been two books lately published on the subject namely, one by Mr. Dale, and the other by Mr. Edward White, which he was reading, and after he had perused them, and studied the questions, he should be able to form a definite idea of the matter, but until then he should waive the expression of any opinion. I hesi-

tate whether to pity or blame such a man. I think it is high time that those who are trusting to the guidance of such pastors should know what they are trusting to. That ignorance of death is the teaching of Paul, for he says, it "alienates from the life of God." What then must be the consequence of relying on the guidance of those who are ignorant on such momentous themes? How can they teach others? What would be thought of a Professor of Grammar, for instance, having a sign-plate over his door, and receiving pupils for instruction, or someone presenting a word and asking to what part of speech it belonged, if he should say, Dr. Brown and Dr. Smith are each writing a book on this subject, and when I have read their works I will reply to your inquiry? This professor of Divinity affords a parallel case; he has had a plate on his door for years, and has "practised and prospered." Just indignation rises, but I venture not now to give utterance to my feelings.

To-night I have to talk about the resurrection, and to ascertain whether the popular doctrine of immortal soulism agrees with it; which doctrine, of course, implies the immediate introduction of the soul released from flesh, into the presence of God. Does this agree with resurrection and judgment? One reason why we should examine the question is because many people believe both these things. We should understand whether they agree or not. It is customary sometimes for one firm to carry on three or four branches of business. In such case it is desirable to know whether all the branches are paying or not. If the third were losing more than the two were gaining,

the business would go to ruin; there would soon be an end of it altogether. In like manner in holding two doctrines it is essential that we should learn whether they harmonize, or are subversive of each other. We cannot attain to a settlement of this question except by reasoning from the Scriptures. Resurrection is a doctrine which was not made manifest all at once. It was of slow growth. It took a long time to develop it clearly. I think these words of the apostle may be applied to it. (Hebrews i. 1.) "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken upon us by his Son." I refer more especially to the "sundry times" and "divers manners." When God entered into communication with man, He did not reveal to him all His mind at once, but "line upon line; here a little, and there a little;" we see this particularly with regard to resurrection. It is thought by some to begin with the Book itself, with Adam and Eve in the garden. Many commentators think they see the doctrine in a few words in the third chapter of Genesis, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel:" verse 15. I will not say positively that Adam and Eve had no glimpse of resurrection when this sentence was denounced; but I will venture to affirm, that it must have been a very faint one. We cannot look at the words in the light of what was said thousands of years after. Suppose we had stood where our first parents stood and heard these words and nothing more, should we have obtained a clear idea of resurrection? Surely not. Let it be understood, that however dimly the doctrine might have been revealed at the first, the teaching in relation to it is not out of harmony with that which more plainly unfolds it. Let us pass on a little further, and read the 15th verse of the 15th chapter of Genesis. God is here represented as saying to the patriarch Abraham, "Thou shalt go to thy

fathers in peace; thou shalt be buried in a good old age." Now these words were addressed to the patriarch after the mind of God concerning his future inheritance had been made known to him, as you may gather from an earlier part of the chapter. It is therefore inferred that Abraham understood and believed the doctrine of the resurrection. The doctrine is not distinctly named, but is thought to be implied. Perhaps it is. There is a passage in the New Testament coming from Jesus, which seems to afford proof of it. "Abraham saw my day and was glad." Now if Abraham understood the terms of the covenant which God had made with him, as we understand them, there can be no doubt that he saw the necessity of resurrection from the dead, in order to enjoy the things promised in that covenant. We see how faintly this doctrine peers out at the first; it requires a considerable amount of inference, so far as the testimony handed down to us goes, in order to disclose it. But as we proceed it appears to grow stronger and stronger. Turn to Genesis 22nd chapter, 5th verse. "And Abraham said unto his young men, abide ye here with the ass; and I and the lad will go yonder and worship, and will come again to you." Upon these words, "come again," much emphasis has been laid. Abraham was going away to offer his son, and therefore his son was to him as good as dead; he could not have said "we will come again," unless he had known it was the intention of God to raise his son from the dead. There is another passage in the New Testament upon which that construction is put, namely, "that he received him from the dead in a figure;" though some refer that to the peculiar manner of Isaac's birth. This passage, however, does not apply with quite so much force to the resurrection, as the one before cited. I am not aware that there are any more in the Book of Genesis that allude to resurrection. We go therefore to the Book of Exodus, in which a very remarkable text occurs (viii. 6.), but the force of it arises chiefly from some words of Christ in

arguing with the Sadducees; we shall come upon them soon. But to continue, "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Resurrection is not expressly mentioned, but in two places in the Gospels, and Christ refers to this text in His reply to the Sadducees. The sect of the Sadducees rejected part of the Old Testament. They had no faith in the Psalms; no confidence in the Prophets, but accepted the writings of Moses as being of Divine authority. It would have been useless for Jesus to attempt to found an argument on a basis they did not recognise. He did not do that, but referred to the Pentateuch, and quoted this statement to show that Moses taught the resurrection, "Now that the dead are raised, Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." "He is not the God of the dead, but the God of the living." But when Christ uttered these words, those patriarchs had long been dead. Where then is the point of the argument? The point lies in this; that the Hebrew word for God in that verse means, in our language, "strength." According to that the sense would be, "God is not the strength of dead men, but of living men," which is regarded as tantamount to saying, God having declared Himself to be their strength, He will raise them from the dead. By this He will manifest His power toward them, and thus prove Himself to be their God or *strength*. I think, however, to deduce resurrection from the passage, the comment of Jesus is necessary. If we could transfer ourselves to the time and occasion when the words were first spoken, and be in possession of no more than those words, I dare not say that resurrection would be so clear to our minds as it now is with the aid of the Saviour's comment. It seems that the doctrine must have floated before men's minds in a somewhat hazy manner, though some would see it more distinctly than others. It comes out more fully as we pursue the

stream of time; true some of the Books of the Old Testament say nothing about it. The strangeness of that is taken off by the fact that their subject matter has no bearing upon it. For instance, Joshua, containing a history of the wars of the children of Israel; Judges also is chiefly devoted to an account of scenes of blood. The nation of Israel was almost in a state of barbarism, almost as low as a nation could be, during a considerable part of the time of the Judges. Other books might be mentioned, in which apparently there is nothing about the doctrine of the resurrection, though some people can see, or fancy they can see it. I do not remember any testimony on this subject in Leviticus, Numbers, and Deuteronomy. Let us turn to the 2nd Book of Samuel, to the covenant made with David. We have examined it before, and therefore I need not dwell upon it now. Only observe that its fulfilment requires resurrection from the dead. If you glance over the 7th chapter you will perceive that David is assured that God intends to establish an everlasting kingdom for him, which necessitates the resuscitation of his kingdom and throne, on which his greater son will reign before God and David for ever. To this we may look with great confidence. Resurrection is taken into account, and was evidently understood by David and by Nathan, who made the communication to him. David must have understood it, for we shall find as we proceed that he appears to have had more light upon it than all the other Old Testament writers, not excepting Isaiah and Daniel. There are several places, as in the second Book of Kings, where resurrection is spoken of, and the fact occurs—the 13th chapter and the 1st verse is one. In considering resurrection, however, our view is not confined merely to rising again. We look further—at resurrection to immortality. In such cases as that of the young man who was let down on the bones of Elisha, that of the widow's child, resurrection was only to natural life.

We now go to the Book of Job; in

the 19th chapter, 25th and 26th verses, we have a direct passage on the subject. It is the only one of any force in this portion of Scripture. "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Now there are a number of words in this text which are not in the original: I mean those in italics. We must leave those out, as they are not in the Hebrew. Job was heavily afflicted; his skin must have been ulcerated. On a strict examination of this passage some have said that it does not apply to resurrection, and that it is easy to exclude resurrection from it. These contend that it refers to Job's recovery, and means that he would see God in a healthy condition. To say the least of it, there is testimony in the end of the Book which shows that Job became a greater and more powerful man than he was before. I have gone over this ground in a sketchy sort of way in order that you may see the commencement of it. We ought not to take things for granted. Let us not assume too much. Let us look at evidence fairly to whatever conclusion it may bring us. I think we all see that so far as we have proceeded, testimony is rather dim. By and bye the light begins to burst forth. The most remarkable book to my mind is the Book of Psalms. There we seem to have the doctrine in full splendour. I feel no little surprise that there should have been a large section of learned men in the Jewish nation, who denied the resurrection of the dead. Others were very ignorant about it. Before going into that, and quoting from the Psalms some of the numerous passages which bear on this topic, I should like to dwell a little more upon the negative evidence, and show you how faith was developed from age to age, how those who live in later periods have the advantage of those who lived earlier in the world's history, and not that the ancients were very much wiser than the people now-a-days. Recall what you can about the deaths of the

Patriarchs. Can you recollect any passage which speaks of resurrection? There is the death of Jacob. Jacob uttered a prophecy of what would befall his children in the latter days, but he says nothing about resurrection. The fathers of Israel were lovers of their own country, and desired to be buried in their own land. That is the case with many of the Jews now, hence some of them have soil brought over to this country that they may be buried in their own burying-place, in earth to them sacred. There is the death of Abraham and his wife. Neither of them said anything about the resurrection. Joseph was embalmed and put in a coffin in Egypt. Joshua and others might be mentioned. None of them, so far as I can remember, spoke anything either directly or inferentially about this doctrine of rising again. It appears, however, that they had a knowledge and hope of it. They saw it afar off as the apostle says, that is, they saw the promises which involved resurrection from the dead. They received not these promises, but embraced them by faith, and died in steadfast hope of their fulfilment. It is therefore to the New Testament chiefly we must have recourse in our inquiries on this subject. The silence of the Patriarchs furnishes a striking contrast to what is observed amongst Christians in their death. They will give utterance according to their various shades of belief. Those rejoicing in going to Heaven will express that hope. Others, who are looking for their salvation at the return of Jesus, who stake all upon resurrection, will be led to say with the Psalmist, "I shall be satisfied, when I awake with thy likeness." We know nothing of this kind coming from the Patriarchs.

Let us now take the Book of Psalms. Perhaps some passages I may cite to you may not appear very forcible, but I think you will allow the greater part to be pertinent. The first is the 9th Psalm, 13th verse. "Have mercy upon me, O Lord, consider my trouble which I suffer of them that hate me,

thou that liftest me up from the gates of death." That seems pretty plainly to teach the resurrection. Here is one of greater force. 16th Psalm, 10th verse. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." In the Acts, that is plainly referred to the dead body of Jesus. Nothing about the descent of His invisible soul into the clerical hell. The apostle's statement is that it refers to one whose body was buried and was raised, and therefore was not allowed "to see corruption." The 15th verse of the 17th Psalm—"As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness." Capital text for immortal soulists who get their satisfaction as soon as they go to sleep, and therefore cannot expect anything when they awake. The next Psalm I would refer to is the 23rd, and 3rd verse, "He resorteth my soul." This is one of those to which I alluded as being not quite so strong as others. Nevertheless, the soul being regarded as the man; it must imply that dissolution had preceded. There could be no subsequent restoration unless there had been previous dissolution. "Restoreth my soul," in other words, restoreth me. In many of these texts "my soul" signifies "me." It is a Hebrew style of expression. Turn now to the 30th Psalm and read the 3:d verse. "O Lord, thou hast brought up my soul from the grave." The 33rd Psalm and the 19th verse—"To deliver their soul from death, and to keep them alive in famine." This is not so apposite as some, but the doctrine is implied. Pass on to the 40th Psalm and look at the 2nd verse. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Next the 10th verse of the 41st Psalm. "But thou, O Lord, be merciful unto me, and raise me up that I may requite them." 15th verse of the 49th Psalm. "But God will redeem my soul from the power of the grave for he shall receive me." Now is it not evident from that

text that "my soul" means "me," though some clergymen make me refer to the body, and maintain that by the soul is intended the real person. If so, then there is a contradiction in the statement at once. "My soul" has manifestly the same meaning in the mind of the writer, as in the 56th Psalm. "For thou hast delivered my soul from death." The 20th verse of the 68th Psalm. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." That is a very plain passage. The 15th verse of the 69th Psalm runs thus, "Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." In Psalm 71st, we have these words, "Thou which hast showed me great and sore troubles, shalt quicken me again." The "me" must have been dead or it could not be quickened, therefore what the clerics affirm of the "me" false. According to their teaching death cannot be predicated of "the me." Yet we read "Thou shalt quicken me again, thou wilt bring me up again from the depths of the earth." I pass on to the 13th verse of the 86th Psalm. "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell." Or as the margin reads "grave." It would have been well if the word *grave* had been put in many places instead of "hell." We are getting to the end of this testimony in the Psalms, and after that there is very little till we come to the New Testament. The 107th Psalm, 14th verse. I am going through this testimony rather carefully that you may see the amount of evidence there is for the doctrine. "He brought them out of darkness and the shadow of death, and brake their bands in sunder." 116th Psalm, and the 8th verse. "For thou hast delivered my soul from death, and mine eyes from tears, and my feet from falling." The 142nd Psalm, 7th verse. "Bring my soul out of prison, that I may praise thy name." I think you will see that it is a considerable mass of testimony, and that on the whole it is clear and to the

point. How it is that in all this testimony the resurrection should be brought out so prominently, and yet nothing said about the cardinal doctrine of Christendom. In the numerous texts bearing on this subject, we find not a word about separate existence between death and resurrection. This silence is most expressive. Why should not one have been as clearly set forth as the other? It must be because resurrection gives everything. It is through resurrection we receive the promised reward. Especially is this seen when we come to the New Testament. The apostle puts it in this form—Christianity is false, the whole system is a delusion and a lie, if there be no resurrection. The Gospel makes everything depend upon it. He could not have said anything stronger, I think. We could not suppose that he intended to teach that Christ was alive, between death and resurrection; that the departed saints were alive in a state of happiness. This could not be, for he stakes everything on resurrection. How important then that we should have the clearest of testimony on this point. Sure I am that with regard to the resurrection of Christ, it is emphatically so. We have the witness of those who had the evidence of their eyes and ears. How very striking the account. We have not time, however, to go into the narrative to-night. What I am anxious to impress upon you is that the Scriptures say nothing about an intermediate state, but future life is made entirely contingent upon resurrection. But in our churches and chapels scarcely an allusion to it is vouchsafed. And when set forth it is robbed of its force by representing the dead in a state of present joy and felicity. It was this notion which caused the Greeks to deride the doctrine of the resurrection. These Pagans believed in a world of disembodied souls, but were more consistent than the clerics. They discarded altogether the resurrection of the body. So little did they understand Paul, they exclaimed, "What will this babbler say?" He brings some new thing to our ears,

because he preached unto them the resurrection. If what is affirmed by many were true, there could be no need of any resurrection of the body. We could not be more satisfied, more blessed than with everlasting bliss in the presence of God and holy angels. Such felicity robs the resurrection of all its charms. And yet it is the most important thing in the Christian system. If you exclude that, then the dead are perished, Christ is not alive. If any one could demonstrate to me that the resurrection of Christ is not a reality; that there is no proof whatever of it, the conclusion would be, then he is not alive. But there is abundant evidence of it. Sixty years after He had been put to death He appeared to his servant John, and said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen. And have the keys of hell and of death." Does he speak of being alive in the interval? In all those cases of resurrection where there had been experience of death those recalled to existence, breathe not a syllable of intermediate consciousness. They are as silent as the grave upon it, because they knew nothing. I mentioned the Prophets as affording testimony on the subject under consideration. There is a passage in the 26th of Isaiah, 19th verse, which shows that the ancient seer understood the doctrine of a resurrection. "Thy dead men shall live," (*together* is not in the original, therefore we may reject it), "with my dead body shall they arise. Awake and sing, ye that dwell in dust." According to popular teaching the singing began long before that, before the corpse was buried. As soon as the believer expired upon his bed he ascended to heaven, and chanted the heavenly carol, tuned the golden harp, and commenced the ecstatic song. Well, all this may be very charming, but we want proof of it. Many things may be charming yet not true. Novels, for instance; you may read them by the hour, day after day, but what is it all? Nothing, less than nothing, and altogether vanity. May it not be so in this case? My answer must be, Yea.

I want to give prominence to these monosyllables. Those who are to sing are *in the dust*, not singing in the dust. "The dead cannot praise the Lord, neither any that go down into silence." That is precisely where they do go, into silence the most profound. Certainly then they cannot be singing there, neither are they singing in heaven. Unless the dead are awaked they cannot sing. The poet exclaims,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

I should like to hear the melody. Our bards have noble powers while in the flesh now, but I do not know where they will get their "nobler powers" when they are no longer in the flesh. It was not so with David. He says, "While I live will I praise the Lord: I will sing praises unto my God while I have any being." Hezekiah, in his song of thanksgiving for the prolongation of his days expresses the same sentiment: "The living, the living, he shall praise thee; death can not celebrate thee." How desirable that we should set our minds on the resurrection. Nature is true to herself. If you have cultivated the habit of observation, you have, when passing the cemetery, seen persons bending with affection over the tomb of friend or relative. Mark how sad they are. I have felt that to linger was to weep with them. They believe that their loved ones lie there. Nature involuntarily asserts it. But the clericals step in and say, "Look upward: the departed are not there; they are in heaven." Still mourners stay and weep. Why remain sorrowing over mere husks, over dust and ashes? Because nature overrides clerical delusion. They linger in affection where the dead are lying. It will be ever thus; you cannot stifle nature; she will shew herself in her true colours. On the resurrection we should fix our hopes. We must go to the departed, or they must come to us. If not, we shall never see them; they are "perished." I cannot conclude this testimony on resurrection without reading the first part of the 37th chap-

ter of Ezekiel, though according to some authorities it illustrates only a political resurrection. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones (that looks like death), and caused me to pass by them round about, and, behold, there were very many in the open valley; and, lo, they were very dry." To me the scene is pictured as though the deep crust of the earth had been removed, and the skeletons laid bare before the eyes of the prophet; as he looked on them the question was asked, "Can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, put breath into you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." I am perfectly aware that "these bones are the whole house of Israel," but I believe the imagery goes further than the political resurrection of that nation. I know of no picture more graphic than this, clothing with flesh and sinew, and breathing life into "an exceeding great army." This is in harmony with what we read concerning the

saints, where they are described as "a number which no man can number." The prophets who understood the resurrection set their hearts upon it with fervour and delight. In the 13th chapter and 14th verse of Hosea it is written, "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." That is, with regard to resurrection, God will not change His purpose. The curse shall be finally removed; no more death. Death shall loose its sting, and the grave its victory. Daniel hoped for the resurrection. He tells us, "Many of them that sleep in the dust of the earth shall awake" . . . Awake to what? "Some to everlasting life." Then everlasting life is coupled with awaking from the dead, therefore it cannot be a present possession. The prophet adds, "and some to everlasting contempt." Do not imagine that I have said all that can be said about resurrection. I have laid before you many of the testimonies upon the subject. Before sitting down I am desirous to refresh your memories concerning the words of the Lord Jesus with respect to rewards and punishments, because it is impossible rightly to separate future retribution from resurrection. According to the popular doctrine when persons die, they go to their account. What does Christ say on this matter? Does He say that when the breath leaves the body man goes to his account? Does He say he is launched into the presence of God; that he is in a state of intermediate felicity? Listen, He says, "When the Son of Man shall come, each will receive according to his works." Has the Lord come yet? No; we are waiting for Him. Many are expecting His coming. Some have been so anxious as to fix the hour, and have been disappointed because He has not appeared. Those who believe He is alive and rest on His promises, look with full assurance of faith for His return. No one can

prove that He has already come; and if so, what follows? Why that none have yet gone to their account; for we read as just noticed, that when "the Son of Man shall come, then he shall reward every man according to his works." This agrees with "Some (shall awake) to everlasting life, and some to shame and everlasting contempt." So with Paul, he looked for the Saviour's appearing and kingdom when he would judge the quick and the dead. I think you will have no difficulty in deciding whether the doctrine of immortal soulism agrees with resurrection and judgment. If the one is true, the other is false, for there can be no need of future judgment if men are judged at death. But God "hath appointed a day in the which he will judge the world in righteousness." You see the day is set apart. When it comes, it will not occupy much time; for judgment means separation, it means decision, and when we reflects that the Deity knows all things beforehand, every word and deed of His creatures, for "God a book of reckoning keeps," it is clear that a protracted trial will be needless. But all must stand before that judgment seat as mortal bodies; none are changed previously, because that is the tribunal or place of decision. Upon it will depend their second death or change to immortality. Paul says "we shall not all sleep, but we shall all be changed." If you were to dig into the earth to find the man Paul, you would find nothing but dust, which you could not distinguish. Therefore to change a man who was buried in the ground it will first be necessary to re-form him, in order to ascertain what sentence he merits. If pronounced unworthy he will suffer the second death, which will be a fearful judgment. On the other hand, if accounted faithful this mortal will put on immortality. This corruptible will put on incorruption, and death will be swallowed up of life. What a contradiction to imagine the saints coming down from heaven after being there in surpassing happiness, some for thousands of years—coming down from "glory" and appearing for judgment.

IF POPULAR CHRISTIANITY BE TRUE, WHY SHOULD WE LONG FOR THE SECOND ADVENT?

Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue, Nottingham, Sunday, April 23rd, 1876. DR. S. G. HAYES presiding.

PRICE 2d.

To be candid, respected friends, I had forgotten the precise form in which the subject was put, until the chairman announced it. I fear it is susceptible of a little misunderstanding. I should not like you to think that in my opinion, no part of modern Christianity is true, but rather if two or three of its cardinal points are true, the question arises,—Why then should we look for the second advent? So much by way of explanation.

You may have been struck by one particular in the chapter we have just read, the 17th Acts. It comes out in the 11th and 12th verses; as I wish to make a remark or two upon it, allow me to read the passage again. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed." The point I want you to notice is, the result of their searching the Scriptures "many of them believed." What that amounts to is just this, that where the people do not receive "the word with all readiness of mind" they are not likely to believe it. It is evidence against modern Christianity of no small weight, that notwithstanding the boast of intellectual advantages on the part of its representatives, it by no means begets a daily habit of reading, far less of searching the Scriptures. This appears to me a great deficiency. Whenever the apostolic teaching reached the hearts of men it invariably led them to search the Scriptures; it fostered a daily habit of searching them. There is a wide difference between searching and reading the word of God. It is read by many it is true, yet I am

very sure but few search it carefully. How is it? There must be something defective in the system of modern Christianity, failing, as it does, to produce the proper effect, namely, that of bringing people to the word of God. I make bold to say, whatever exceptions there may be, that as a rule, ministers and clergy of every shade discourage rather than encourage the study of the Scripture, though they hold Bible-classes and Prayer-meetings and urge attendance at them. All goes well so long as their misguided followers do not seek to know more than is propounded from their respective pulpits. But if they want to dip deeply into certain matters, especially if questions come to the front which rather conflict with established belief, then a quiet hush is put upon the attempt at inquiry. It is dangerous to speculate; secret things belong unto the Lord. There was a deal of investigation in the apostles' days, and much cause for it. There is no evidence that the apostles discouraged the people from searching as deeply as they pleased into the word of God. So far as my own observations go, assuming for the moment that I am not in error, the just conclusion is, that all persons who have made headway in the discovery of Divine truth, have invariably been searchers of the Scriptures. Only by diligent investigation, and by availing themselves of those helps which education affords can any become able expositors of Holy Writ. Those who receive the Bible as, "it is in truth, the word of God," will not be content with a cursory perusal on Sunday evenings, but will make it their constant companion, and sit down with reverence and earnestness to ponder

"what the Spirit saith." In no other way can we come to a right understanding of the sacred oracles. When Paul disputed with the Jews in the Synagogue, at Athens, and addressed the people in the Market-place of that renowned city, as recorded in the 17th of Acts, had he omitted to add one proposition to those enumerated in the beginning of the chapter he would have left his discourse in a very defective state. What I mean is this. He opened and alleged that Christ must needs have suffered; not that *Jesus* must needs have suffered. He did not say who Christ was. Many people, of thought and cultivation, have not sufficient intelligence to make the distinction between the two. But there was a time when Jesus was not Christ, for Christ means anointed. When Paul was speaking Christ was alive, "the first fruits of them that slept." For fear of giving offence to the Jews, he began to talk about Christ, and not about Jesus. He called attention to these two facts, that Christ must needs have suffered; and that he must needs have risen from the dead; then came the last proposition, that Jesus is the Christ. When Paul had gone over the reasoning on the former propositions no doubt the minds of some would be prepared to receive the conclusion that Jesus was the Christ. The apostle convinced "a great multitude," though some did not believe.

I should like you to see that whatever we find in the Old Testament Scriptures affirmed of Christ, appertains to Jesus. There is another particular very important for us not to neglect. It is this: nearly all those glorious things which the Old Testament predicates of Christ belong to His second advent. There are a few passages that speak of His first coming. In the 22nd Psalm we have a very striking and graphic allusion to the piercing of His hands and feet, which the Jews in their disputations with the Christians have tried to alter and apply differently. In the 53rd of Isaiah we read, "He was despised and rejected of men," &c., words with which you are all familiar.

A verse in Daniel may be quoted, "Messiah shall be cut off, but not for himself." If my memory serve me aright, there are not a dozen passages pointing distinctly to His first advent, but how numerous are those in the Prophets and Psalms, and even in the writings of Moses, telling of His second appearing. In their fulness they roll like a mighty river; in their brilliancy they are as resplendent as the heavens, lighting us onward to that grand epoch when the glory of the Lord shall be revealed. It is of moment to observe that the passages setting forth the power, wisdom, goodness, and glory of Christ's reign, numerous as they are, all direct us to the earth as the scene of their realization, therefore they destroy one of the strongest foundations of modern Christianity, which, at death, would carry us away to some other sphere as the scene of our reward. We shall see this by-and-by in a remarkable manner.

I was saying, Paul would have left his subject in a very unfinished state had he merely called the attention of his hearers to the things connected with the Saviour's first advent. You perceive, however, in his speech so far as it is reported, that he also drew attention to the fact that this suffering and risen Christ was appointed by God to judge the world in righteousness. Now of what world was he speaking? Was it of the world in which we dwell, or of some other world? I think the answer to that question is so simple, that a child could not err in giving it. Doubtless he was speaking about the present world, our world. As to the state consequent upon the close of this dispensation, it is future, and therefore called the world to come, nevertheless, the same material world we now inhabit.

Most important are the words in Paul's teaching, which inform us that this suffering Messiah was foreordained of God to rule the world in righteousness. Let us look at the statement a little, and dwell quietly upon it, as if we were at home free from any disturbing influence. We all believe that Jesus came into the world for the

benefit of mankind. And first of all, he set us a crowning example of what human life should be. He was a living exponent of His own grand motto, "Whatsoever ye would that men should do to you, do ye even so to them." Very few would venture to attack the character of Jesus. He came to be an example to us, to show us how we ought to behave towards one another, and towards God. We are agreed upon this also, that his death was in some way intended for our benefit. In Scripture language He died for the world; for the sins of the world, He gave Himself a ransom for us. From whatever point we view this, whether Trinitarian, Unitarian, or intermediate, we are all of one mind in this, that His death was for our benefit. His life and death occurred here in this world. This affords no ground for dispute. Would it not be passing strange, if after spending His days of probation in setting forth this peerless example, one which has done more to influence mankind than any other ever did, or will to the end of time, His promised and future glory should not be manifested in the same place. Were it otherwise how would the world be advantaged by it? That is, if some other sphere, as popular theology teaches, enjoyed the covenanted blessings. Where the suffering was, doubtless will be the glory. Nothing short of this can meet the necessity of the case. For Jesus to come with all the wisdom and goodness he possesses, not as a Lamb to be slain, but as King of Kings, to rule the nations of the earth. Who will demur to this? Who will say that it is not just what the world needs? If we look into the record of Paul's discourse, there cannot be a question that the reign of the Prince of Peace is the last part of the programme. That accounts for the abundant testimony there is not only in the Old Testament, but also in the New, pointing to this very fact—I mean, the second advent. We had some very sublime passages before us last Sunday evening from Isaiah and the other prophets. They had tran-

scendent visions of scenes illustrative of this still future epoch. One feature is common to them; they all designate the earth as the place of this fulfilment. Christ is seated on the national throne of Israel, the desert becomes fertile, the parched ground springs of water, and the wilderness rejoices and blossoms as the rose. Where is it all to be? It is to be here. The Scriptures being true, no doubt of it can be entertained. How remarkable if the heaven of popular Christianity were the abode of the righteous, the locale of the kingdom of God, that we can find no testimony to this whilst we can bring forward hundreds of most luminous and graphic passages which relate to the great event of Christ's second appearing on this earth which God hath given to the children of men. Let us turn to the apostolic writings, to Paul's first letter to the Thessalonians, and read the 19th verse of the second chapter. "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." We may indeed with emphasis ask, what is *our* hope? We see what the Apostle's hope was, even to meet those saints in the presence of the Lord Jesus at His coming. That was the substance of the hope and joy which buoyed up the early disciples in the midst of formidable difficulties, labours, privations, and sufferings. If popular Christianity be true, how was it Paul did not say something of this sort? "What is our hope, or joy, or crown of rejoicing, are not even ye in the presence of the Lord Jesus in heaven, our hope and joy is to meet your glorified spirits there." Well had he spoken in accord with what is now taught, that is what he would have said in effect, if not in so many words. But he said no such thing, therefore he was not in harmony with current religious sentiments. It seems to me, that in his day, as in ours, the minds of some were more exercised on these topics, than were the minds of others. Certain sections of Christians looked forward exclusively to that morning without clouds, when, accord-

ing to the promises, Christ would make His appearance to rule the world in righteousness. Such we may gather was the case in Thessalonica, for we find frequent allusions to this inspiring theme in the Epistles to that Church. Listen again to the Apostle: "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God." What were these Thessalonians hoping for when they had turned from dumb idols, and were serving the one living and true God? What were the cardinal points in their expectation? Look at the following words, and see how sharply that in which their hope centered, is defined, how distinctly placed before the mind. "To wait," not for death when their spirits should fly to realms above, but "to wait for His son from Heaven." (I. Thes. i. 10.) You must concur with me in saying that our spiritual teachers do not direct the attention of their hearers to the same object of hope as did the Apostles, but to something to be realized at death by the soul apart from the body. You cannot adduce a passage from the Apostolic writings out of which you could extract any consolation of the modern sort. No, it is all waiting for the Lord. Paul takes no account of death, except to speak of it as a sleep. It is a hindrance, not an advantage. Remember what he says, the living shall not prevent the dead. Prevent means to go before. Neither shall the dead go before the living. God is coming in the person of His Son to raise the dead, and to collect the living, thus forming one vast company, then He will judge them all, and reward His faithful servants; there will be no crowning until then. The greatest confusion of dates prevails with respect to Scripture events and predictions. Men talk of them with as much absurdity as if they talked about crowning a king at the moment of his birth. The future monarch may be born a king elect, but not before he is seated on the throne is he an actual sovereign. Gravest

mistakes are made on these things. If you want to know when the coronation day is, the apostle will tell you. It is the last thing of all, and very properly so, because crowns are not dispensed till the battle is fought and the victory won. Only when the competitors have run the race in the appointed manner, and reached the goal, that the wreaths are adjudged. I should like us to have this coronation-day rightly defined. The clergy say it is going on every moment, millions of glittering crowns awarded, gracing the heads of saints as they quit the vile tenement of clay. There could not be a greater mistake, nor one more indicative of ministerial incompetency to interpret the Scriptures; for if there is one thing more clearly delineated in the Bible than another, it is the coronation-day. A deal is said about the bestowal of crowns of immortality. Paul, in his first letter to the Corinthians, 9th chapter, 24th and subsequent verses, speaking of the coronation-day, says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be cast away." The question arises, When is this crown of incorruptibility bestowed? If you were to ask some *reverend* gentleman, he would declare almost in the article of death. In fact, according to the popular notions, the speed of the flight of souls exceeds that of light in its velocity, which science demonstrates to be about 180,000 miles in a second. But the soul is in the presence of God, and there crowned, before you can think as much. Ministers delight to dwell on this instantaneous bliss: in their creed, "sudden death is sudden glory." They picture the beatified souls, adorned with im-

mortal gems, wreathed with unfading flowers, playing golden harps amidst the bowers of heaven. To a fertile mind with some command of language these fancies afford considerable scope for tickling the ear, and occupying time. But are they true? Does the reality agree with the picture? Are "the never-dying souls" thus crowned? Let us see.

The apostles have a very happy manner of speaking in harmony with one another on the topics which they handle. Were you to inquire of Paul, or Peter, or James, when the saints are to be crowned, doubtless you would find that they all give the same answer. We will just ask Peter. He did a deal of hard Christian work. He was with the Lord from the commencement of His ministry, and in a certain sense knew all things from the beginning. Surely then he can give us a correct reply. Harkener to what he writes in the last chapter of his first letter. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." I cannot refrain from saying, that it seems to me when the bishops read this, if they were to speak their minds they would avow that Peter had better have left that unwritten, it so ill accords with their greed and their position. To what does all this practical Christianity lead? Even to this. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." You still believe what ministers allege on this subject? That the departed are crowned while in their coffins—yea, before they are consigned to them—even on the bed of death. If the people really believe that they are so crowned, I wonder they spend so much time in decorating their tombs, and weeping over their remains. That looks to me as if after all they felt

within themselves that their friends were really locked up in death, dissolved in the dust of the grave. The clergy try to persuade them that their friends are flying about beyond the stars, blissful inhabitants of some other sphere. You may believe which you choose; my decision is to accept what the Apostle says, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." There are some other equally clear passages. My object in dwelling on these is to show you that we ought not, without examination, to accept as truth what is taught in our churches and chapels. We should not look at death except as the end of life; when it comes, no more work can be done. We ought always to be in a state of readiness.

Suppose a saint should sleep in the grave for ages, he would not know until he came into communication with the living whether it were years or minutes he had slumbered in the land of silence and forgetfulness. You all know what sound sleep is; you are not conscious of the time you have been sleeping until you look at the clock or some sign in the room. You know how common it is for people to express their disappointment at the lateness of the hour. If it is a hazy morning, and they are thus deceived in their computations, they are quite at fault. I have been told that persons whilst in a state of intoxication have fallen down, injured a limb, been taken to the Hospital, and had the limb amputated, yet on waking up have known nothing of the accident and its attendant circumstances. If there were an immortal spirit within man, would it not have been cognizant of what was transpiring, and have seen the surgeon operating? I think, too, it would have seen the infatuated creature going into the public-house to get the drink, which sight might have been of some service to its owner and tenement, the body. There are various states into which people may be thrown in which all consciousness is lost. If more can be, it must be more so in death. I would request your attention

to one or two other passages. Look into the 4th chapter of the second epistle to Timothy and you will notice a verse or two shewing how erroneous it is to anticipate a crown on the dissolution of the body, and admonishing us to wait patiently for the return of Christ. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom." No passage could be more striking than this. He shall judge the quick and the dead at His appearing and kingdom. The question I want you to ask yourselves is this, Whether a man receives his crown before he is judged? Does reward precede judgement, or is it subsequent to it? If James were to answer, he would reply in a way to satisfy any reasonable person. "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him." (i. 12.) The Christian is on probation now for immortal honours; if he will do as Paul advises he will find the Christian life a trial indeed. He will not, ere the conflict is well began, lay down the weapons of his warfare, and fancy that all obstacles are surmounted, all difficulties conquered. As he advances in his course he will learn that by following the Apostle's counsel he is denounced as singular, and cut off from society. The prophet Jeremiah was cast into a dungeon, where he sank in the mire. People are too civilized now to permit such atrocities, nevertheless trials real and sharp await those who "will live godly in Christ Jesus," and who strive to adorn the doctrine of God in all things. But there is trial in another sense, trial which means decision. Paul might be very confident that he should be crowned; still even in his case there is a great difference between the expectation and the fact itself, for hope is not fruition. His feelings must necessarily be different after the trial has taken place from what they were before. There will be the impossibility of failure, the certainty of the reward.

The trial will not occupy a long time; few questions need be asked by the Judge to whom all hearts are open. Upon the approval a crown of life will be bestowed; thus it is plain the crowning will be subsequent to the trial. The judgments will be at Christ's appearing and kingdom. Can any one say that the kingdom now exists: that Christ is now ruling the world in righteousness. Such declarations being impossible, it is vain, it is false to assume that any one has already been crowned.

I spoke of some confusion about the dates of events mentioned in Scripture. There are various stages in the Christian course. Everything in its own order, and in its own time. The first thing, speaking figuratively, of course, is to be begotten. The Apostle James testifies that we are begotten by the word of truth. How is that? Why in this way; you come here to listen to the gospel of salvation; you may not have heard it before; in so far as you receive this word—this seed—it finds a lodgment in your hearts. The seed is the Word of the kingdom. When it has so far operated on your minds as to bring you to the birth, you are born again—born of the truth—born of God; and you manifest that birth by the scriptural act which you perform—by burying the old man, and putting on the new. No one is born of God who has not buried the old man. There is more in that than appears on the surface. I should not like to say that because you have submitted to the ordinance of baptism, the old man is necessarily buried. I have seen the old man, in some instances, crop up years after he was supposed to be dead and buried, which might almost lead us to the conclusion that there is no possibility of the old man dying till the body dies. But that is not a Scriptural position; God does not demand absolute perfection, though perfection is expected nevertheless,—that is, every man and woman should do their best to avoid, in thought, word, and deed, what is contrary to the will of God.

Well, then, I have to speak of birth. Before there can be any form or figure, there must be growth. We read about babes, young men, and old men. If the Christian character is a thing which requires restraint on the one hand and cultivation on the other, it demands time for development. Hence, it must be conceded, there is such a thing as Christian growth. The brilliancy of the reward depends upon the extent of this growth; but every man will not be measured by the same standard; justice and mercy will proportion the scale to each individual. God understands what a man can accomplish from his natural endowments, and the opportunities which have been afforded for improvement; and from that stand point every man and woman will be measured. Let us not deceive ourselves, and imagine that because we have received a certain amount of truth, and submitted to a certain ordinance, a rich reward assuredly awaits us. Such presumption can only bring disappointment. Allow me to refresh your memories with these words of the Apostle, "Every man that striveth for the mastery is temperate in all things." Are you striving for the mastery? If you are running the Christian race, you are striving earnestly, ceaselessly; and I sincerely hope you will gain the greatest mastery of all, mastery over death, that you may be able to say, "O death, where is thy sting? O grave, where is thy victory?"

Would you know what you are to do? You must first have a clear apprehension of the object at which you are aiming, understand the race you are exhorted to run, and then guide yourselves for the work. If a man were to act imprudently when under training for athletic sports, how could he expect to win? Suppose he was immoderate in his habit of living, would he not be inevitably vanquished? He must refrain himself with regard to

food, and drink, and sleep, be temperate in all things, if he would be duly prepared for the contest, and is resolved to bear away the highest honours.

It is thus in relation to the Christian course. We are called with a holy calling. Christ is our example; we must be conformed in character to Him. The believer, who, with full purpose of heart, enters the narrow way that leadeth unto life, betrays in haste no hurry; he advances steadily, every step marked by unwavering determination. He girds up the loins of his mind, binds the sandals on his feet, fixes his eye on the mark of the prize of the high calling of God Christ Jesus, and so runneth that he "may obtain." Modern Christianity scarcely demands this. In various sections of it, especially that which has its centre in Rome, professors can do pretty much as they please, except on fast days, when they are expected to mortify the flesh a little. I was reading the other day of a gentleman who had so far mortified his flesh as to sit down to a breakfast of green peas and strawberries. See, said he, these are the self-denials which our church imposes upon us. There is a great deal of that sort of self-denial in the Christian world.

But saints must not be conformed to this world, but be transformed by the renewing of their minds. We have to war a warfare, to fight under a banner which forbids us to pamper ourselves. We are urged to "lay aside every weight, and "press with vigour on." We must not be found in the enemies' ranks. I have seen people who make no distinction. They can be found anywhere. I throw these out as casual remarks. We ought to understand our position and our responsibilities. If we are truly on the Lord's side, we shall be jealous of the honour of His Name, and should so comport ourselves as to be manifestly "the epistle of Christ."

BY E. TURNEY.

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“THE THINGS MOST SURELY BELIEVED AMONG US.”

Lecture delivered by MR. E. TURNEY, in the Christadelphian Synagogue,
Nottingham, Sunday, April 30th, 1876. DR. S. G. HAYES presiding.

PRICE 2d.

As a conclusion to the course of lectures that I have been delivering, I have taken upon myself to set forth, though briefly, the things which we believe, and to offer Scriptural reasons for our belief of them.

In doing this, I would be as careful as possible to make a truthful statement, and I cannot better prepare my own mind than by recalling a few words of the Apostle Peter. In his first letter, 4th chapter, 11th verse, he says, “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen.” It will be well, likewise, to remember a few other words of the same Apostle, found in the same epistle, 15th and 16th verses of the 3rd chapter: “But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as evil doers, they may be ashamed that falsely accuse your good conversation in Christ.” I earnestly desire to be in harmony with these words.

Before taking up any particular point of doctrine, I wish to refer for a moment to current notions about doctrine itself. Some attach no importance to forms of doctrine. They profess to be in search of the spirit of all good doctrine, and to discard the forms in which it is clothed. I think

this is a mistake. Undoubtedly it is right to enquire what is the spirit of a doctrine. It also appears to me that we should have due regard to the form, for our ideas necessarily depend very much on the form in which things are presented to us. True, we may have the form and not the power; even as the Apostle testifies of some “having a form of godliness, but denying the power thereof.” There is another point. Whilst many profess to discard forms of doctrine, after all they do not fail to make a great commotion, and to stir up strife about this very matter. What else is the Church of England doing in her contentions. According to some, there is too much drapery, too much colour, and light of the wrong sort. I refer to Ritualism, in which certain forms of doctrine are presented to us. It is alleged that they are dangerous. It seems to me that when once the proposition has been admitted that a form of doctrine may be dangerous, it behoves us to consider well those forms of doctrine which come before us demanding our acceptance. Let me quote a forcible passago on this subject. Romans, 6th chapter, 17th verse, “But God be thanked, that ye were the servants of sin.” I do not like the form of these words. They appear to represent Paul as having been thankful that these people had been the servants of sin. Without presuming to decide what was the exact phraseology he used; I take his meaning to be this: I thank God that though ye were the servants of sin, ye have now “obeyed from the heart that

form of doctrine which was delivered you." It is manifest, therefore, that the Apostle placed considerable emphasis on forms of doctrine. This is evident from another text. In addressing Timothy, he says, in the 2d Epistle, 1st chapter, 13 verso, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." In view of such words as these, it follows that no one having proper respect for Apostolic teaching can maintain that the form in which a doctrine is presented to us is a matter of no consequence. It must be delineated in some form or other, and by studying the form, we may better understand the nature of the thing itself.

To begin, then, I must dwell but briefly on each of the various topics which will rise up before my mind's eye, because they are rather numerous, and I am anxious not to omit any. Perhaps in some respects I shall be in conflict with two opposite sections of the Christian world, but that is unavoidable. I must state my own honest convictions; and on this ground I trust that even those who are adverse to me in sentiment will not at any rate be displeased with a straightforward manner of procedure. I shall differ sometimes from Trinitarians, and sometimes from Unitarians, and sometimes agree with both. With regard to the Deity, the first point I would take up is this. We are told that no man hath seen God at any time. We are further told that He dwells in light unapproachable. He is veiled from human ken by the glorious light of His own presence, so that it is not possible for mortal vision to behold Him. The power of the sun's rays may illustrate this. If we gaze upon the orb of day in his meridian splendour, and attempt to discern the body or outline of the luminary, our feeble sight fails; we are dazzled, blinded, much less can we look upon God. I am not unaware that certain passages seem to affirm that God has been seen by mortals; that by a few of His chosen servants He was

beheld "face to face": but I think on due investigation and comparison the truth of this subject must be perceived—God has been seen by representation; one or more of His messengers, mighty angels that excel in strength, have been seen, but not the Eternal Himself, the Invisible. There can be no objection to this view of the presence of the Supreme—that is to speak of Him as being seen when beheld in the persons of those sent by Him on a mission to His creatures: nor does this interpretation clash with the statements that no man hath seen God at any time; that none can behold His face.

My theme now compels me to tread upon rather delicate ground. We are required by the Scriptures not only to believe that God is, but also, that He is a rewarder of those who diligently seek Him. There are two divisions of the Protestant Christian world who regard the existence of God in very different aspects. One, and by far the largest in number, would present God to us as in some way consisting of three figures or persons. Without being at all offensive, I may say they describe these as being three in one and one in three. It appears to me that no well balanced and well informed mind could receive such a proposition, for it really amounts to this, that three are one and one is three. Some try to comprehend it in something like this shape; three branches in one stem, or one stem with three divisions. Perhaps that is the least difficult and troublesome manner of putting it. But when we come to analyze the three, the same as we should analyze the one, it turns out that these three are distinct and equal with each other alike without beginning and without end; boundless in wisdom, power, and goodness, while to each is allotted some particular work in relation to our fallen race. To speak as cautiously and moderately as possible about this strange idea concerning Deity, it must be designated Polytheism or the doctrine of a plurality of Gods. When we enter upon figures the doctrine is reduced to an absurdity; examined by the aid of

arithmetic it is utterly untenable. Three in one, one in three—how three ones make one is a problem I cannot undertake to solve. After much discussion, those who hold this dogma allow it is "a hard saying," but urge that it must be accepted because it is true. Well, if I were debating the matter, I should not begin by denying it, but should declare I could not receive it until it was proved. The other section of the Christian world have an immense advantage on this point. I mean the Unitarians, those who hold aloft the doctrine of one God. They are at least in harmony with the first lesson of Moses' teaching, and with one of the best defined propositions in the Scriptures of the prophets; take that passage in Deuteronomy, 6th chapter, 4th verse, where the truth of the doctrine is Mosaicly set forth. "Hear, O Israel: the Lord our God is one Lord." Having due regard to the people to whom this announcement was made, their simplicity, and on the whole their want of education, I cannot conceive that they would extract the doctrine of three in one out of this proclamation. The incongruity of such a notion will be more apparent when we consider that the proclamation must have taken the form it did for a specific purpose, namely, to shew the children of Israel that their God was not like the gods of the surrounding nations. They had "gods many and lords many," but "Hear, O Israel; the Lord our God is one Lord." Had it been of vital importance to understand the Trinity, that should have been part of the first lesson inculcated respecting the God-head. Moses uttered these words, he should have added to the Divine declaration and said, I mean the Deity is three in one, and one in three. This he should either have demonstrated to the listening multitude, or, like our modern authorities, he should have confessed, I cannot explain it; you must receive it as matter simply of faith. Instead of indicating a Trinity the proposition seems to have been directed against any idea of more than one God. When

we come to other passages on this subject, and there are several, we find more potent language employed. There is a very striking text in the 44th chapter of Isaiah, 6th verse; "I am the first and I am the last; and beside me there is no God." Also in the 8th verse, "Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea there is no God, I know not any." When Moses announced the doctrine he did so by an affirmative proposition, but when an affirmative is followed by a negative it is strengthened. What I am about to advance may not in every way be adapted to this audience, but I will endeavour to express myself clearly. One term for God in the original of the Scriptures is in the plural number. It occurs in many places where it refers to the one God and no other. Our Trinitarian friends have tried to make a deal of this; their object has been to shew that this plural word for God contains the idea of their Trinity. No candid mind, however, can assent to that. True, it is a plural word, but does it follow that it signifies three rather than five, or any other number? It is a plural term, and that is all we can say. If it contained the doctrine of the Trinity, a Hebrew lexicon would shew that it meant three, but it does no such thing. The doctrine therefore stands on a fallacious notion. When we come down to the New Testament we find the unity of God endorsed by Christ Himself. A certain young man quoted the words of Moses and Christ approved of them. The Jews to this day, however numerous may be their errors and foolish their traditions, nevertheless hold fast to the idea of one God. With respect to the appellation "Father," I may mention that it is a relative term. Trinitarians have great difficulty in dealing with it; they know not how to explain away its force. The word "Son" next demands notice. The relationship expressed by Son indicates there was a time when God was not His Father, a time when

the Son was not. Common experience exemplifies this. A man is married at a certain age. He is not a father. When you reflect on God in the vastitude of creation, the mind travels back to a period however remote, when the things which are did not exist. Thus when we speak of God as the Father of creation, we see there was a time when He was not the Father of creation. As a man dates his being a father from a certain point of time, so, from the necessity of the case it seems to be with God. Then with regard to "the Son." Son is a relative term, and implies that there was a prior person styled, "the Father." This being a universal law, when we turn to the Scriptures, we naturally expect that the same principle holds good. Eternal Sonship, as a certain writer observed, is eternal nonsense; and yet this doctrine lies at the foundation of popular Christianity. Few perceive the contradiction in terms that it involves, for *Sonship* must have had a beginning. It is impossible for a son to be as old as his father, therefore though the Father is eternal, the Son cannot be "co-eternal" "of one eternity" with the Father. In reference to the Trinity I have further to speak of the Eternal Spirit. It will be admitted that, according to the idiom of language, the spirit of a thing means a thing itself. The spirit of man often means man. It sometimes means his mind, sometimes his physical strength, and sometimes his disposition. It is quite sufficient for my purpose to say the expression spirit of man signifies the man himself. What do we understand by the spirit of error? Do we understand it to be something separate from error? No, we mean error itself. Likewise the Spirit of God means God, the spirit of truth means truth, the Spirit of Christ means Christ. If we accept the doctrine of the personality of the Spirit, we are landed amid insuperable difficulties. A person is necessarily confined to one place; but the Spirit is said to be in various places at one and the same time. This cannot therefore be personally, but like air, or like

light, pervading all, however distant from each other. Well then, it may be affirmed that God is one, and that the Son is one; and that Jesus is that Son; really the Son of God, begotten by the Spirit, though born of a woman. The Spirit of God, or of Christ, means the power of God, or of Christ. And further, when this Spirit or power is employed for religious or sacred purposes, it is styled Holy Spirit.

We now come to another point of doctrine. We believe that God has spoken to man. We read in the first chapter of Hebrews that God spoke by His prophets in times past, and in those "last days" by His Son. Other passages certify the same thing.

Do not understand, my friends, that I am one of those who can close this Book, and say that every syllable is inspired, neither can I be responsible for every jot and tittle my brethren believe. I can afford to be frank, and tell you that there are differences of opinion among us; it must of necessity be so, because some are better informed than others. (But all are, or should be learners; however proficient in the Word, none can pretend to perfection of knowledge.)

What has God said? Many things by His prophets, His Son, and His apostles. He sent His Son to declare expressly that at a future time He will come and establish His kingdom on the earth, and it will be well for us to think of that historical fact. It will tend to throw a little light on the Divine purposes in relation to the future. (As God has had a kingdom in the past, so most assuredly will He have a kingdom in the future.) There was a time when that in the past did not exist. Before the days of Samuel, the nation of Israel knew no human king. When the people clamoured for an earthly ruler, the aged prophet remonstrated, and reminded them that the Lord God was their king. Concerning the appointment of human kings it had been enacted. Deut xvii. 15. "Thou shalt in any wise set him king over thee, whom the Lord thy God

shall choose." God had a kingdom established in the promised land above a thousand years. It is not necessary for me to explain to you that this kingdom was not very holy with respect to each individuals composing it; but it was holy in being separated from all other kingdoms, and being constituted the kingdom of the Lord. Some of the Israelites were indeed the blackest of characters, and are described as such by their own prophets. The wicked should serve as a warning and lead us to shun whatever is evil. Others there were whose lives were truly exemplary. These we should do well to imitate. The importance of doctrine is shewn by the erroneous views which many entertain of the kingdom of God. It is agreed by all that Christian morality should be of the very highest order. Far be it from me to say that those who set forth the doctrine of a kingdom in heaven, set forth a lower morality than ourselves. I cannot see any material difference it would make to the morality inculcated whichever doctrine might be preached. But surely it is important for us to know what the kingdom is, and where it will be; whether it will be here or in another part of the planetary system. Some contend that it will be realized in body, and some out of body, but all are agreed that the saints will possess it. So far then we are of one mind; but we ought to know where it will be. Can it be supposed when Christ exhorted His followers to "Seek ye first the kingdom of God," that He intended them to be ignorant of the nature and locality of that kingdom. Let it not be said it is of no moment which opinion we hold. There is a right view and a wrong view; responsibility rests upon us to ascertain which is in accordance with the Scriptures. Though some notions do not appear of much practical value; still, be it in reference to what subject it may, knowledge is power. Now the prophets and apostles were looking for the kingdom to be established on the earth; they did not anticipate going to the Lord to a king-

dom prepared in heaven, but expected the Lord to come to them, and set up His kingdom here. Taking up the *Rock*, I noticed a paragraph in support of the popular view. It states that about 1800 years ago Christ went away to prepare a kingdom. If that were true, there could not have been a kingdom before His ascension. Then I ask, whither had the Old Testament saints gone? If men were as anxious to discover truth as they are to prop up their creeds, they would perceive the bearing of these things. They would see that on these premises all the Old Testament saints must have gone to an unprepared place, and consequently had better have remained where they were. And further, the Scriptures do not tell us of a kingdom in the skies, but of one on the earth. Saints are to be the kings, and Christ the King of Kings. Not king of the world's kings. Do you think Christ would sit down with unrepentant potentates who have stained their hands with human blood and perpetrated the worst of crimes. Would He say to such, ye are my co-heirs of this world. No, it is to the saints He will address this language. Moses, Abraham, the prophets, all who are found worthy to rule with Him, will be His associates. They are said to reign upon the earth. With regard to the nature of these rulers, they are not as universally supposed, bodiless beings, mere apparitions flitting about space, accomplishing wondrous flights through aerial regions, invisible and untangible. It is a strange anomaly, but when we come to the millennium, everybody seems to think these glorified spirits will be visible. How is it they are not visible till then? They have departed from their bodies, skimming through the world like mist; unseen, immaterial, yet at a certain time to wear a different guise. Why are they not beheld now, if they are to be visible then? But if we consider the rulers of the Kingdom of God, they are like ourselves; solid men. Nor does the doctrine of immortal resurrection make them mere ethereal beings, or vapourous forms,

though even in that case they would be something more substantial than the souls of the departed, the ghosts of popular fancy. They will be real men such as can be handled. Christ was seen and touched. Unbelieving Thomas put his fingers into the print of the nails to satisfy himself that the risen and glorified Lord was the identical Jesus who had suffered on the cross. Christ says of Himself (if we are to receive the Apocalypse) "I am He that liveth, and was dead, and behold, I am alive for evermore." And the saints, are they to resemble Him? Yes, John says, "we shall be like Him; for we shall see Him as He is." As to subjects in the heaven above, I wonder who the subjects would be. All cannot be kings; to fulfil the idea of a kingdom there must some subjects. Then again, a kingdom must have something to rest upon, so much land. Every dominion of which we have cognizance involves territory. There must also be a king, and subordinate rulers, laws, and religion; and if necessary, an executive to carry out general statutes, for the object of righteous government is not only to uphold the good, but also, to restrain the bad. In the popular heaven there could be no subjects because subjects imply subjection. It is true, the saints are subject to Christ, but the saints themselves will be rulers, though subordinate ones. Who then will be subject to them? In our fabled paradise, the happy spirits seem to be all flying about in glory alike. No such thing obtained in God's kingdom in the past. Different orders had their respective stations. The Priests and Scribes were the rulers, and the people were the subjects. The mortal Jews will be the subjects of the kingdom in the age to come, for Christ is designated the King of the Jews. Has He ever been thus King? No, then they have never been His subjects; but they will be. Hear what is written in the Prophets. "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all.....David

my servant shall be king over them." "They shall dwell in the land..... and David my servant shall be their prince for ever." They shall joy in Messiah as their King. The surrounding nations, as well as the mortal Jews, will be subjects of the kingdom of God; for Moses says, "Rejoice, O ye nations with his people." Every kindred and tongue will form one family, in which the Jews, as the chosen of Jehovah, dwelling in the land promised to their fathers, will necessarily hold the first place. As Christ is immortal so will all the rulers be, and as the subjects are to be the nations and they are mortal now, so will they be mortal then. The kingdom will endure a thousand years. At the expiration of that period it will be delivered up to the Father; Christ's priestly work will be finished; sin will be abolished; and death will cease for ever amongst the inhabitants of this planet. I must go on. These things afford great scope. Christ referred to them frequently during His ministry. He was always preaching about them. He went through cities and villages, proclaiming the glad tidings of the kingdom of God, or of the kingdom of heaven. Both phrases are used, but without any different meaning. Jesus required men to believe the things concerning that kingdom, in order to inherit it; the faithless and rebellious, are to be cast into outer darkness. Those who understand and through procrastination or from other causes obey not, are to be destroyed.

When the apostles at the command of Christ, went about preaching the kingdom they enforced upon all who received their word, the observance of a certain rite. When Philip visited Samaria, we read that they who believed the "things concerning the kingdom of God and the name of Jesus Christ, were baptized both men and women." That is the divinely appointed door into the kingdom. Christ said, "He that believeth and is baptized shall be saved." An enquiry into the necessity of this ordinance, shows that the matter stands thus. When a

person comes to intelligently believe the gospel, he puts away his former self, and is a dead man—he becomes dead unto sin, but alive unto righteousness. If Christ absents Himself long enough, he will have to die physically, and when he rises it will be to immortal life. Immersion in water illustrates this. It is figurative of the old man being buried, and of the new man being put on. This process has been prescribed by Christ to shadow forth the passing from death unto life, and it is very appropriate and significant. With respect to God and religion the change of mind destroys the former and he is dead. What can you do with a dead man but bury him? From the burial in water the believer rises to newness of life; he is in Christ, he has entered into a new relationship, and commences a new career.

I might touch for a moment upon sprinkling. Great efforts are made to shew that sprinkling and immersion, irrespective of intelligence and knowledge, are equally Christian baptism. This proves how words may be strained when the judgment is biased. Sprinkling will not answer at all to what is intended to be represented by the rite. Perhaps the most forcible argument ever adduced in favour of infant sprinkling is that given by Knox; who contends that the Israelites were submerged in water by passing under the cloud. But the cloud would only be a fog or a mist; however, by it they were sprinkled and so sprinkling is baptism! To what straits must they be reduced, who have recourse to such fallacious reasoning. What of it. Let us see if any other interpretation can be found. When the children of Israel were under the cloud they were buried by it; whoever is baptized is buried. The apostle says, "We are buried with Him, Christ, by baptism into death," and we rise in the likeness of His resurrection. I wonder how the rising in the cloud was effected according to Knox. When the bishop takes the infant, he dips his white dainty fingers in the font, and greatly

to the annoyance of the little one, sprinkles a few drops of water on its forehead, making it cry rather un-musically. Then he supposes he has performed Christian baptism; but in apostolic times men and women were baptised *because they believed* "the things concerning the kingdom of God, and the name of Jesus Christ." Does the bishop display more intelligence and faith in the Saviour's word than the puling babe, that he declares "is regenerate and grafted into the body of Christ's Church," as the result of the ceremonial?

We come to another point, namely, the Apostolic injunction and the command of Christ, that men and women in view of their faith in the kingdom of God should meet together. It was the custom of the first disciples to assemble on the first day of the week for the breaking of bread. The lesson they were taught was not that their attendance at the Lord's table might be regulated by their own convenience, though some seem to construe it in that way. I am very confident all are not present as often as they might be. Leaving that, let me observe the Apostle did not say, come once a quarter or once a month. Though it cannot be asserted that there is a positive command to come on the first day of the week, this I know, it was the custom of the primitive church so to do. Perhaps many of these meetings were held very early in the morning, because some of the members were slaves and their masters would have no sympathy with them in these things. As it was not the Sabbath they would probably meet at sunrise. It is more than some can manage to come at sunset, or to come at all. The brethren assembled themselves to break bread, and we are told they did so to remember their Lord, in obedience to His command "Do this in remembrance of me." They neither professed to transform the bread into flesh, and yet eat it as bread, nor to convert the sacramental wine into blood. They partook of the loaf and of the cup not only in commemoration of the Saviour's death,

but in the joyful anticipation that He would come again to establish His kingdom and make them His associates in glory. Most of the saints will be in the grave when He appears, hence the necessity of resurrection. If He return not they "are perished." This excludes any intermediate life. Jesus must return, for if He comes not, the dead will not be raised. So writes Paul, and who shall object to his reasoning? But more than this; in showing that future life depends entirely on resurrection, he declares "if the dead rise not, then is not Christ risen," and consequently is "perished." Presumptuous as it seems, we may say so, since Paul said so; and exult too with the Apostle, that "Christ is risen from the dead, and become the first fruits of them that slept." Upon resurrection in connection with judgment I must now speak briefly. Judgment means decision and separation. We are divided on this point. Some think the saints will rise from the grave immortal. I do not endorse this opinion; I believe they will be raised as they were buried, that is, with mortal bodies, and that they will be clothed with the immortal nature after the judgment, if found worthy, for we read that "this mortal must put on immortality." But we are all agreed that the saints who are accounted worthy will "be changed in a moment, in the twinkling of an eye." That this takes place after the judgment is my full conviction.

I have endeavoured in the space of an hour, to place before you the leading points of our belief. Time would not permit me to do them all justice, but I hope you have understood what I have said. You will see of course, with regard to some of the tenets brought before you, that what has been advanced on them is by no means exhaustive. I think I may go back to

add a few words more about baptism. I spoke of baptism as a burial. Yes, it is the burying of a dead man. When he comes up out of the water, he rises a new man. He has put off the old man with his deeds. That is the only way in which he can be put off. In vain do we profess to have buried the old man whilst retaining his deeds. There is another meaning to the word baptize, which is of great force when viewed in a scriptural light. Besides to dip it signifies to dye, which is to impart to an article a colour which it did not previously possess. You cannot very well impart to the fabric another colour unless it first be cleansed. It would be what a dyer calls flecked. A striking analogy is, I think, presented to the mind. Is there not with reference to the believer the cleansing process? We read of being made as white as snow, white like wool, emblematic of the Christian character. What was the old colour? Scarlet and crimson, indicative of sin. When a person has been subjected to a washing of water by the word, he has been cleansed. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We see what Christian baptism is from that stand-point. It implies that the old man of sin has been buried. When the redeemed company shall assemble on Mount Zion, they will be a white-robed company and luminous as the sun. They were pure in their lives, as in their doctrines. It is one thing to be pure in doctrine, and another to be pure in life; but we must be both if we would be constituents of that glorious assembly, for nothing unclean can form part of that resplendent constellation which shall shine as the sun for ever and ever.

The Seven previous Lectures of this Course, delivered by Mr. E. Turney, have been re-printed. Price 2d. each.

+ No other part here
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 Good enough for me

No. 10

THE
FAITH OF CHRISTENDOM

UNSCRIPTURAL AND ANTICHRISTIAN;

OR,

HEAVEN'S MESSAGE TO THE WORLD;

THE

SENTIMENTS CHARACTERISTIC OF THE APOSTACY;

AND THE

TEACHINGS OF THE ORACLES OF GOD.

“Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, and which ye have received, let him be accursed.”—*Paul to the Christians in Galatia.*

“The Day of Christ (when the Lord Jesus shall be revealed from heaven taking vengeance on them that know not God, and that obey not the Gospel) shall not come except there come AN APOSTASY first, and the Man of Sin be revealed.”—*Written by Paul eighteen hundred years ago.*

Reprinted from the “Herald of the Kingdom and Age to Come.”

1856.

FAITH OF CHRISTENDOM

UNSCRIPTURAL AND ANTI-CHRISTIAN.

1856

In the *Watchman and Crusader*, a thoroughgoing anti-papal paper, published in New York city, the "Rev. Nicholas Murray, D. D.," known in the republic of letters by the name of "*Kirvan*," occupies considerable space in glorifying Scoto-American Presbyterianism (of which he is a ministerial or clerical incarnation) under the caption of the "*History of Elizabethtown, and Essex County, N. J., from the first English Settlement to the present time.*" The principal hero of "Chapter viii." is a certain "successor of the apostles" and "ambassador of Jesus Christ," (as the members of the Presbyterian, in common with other "orthodox" hierarchists are wont to proclaim themselves,) named David Austin. This apostolic ambassador was "Pastor," or shepherd, of "The First Presbyterian Congregation of Elizabethtown," which at the time referred to was under the lordship of "the Presbytery of New York." Like the rest of his fellow craftsmen, he was thoroughly imbued with the conceit that he was the favored subject of "*the inward teachings of the Holy Spirit of God*," apart from the daguerreotyping agency of the written testimony of the Spirit, to be found alone in the writings of Moses, the prophets, and apostles. This crotchet of the Apostacy reigns in the beclouded crania of all its hierophants; in some, however, more despotically than in others. It calls them to the work of the ministry; it guides them in the choice of their texts; works the shuttle in weaving their texts into sermons; blesses their word, which they style in their addresses to it "*thy word*," to the conversion of sinners into Presbyterians, Methodists, Anglo-Hibernians, Papists, &c. &c., as the case may be, in giving them disposition and faith in accordance with their traditions; calls some of them from the receipt of a thousand to fifteen hundred a year; and others to the far distant isles of the ocean, to be devoured by Fejees, and other dainty epicureans of the abyss. All this, and more,

the Carnal Spirit of the Apostacy does for the clergy of the church of Anti-Christ, and for those, who, being ignorant of the teachings of God, are incapable of discerning truth from error, or the Holy Spirit of God from the Spirit that reigns in the body and synagogues of Satan. All this it works abundantly in the strongly deluded; but this it rarely, if ever, effects—the translation of a sleek and pury ecclesiastic from a *fe living to hard work and twenty pounds a year!*

Illustrative of the "inward teachings of the Holy Spirit of God," in the anti-christian sense of the phrase, it may not be out of place to narrate the following anecdote:

About twenty years ago we were journeying in Eastern Virginia from Richmond to a meeting in Lunenburg County. Being very hot and dusty we became very thirsty; so that in passing by the gate of a Presbyterian clergyman, at which was assembled a group of negroes, we asked for some water to drink. One, who seemed to be the patriarch of the group, told a boy to run to the spring, and fetch the gentlemen some water fresh and cool. While we were resting in our saddles we entered into conversation with our black "uncles" and "aunts." Addressing the oldest of them, we inquired, why they were not at work to day? *Because: there was "a big meeting," and master had given them a holiday for the good of their souls.* This was very kind; and naturally suggested inquiries concerning their condition. "Uncle!" said I, "are you a christian?" "*Don't know. master; but I hope I am.*" "Don't know! That is strange! If you are a christian ought you not to know it? If a man have been sick, does he not know it; and if he have become well, does he not know that likewise? We are all by nature sick, and when we become christians, we are healed. Is it not strange then, that you don't know whether you are sick or well?" "*Don't*

know, master ; but I hope I am ; because the Lord has spoken to my heart." True ; the Lord has spoken to all our hearts in the scriptures, " Yes, master ; but I have no book-larinin' ; I don't know what the Lord say in the book ; but I know what he say to my heart." " But, uncle, suppose some one were to read to you from the book, and you heard with your own ears that one thing ; and suppose at the same time you thought you heard spoken to your heart another thing ; and suppose that these two things referred to the same subject, but were contrary the one to the other, which of the two would you obey ?" " Ah, master, I have no head-religion ; I would obey what the Lord speak to my heart." " But, uncle, we believe assuredly that the Lord the Spirit" speaks truly in the Bible ; and the Bible describes the heart of man as "deceitful above all things, and desperately wicked." The Bible has been in the world nearly two thousand years since it was completed ; and during all that long time it has spoken the same thing without contradiction : and for the same length of time men professing heart-religion have been proclaiming to the world what they say the Lord has spoken to their hearts—their deceitful and wicked hearts. These, they term 'the speakings of the Lord,' are incessantly contradictory of each other, and opposed to the plainest precepts and doctrine of the Bible. We know, therefore, that they are liars ; and their utterances 'the deceivableness of unrighteousness in them that perish.' Have nothing to do with them, uncle ; Get your master to read to you what the Lord speaks to men's hearts in the scriptures : never mind what parson A, or parson B, says it means ; just believe what it says, and you will hear the speaking of the Lord.—Upon this we ceased, and having refreshed ourselves with the cool water from the spring, we righted ourselves in saddle, and resumed the even tenor of our way.

Our black uncle's " Lord speaking to my heart" is the synonym of "the unvaried teachings of the holy spirit of God," in the clerical or anti-christian sense thereof. The untutored Afro-American spoke as he had been taught by the theology of his master's church ; and very naturally mistook the exhalation of his own dark and evil heart, or understanding, piously excited by the traditions of Presbyterianism, for the inward teaching of the Lord. It impelled him to reject the Bible without qualification. He preferred his heart-impulses to the written word. In effect, the clergy do the same thing, only with less honesty than their negro disciples. They pretend great respect for the Bible ; but they are not content to receive it, and work by it, and walk by it, apart

from what they ignorantly style "the inward teachings of the Holy Spirit of God." It is these so called "inward teachings" that generate Presbyterianism, Mormonism, Anglo-Iibernianism, Romanism, Millerism, Mohammedism, Campbellism, &c. ; not the Bible. This only leads honest and good hearts to that "obedience of faith" which the Gospel of the Kingdom demands. If men would take the Bible, and reject the "inward teachings," the Apostacy would come to an end speedily ; and mankind would then have either one true religion, or no religion at all : but, whether the world would be better off than now, depends upon the question, whether no religion, or false religion, *alias* superstition, are more conducive to the civilization and social happiness of men. This is a question we do not undertake to discuss at present.

The "creeds" "confessions of faith," and "articles of religion," peculiar to the Apostacy, are its "inward teachings of the Holy Spirit of God," by which it makes the real teachings of the word of God of no effect. This is the great crime of the clergy before heaven—*while they profess to believe the Bible they nullify it by their contemptible theologies, and rules of interpretation.* The "Rev. Nicholas Murray, D.D." is as guilty of this blasphemy as the hero of our anecdote, and the "Rev. David Austin," one of the heroes of his tale. The Reverend Doctor of Divinity, on writing of the death of Mr. Austin's successor, says, "*amid the tears and lamentations of his people he went up to his reward in heaven!*"

Now this is either true or false. If true, where is the evidence of its truth? Does the Bible say anything about the ascent of Presbyterian clergymen to any reward in heaven at the close of their career? No. Then, did any person or persons at Newburyport Mass., whence John Giles, the Rev. David Austin's successor, is said by Dr. Murray to have ascended on Sept. 28 1824, see him go up? No. Did the "Rev. Nicholas Murray, D. D.," who declares that John Giles did go up to his reward in heaven on that day, amid the tears and lamentations of his people—did that same Dr. Murray, we repeat, behold him wing his flight to his reward beyond the skies? No. Then if the Bible testifies of no reward for the clergy in heaven, and nobody saw John Giles ascend, how dare Dr. Murray testify so circumstantially to his ascension and retribution? He testifies of the "tears" and the "lamentations," and the "reward" and the "going up!" What would be said of a witness in court, who would give such evidence to alleged facts upon no better foundation? Why; that he was perjured, a fool, or insane. The

Lord Jesus pronounces Dr. Murray's theology to be fabulous. The Lord's words to his brethren are, "Thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just."—*Luke*, xiv. 14; and again, "The Son of Man shall come in the glory of his Father with his messengers; and then he shall reward every man according to his works,"—*Matt.* xvi. 27; and yet again, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."—*Rev.* xxii. 12. O, saith the lying theology of Gentile scepticism, the Lord comes to every man at his death; and that being the day of his coming, is therefore the time of his reward also. The Lord rebuke thee, O Satan; for thou knowest that thy testimony is false: for he who is destined to hurl thee like lightning from the heavens, and to chain thee in the abyss, declares, that *the blessed, shall be recompensed at the resurrection of the just!* Surely, Satan, knave though thou be, thou art not fool enough to say, that the death and burial of the just is their resurrection!!

But what selfish people must John Giles have been, to overflow with tears and lamentations on his going up to his reward in heaven! They ought rather to have rejoiced that he had gone to glory; and that consequently they had now got a glorified consul there, ready to give them an introduction to court as they might successively arrive! Does not the reader see in this the essence of that Romish conceit, "saints in heaven" and "the invocation of them?" The "Rev. Nicholas Murray, D. D." is very bitter against popery. The more hostile to that horrid system of abomination the better. But in essence his theology is as Romish as that of Old Infallibility himself. His Presbyterianism came from Rome, and with Rome it will perish; and happy will it be for mankind when the world shall be well quit of them both. May heaven speed the day!

But, lest the reader should imagine that our quotation of the words of the "Rev. Nicholas Murray, D. D." was of words hastily, or inadvertently penned, we will corroborate them as expressing his real sentiments, by another from the same column. Speaking of the "Rev. John McDowell, D. D.," of the Central Presbyterian Church in Philadelphia, who has not yet ascended to heaven, he says, that what might justly be said in the history of Elizabethtown, "must be left to his biographer to say, after the good fight he has been so long waging is terminated, and he has gone up to wear his crown, and with those who have turned many to righteousness, to shine as a star for ever and ever!"

Now, if the words mean anything more than a compliment to a fellow-craftsman, they express the Rev. Nicholas Murray, D. D.'s gospel hope; that is, *the ascending to heaven of the incorporeal entities, called John Giles, John McDowell, and Nicholas Murray, to be crowned there; and thenceforth to wear their crowns beyond the skies uninterruptedly for ever and ever, as a reward for turning many to the righteousness of Presbyterianism!* These two quotations are quite enough to prove, in the estimation of one who understands the Scriptures, that Dr. Murray charges against the Rev. David Austin lie with equal force against himself, and that reverend lordship, the Presbytery of New York. They charge Mr. Austin with being under "the powerful influence of enthusiasm and delusion;" and solemnly caution against giving heed to any irrational and unscriptural suggestions and impressions (from him) as *delusions of Satan*, the effects of a disordered imagination, tending to mislead, deceive, and destroy the souls of men, &c." This enthusiasm and delusion, Dr. Murray styles "a thick cloud that fell upon his intellect, which was never wholly removed during his life."

From the evidence Dr. Murray presents, there is no doubt but that Mr. Austin was a deluded enthusiast; but it is equally manifest from Dr. Murray and the New York Presbytery's writings, that the sole difference between their cases and Mr. Austin's is, *the enthusiasm*—he was deluded with enthusiasm, while they are as strongly deluded without it. The element which set Mr. Austin's delusion on fire was *light*. Who does not know that the sun's rays acting upon certain substrata will produce combination with explosion? Like those of the Rev. Nicholas Murray, D. D., and all the presbyteries of anti-christendom, the Rev. David Austin's brains had been presbyterio-theologically indoctrinated, and thereby weakened, blighted, and strongly deluded: but in addition to this, the unfortunate Mr. Austin had a violent attack of scarlet fever, from which he slowly recovered, and which is supposed to have "very seriously affected his mind." Dr. Murray adduces no pathological evidence of his insanity; unless earnest convictions of the truth of certain views, and a course of action in harmony with them, be pathological evidence of the fact. There is no doubt Mr. Austin's mind was powerfully excited; for he lived in times when all men's minds were intensely moved. The excitement of "the Reign of Terror" was not confined to Europe. It made men stand upon their feet in the tip-toe of expectation. Mr. Austin was among the number of these; and like many of his contempora-

ries, applied himself to the study of prophecy. "During the recovery," says Dr. Nicholas Murray, "he commenced the study of the prophecies, and the effect was obvious in a mental derangement, from which he never wholly recovered;" that is to say, though he was considered a fit and proper person to preach and administer ordinances with great acceptance and success, he never lost his convictions of the truth of certain things taught in the prophetic and apostolic writings, to the day of his death. This is what Dr. Murray calls "a mental derangement from which he never wholly recovered!"

The light that shone from the "sure word of prophecy" into his Presbyterian darkness, and which that darkness could not comprehend, so as to harmonize it with the vain traditions of his Scotch divinity, was in relation to the restoration of the Jews, the coming of Christ, his personal reign upon the earth, and the commencement of the Millennium. These things the study of prophecy convinced him of; and alluding to the belief and advocacy of these truths by many in our times, the Rev. Nicholas Murray, D.D., styles it, "*the revived fanaticism of a personal reign.*"

With these irrefutable truths, irrefutable by all the "D. D.s" of anti-Christendom extant, Mr. Austin, the Miller of May, 1796, blended much "orthodox" and personal foolishness, which he styled, "the inward teachings of the Holy Spirit of God." He proclaimed that "as Joshua led the Jews into the promised land, and as John the Baptist was the forerunner of the Saviour, so he was appointed of God to bring in the glorious millennial reign of righteousness;" and that in conformity with this mission he intended to establish a new church upon earth.

This declaration stirred up the Presbyterians of Elizabethtown to great zeal for their Diana. They requested of him a declaration in writing of his intention. This he very promptly and frankly complied with, and on April 7, 1797, said, "In respect to that part of the paper read, which hinted at and complained of an avowed design of the pastor to institute a new church, and to set up a new order of ecclesiastical concerns, "independent of Presbytery, of the Synod, or of the General Assembly," it may be openly answered, that such is my fixed and unalterable determination. For a warrant thus to proceed, reference may be had to Zech. iii. and vi.; and to many other passages of Scripture which foretell of these things and of these days.

"On the testimony of the Scriptures, and on the inward teachings of the Holy Spirit of God, and on the present aspect of Provi-

dence, and on uncommon and extraordinary revelations of the mind and will of God to this point, dependence is had in proof of a special and designating call to proceed in this solemn and interesting work.

"Be it known, then, to the committee and to the congregation, and to the Presbyterian Church, and to the world at large, that such extraordinary call I do profess to have received . . . and that implicit obedience to the voice of Heaven is my fixed determination!"

"Let this declaration be productive of what consequences it may, be it remembered that the anticipations of Divine support are so ready and abundant that the instrument of the Divine designs feels himself ready, and professes himself willing, to meet all obstacles, and to brave all dangers, in the prosecution of the noble object which Infinite Wisdom hath placed before him."

On this answer being returned, the committee of his flock, who had recognized his call of God to preach and administer Presbyterianism and its ordinances, upon no better evidence than his own assertion, now refused to take his word, endorsed as he affirmed by Zechariah, for the extraordinary call he so boldly declared he had received! They therefore applied to the Presbytery of New York to eject him from the pastorate. This request being granted, the Presbytery published their decision, and stated, that "for more than a year past he had been under the influence of enthusiasm and delusion, evidently manifested by his giving credit to, and being guided by, supposed revelations and communications of an extraordinary kind; his alleged designation and call to particular important offices and services, his undertaking to fix the precise time of the commencement of the Millennium on May 15, 1796, and to designate the circumstances of its commencement," and so forth.

The connection between Mr. Austin and the Presbyterian congregation of Elizabethtown being dissolved by the authority of the Presbytery, he removed to New Haven, from whence he believed the Jews would embark on their return to the Holy Land. To accommodate them on this occasion, he very liberally built a wharf and houses, by which he involved himself in debt, and imprisonment for a time. "During his imprisonment," says Dr. Murray, "his mind seemed in some measure to recover itself; but yet on the subject of prophecy it was distracted." It was not prophecy, however, that "distracted" it, Dr. Murray, but the Scotch foolishness you teach for gospel which prevented him from seeing it aright.

It was certainly very absurd of Mr. Aus-

tin to imagine himself the chosen of God to introduce the millennial reign of righteousness, and to restore the Jews; but the pretensions of Dr. Murray and his fellow-craftsmen to be "successors of the apostles" and "ambassadors of Jesus Christ," and to have as special a call of God as Aaron had to preach the gospel as such, though a more common pretence, is as presumptuous, unscriptural, and insane a pretence. God calls none to preach the gospel who testify falsely in his name. Talk of men being ambassadors of Jesus and successors of his apostles who deny their doctrine, as Dr. Nicholas Murray and his brethren do, is downright blasphemy. Here are men preaching ascent to heaven at death as an event common to all saints in direct contradiction of the words of Jesus, who saith, "No one hath ascended into the heaven except he who descended out of the heaven, even the Son of Man, who is in the heaven." John iii. 13; who also said to Mary three days after his death, that "he had not ascended to his Father" — xx. 17; and in contradiction also of the doctrine of Peter, who, concerning what constitutes David, publicly declared by the Holy Spirit to three thousand persons on the Day of Pentecost, that David, the prophesying, "had not even then," nearly a thousand years after his death, "ascended into the heavens." — Acts ii. 34. How stupid, or ignorant, must mankind be to be imposed upon by such pretenders as the Rev. Nicholas Murray, D.D., and the rest, who have the effrontery to announce themselves as preachers of the gospel and ministers of Jesus Christ! In Dr. Murray's prospective apotheosis of the Rev. John McDowell, D.D., he makes no allowance for the resurrection at all! He sends him up to heaven to be crowned, and being crowned to wear his crown, and to shine there for ever and ever!

The Rev. Nicholas Murray, D.D., is the present "Presbyterian true blue" representative of Yankee Scotch divinity in Elizabethtown. He sprinkles unconscious babes with holy water, in the name of the Lord, and calls it baptism! He styles the belief of the restoration of the Jews, of the return of Jesus to earth in power and great glory, of his reign here in person, "fanaticism;" and in opposition thereto affirms the incorporeal existence and immortality of an indefinable something tabernacling in mortal flesh its ascent to heaven to abide and be rewarded there for ever! Such stuff as this he prints and preaches, in the Lord's name, for feed and fame. Talk of such a man being an ambassador of heaven, why he is not even a Christian; but, totally ignorant of what be the first principles of the oracles of God. Mental derangement! Can any de-

rament of mind surpass his; and should the subject of it continue at large, and be deemed competent to transact the business of life! Nay; and when the Lord comes he will cast them from their thrones, and consign them with Satan to the abyss.

But the Rev. Nicholas Murray, D.D., or "Kirwan," is said to be a talented and eminent writer; and is, no doubt, a good and respectable man in the estimation of the world. While at Elizabethtown we read his visit to Europe, which shows that, though profoundly ignorant of the doctrine of Christ, he has a warm and whole-souled hatred of the Roman Jezebel. This is good—potsherd *versus* potsherd till the Lord come, and dash the mother and her harlot progeny to pieces! The only use of Presbyterianism in the world is as a system of ecclesiastical police, and of antagonism to Romanism. It can save no man from his sins, nor impart to any a right to eternal life—it cannot Scripturally answer the question, "What must one do to be saved?" and when answered, prove that the reply is the oracle of God. It is a restraint upon its disciples by an appeal to their fears; in the words of one of our black "uncles," "shake 'em over hell, but don't drap 'em in!" But in the case of poor Servetus, the founder of the craft did not strictly regard our "uncle's" advice, for he not only shook him over the furnace for the good of his soul, but dropped him in, and burned him to a coal! Ever since then it has been gloomy, heartless, and morose; and all who patronize it seem as though they had "got the blues."

This blue-law superstition over-rides everything else in Elizabethtown, N. J., which may be styled the Paradise of Pharisaim. "If ere that solemn stillness reigned," it was during the five days of our sojourn there. The weather is chilly, cloudy, raining; mud reigned over the deserted streets, so that the *tout ensemble* of the city was dolorous in the extreme. It was the *Via Dolorosa* of the gospel of the kingdom, which, for the time being, is crucified, dead, and buried, if ever, indeed, it had visited the place, which is doubtful. We only know of about half a dozen in the city that have any respect for it or know anything about it. Indeed, until Presbyterianism receives "a heavy blow and great discouragement," the people will have no energy or independence to think for themselves, and examine its claims to their regard. Immersion is at a wonderful discount; so that the Baptists can scarcely keep their heads above water. Seventy members are about the fulness of their numerical strength in a population of about 10,000. We spoke in their house four times to very slim au-

diences. Whether the Baptists there would open their ears to the glad tidings of the kingdom cannot, from our recent experiment, be now declared. Most of them, we believe, reside in the suburbs, where they found more inducement to remain than to wade through mud and water to get to hear what the Bible taught about the kingdom and glory which God has promised to the faithful poor. Whether they would turn out in a genial and glorious moonlight to hear about that faith Jesus and his apostles lost their lives for, we cannot say. We hope they would. They certainly ought; for it was the faith of their fathers two hundred years ago. But they are quite under the weather in Elizabethtown, and there they are likely to remain so long as their fellow-citizens continue to be deceived by the traditions and hoodwinked by the D.D.s of Presbyterianism.

We might be content with this notice of our visit to this dark and stronghold of Calvinism, but that it is probable we may strike off a few hundred copies of it in tract form for gratuitous circulation among the parishioners of the Reverend D.D.s of Elizabethtown. We deem it, therefore, expedient and right that we not only try to alienate the people from "the philosophy and vain deceit" of their blind guides, but that we also furnish them with some definite idea of "the truth as it is in Jesus." For, if this cannot be done, it were better to leave them in the enjoyment of what, in their ignorance, they regard as blessedness; for

"Where ignorance is bliss, 'tis folly to be wise," if that wisdom only reveal to us our disease and the hopelessness of its cure; for to know that we are sick unto death, yet curable, but still ignorant of the remedy, is "torment before the time." We propose, then, in as few words as possible, to outline to the reader

Heaven's Message to the World.

The Message-Bearer is the Bethlehem-born King of the Jews, called Jesus of Nazareth, and styled by the Holy Spirit, "THE MESSENGER OF THE COVENANT."—*Mal.* iii. 1.

This genuine ambassador and apostle of the God of heaven was sent by him to proclaim peace to the Hebrew nation through the building up again of the kingdom and throne of David. This appears from the testimony of apostles and prophets, which is in the strictest accordance with his own declaration. Peter says—

"God sent the word to the sons of Israel, announcing the glad tidings of peace by Jesus Christ, who is Lord of all," both Jews and Gentiles.—*Acts* x. 36.

Cornelius, the first non-Jewish man to

whom that word or message was ever announced, was well acquainted with it, being a Roman military officer in the Holy Land; through the length and breadth of which it was proclaimed to the Jews by Jesus and his apostles, during several years before the Gentiles were invited to its covenant. "THAT WORD," or message, said Peter to Cornelius, "ΥΕ ΚΝΩ."—*Acts* x. 37.

He then told him *where* Jesus began to deliver his message to the Jews, and *at what time*. His words are, "It was published throughout all Judea, and began from Galilee after the baptism which John preached."

Now turn to the account given of the commencement of Christ's apostleship, and you will not only find the words of Peter confirmed, but you will find also *what* Jesus preached in announcing the glad tidings of peace to the Jews. Matthew says—

"Now, when Jesus had heard that John was cast into prison, he departed into Galilee"—*Ch.* iv. 12; and "From that time he began to preach, and to say, *Μετανοείτε ηγγικε γαρ η βασιλεια των ουρανων*—*Be enlightened; for the royal dignity of the heavens has approached*"—*v.* 17; "and Jesus went about all Galilee, teaching in their synagogues and preaching the GOSPEL OF THE KINGDOM"—*verse* 23.

Again, while at Capernaum in Galilee, the people urged him to become a "settled preacher" and physician among them, which he refused to do, saying, "I must preach the kingdom of God to other cities also, for, THEREFORE, AM I SENT"—*Luke* iv. 43; that in preaching it sinners might be led to repentance; for "I came," said he, "to call sinners to repentance."—*Luke* v. 32.

Now, from these passages, it is easy to know *what* Jesus preached for gospel; *when* he began to preach it, and *where*. We proceed now to remark that in preaching it to the Jews, he said—

"Blessed are the poor with the spirit" (*οι πτωχοι τω πνευματι*, i. e., as James styles them, "the poor of this world RICH IN FAITH"—*Ch.* ii. 5) for the kingdom of the heavens is of them. Blessed are the meek, because *they shall inherit the earth*. Blessed are they who are persecuted for righteousness' sake; for of them is the kingdom of the heavens. Now, I say unto you, that except your righteousness exceed that of the Scribes and Pharisees (to which class the D.D.'s and other "clergy" and "ministers" of our time belong) ye shall in no case enter into the kingdom of the heavens." Therefore, "seek ye first the kingdom of God and His righteousness, and all these (promises)

Begin here

shall be added to you."—*Mat.* v. 3, 5, 10, 20; vi. 33.

Again: in preaching his message of peace Jesus said, "I am come to send fire upon the earth, and how I wish it were already kindled! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for henceforth a man's foes shall be they of his own household."—*Mat.* x. 34; *Luke* xii. 49-53.

Then, it is clear, that although he is prophetically styled "the Prince of Peace," when he began to preach about 1830 years ago, he did not come to bring peace, but simply to preach it. He came to preach "the acceptable year of Jehovah," on the arrival of which there shall be "Glory to God in the highest heavens, over the earth peace, and good will toward men."—*Luke* ii. 14. To bring this about, he will "scatter the proud in the imagination of their hearts: put down the mighty from their thrones, and exalt them of low degree: fill the hungry with good things, and send the rich empty away: and HELP HIS SERVANT ISRAEL, in remembrance of his mercy; AS HE SPAKE TO THEIR FATHERS, to Abraham and to his seed FOR THE AGE"—*Luke* i. 51-55. Read the biography of Abraham by Moses, and Paul's comment upon it in Galatians.

Now when Zacharias, the father of John the Baptizer, prophesied concerning Christ then about to be born, he said, "Blessed be the Lord God of Israel; for he visits and redeems his people, and raises up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been from the beginning of the age; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant THE OATH WHICH HE SWARE TO OUR FATHER ABRAHAM—that he would grant unto us, that we (Israelites) being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life"—*Luke* i. 67-75.

Here then, was a prophecy of peace to the nation when it shall be delivered from all the Gentile oppressors by the Messiah, whom we believe to be "Jesus of Nazareth the KING OF THE JEWS." In bringing peace to Israel he is to scatter the proud, and to put down the mighty from their thrones. He was born to be King of the Jews and to effect this national redemption for them: and therefore it was said to Mary, "Thou shalt bring forth a Son, and shalt call his name ΙΗΣΟΥΣ *Ye-sous*; or in Hebrew, יהושוע, *Yehoshua*, a compound name from יהוה, *Yah*, or יהרהר, *Ye-*

hovah, and שוע *shua* to be mighty; hence in English, I SHALL BE MIGHTY. For it continues, "He shall be great, and Son of the Highest One shall he be called: and the Lord God shall give to him the throne of David his father. And he shall reign over the House of Jacob during the ages, and of his kingdom there shall be no end"—*Luke* i. 31-33. Thus, the peace he preached to Israel is to come to them when they are re-established in their own land; and are there living in holiness and righteousness under his government, as king for Jehovah on David's throne.

Now with this harmonize the words of the prophet, saying concerning him, "Unto us (Israelites) a child is born, unto us a Son is given: and the government (of Israel) shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Founder of the Age, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish with judgment, and with justice from henceforth, even for the age"—*Isai.* ix. 6, 7.

It is evident, then, from these premises, and from a multitude of others that might be adduced, that it is the intention of the God of heaven to set up a kingdom in the Holy Land, whose dominion shall supersede all other kingdoms, empires, and republics; and that THIS KINGDOM WILL BE AN ISRAELITISH, OR HEBREW MONARCHY. Consult *Jer.* iii. 17, 18; vii. 7; xxxiii. 14-26; *Ezek.* xxxvii. 21-28; *Dan.* ii. 44; vii. 14; *Mat.* xix. 27-29; *Acts* i. 6; ii. 30; xv. 14-17. When, therefore, Paul went to Ephesus preaching the gospel, he was occupied during three months in "disputing and persuading the things concerning the kingdom of God"—*Acts* xix. 8: and when he afterwards wrote to the disciples there, he reminded them that through the preaching of the gospel, "God had made known the secrets of his will, according to his good purpose which he had purposed in himself: that in the administration of the fulness of the appointed times, he would gather together in one all things under Christ, both which are in the heavens and which are on the earth, under him"—*Eph.* i. 9, 10. Thus, prophets and apostles taught the same doctrine; and promulgated without contradiction the same truth.

The glad tidings Jesus was sent of God to announce to the Hebrew nation were all about this kingdom; and therefore his preaching was styled "the Gospel of the Kingdom of God;" and when referred to by himself, "my words," or "the word that I have spoken."

In speaking of the destruction of Jerusalem, and the approaching end of the Mosaic Economy, he gave it as a sign whereby it might be known that that crisis was at hand, that the word which he had spoken should have been everywhere proclaimed in the dominion of the Romans. His words are, "This gospel of the kingdom shall be preached in all the habitable for a testimony to all the nations: and afterwards the end shall come—*Matt. xxiv. 14.* And it was so preached to the full extent by the real apostles; for Paul says to the Colossians, ye have heard the hope of the glad tidings, "which was preached to every creature which is under heaven; whereof I am made a minister"—*ch. i. 23.* So that, it is evident, we have not to wait for the dumb dogs of this generation who cannot bark, to preach the gospel to all the world before the thousand years' reign of Christ and his apostles begins. How can they preach what they know nothing about?

Now, hear the words of Israel's prophesying, O ye pious Gentiles so wise in your own conceit! "He that rejecteth me, and receiveth not my words, hath that whichudgeth him; the word which I speak the same shall judge him in the last day"—*John xii. 48.* Do ye hear that? What do ye know about that "word of the kingdom" which Jesus preached before he was crucified to bring the sanctifying covenants into force; and rose from the dead for the justification of believers therein? Literally nothing! Ye are therefore all in a state of condemnation, preachers and people; for speaking of the gospel of the kingdom after he rose from the dead, he said, "HE THAT BELIEVETH NOT SHALL BE CONDEMNED"—*Mark xvi. 16.*

Hear, then, the words of the king, who declares that "SALVATION IS OF THE JEWS"—*John iv. 22.* "To my kinsmen according to the flesh, who are Israelites," says Paul, "pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers; and of whom as concerning the flesh the Christ came, who is over all God blessed for ever"—*Rom. ix. 3-5.* But what is said of the Gentiles according to the flesh? "Ye are without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, walking in the vanity of your minds, and having your understanding darkened, being alienated from the life of God through the ignorance that is in you, because of the hardness of your hearts"—*Eph. ii. 12; iv. 18.* Ye see, then, the necessity of becoming identified with the Hebrew nation that ye partake of the salvation that pertains to it.

Now that salvation, called by Paul, "the great salvation, which at the first began to be spoken by the Lord," consists in the national redemption of Israel, and the blessedness of all other nations in Abraham with them; and in their being possessed as a kingdom and empire by immortal and righteous rulers—*Gal. iii. 8; Dan. viii. 18, 25, 27; Rev. ii. 26; iii. 21; v. 9, 10; xi. 15; xx. 6; 1 Cor. xv. 50.*

This NEW SYSTEM OF NATIONS, called in the English version of the Scriptures, "the world to come, is not to be subject to the angels as the present system is; but to Jesus and his brethren. These are to be the rulers and possessors of the world; and when the time arrives for them to take possession of their inheritance, they will expel all popes, emperors, kings, priests, clergy, ministers, from their thrones, great and small; and occupy their places and riches themselves. Writing to some of these then living in Corinth, Paul says, "All things are yours; the world, life, death, things present, or things to come; all are yours; and ye are Christ's; and Christ is God's"—*1 Cor. iii. 22.* And again, the Scripture says "To the sinner God giveth travail to gather and to heap up, that he may give to the good before God;" and again also, "The wealth of the sinner is laid up for the just"—*Eccles. ii. 26; Prov. xiii. 22.*

Now this new system of Nations upon the Asiatic and European Habitable—the world of which Abraham and his Seed are the Heirs—is to be ruled in righteousness by men acting for God, who shall not leave their dominion "under the whole heaven" to successors. This is declared in Paul's proclamation to the polite and learned Athenians; and in the words of Daniel concerning the kingdom, saying, "It is an indestructible kingdom, which shall not be left to other people, and shall stand for ever." It is evident, therefore, that those who shall possess the kingdom when it shall "come to the daughter of Jerusalem" (*Mic. iv. 8.*) must be immortal kings; for deathless men can alone retain everlasting possession of any thing.

It is clear then, that "the poor who are rich in faith," to whom the apostle James says, God hath promised this kingdom, must acquire a righteousness unto immortality or eternal life: in other words, they must become the subject of the righteousness of God attested by the law of Moses and the Prophets; even the righteousness of God through Jesus Christ's faith for all and upon all who believe.—*Rom. iii. 21.* That is, God has devised a system by the operation of which men who are sinners by nature and

practice, may be made what they cannot constitute themselves—that is, righteous, justified, or pardoned and holy persons; and this system, *developed* in the preaching and writing of the New Testament scribes, is also typically foreshadowed in the Law of Moses, and set forth enigmatically in the prophets. In this way it is attested or “witnessed by the law and the prophets,” and hath been devised for the purification, or sanctification, of all Jews and Gentiles, who “*believe the things of the kingdom of God, and of the name of Jesus Christ*” (*Acts viii. 12*;) and for no one else; for “*he that believeth not shall be condemned.*”

It is evident therefore from these premises, that none of the Protestant and Romish systems of righteousness are purifying, sanctifying, or saving; and for the plain and simple reason, that they are none of them “attested by the law of Moses and the prophets.” This attestation being deficient they are none of them, in whole or in part, “the righteousness of God.” No “D. D.’s” extant can show Presbyterianism, Methodism, Anglo-Hibernianism, Romanism, in short, any of these schisms or systems, to be typified and delineated in the law and the prophets. They cannot therefore make men righteous; and consequently, cannot impart to any “a right to eat of the tree of life, and to enter in through the gates into the city”—*Rev. xxii. 14*. They are unholy systems of abomination promising men rewards beyond the skies at their decease, whose doctrine is subversive of the truth, and destructive of all that trust it.

Now the apostolic preaching was not for the purpose of peopling “kingdoms beyond the skies” with dead men’s ghosts—it was not for saving these incorporealities from eternal torture in molten brimstone and scorching flames, as the clergy and their gospel-nullifying theologies teach; but it was for the noble and gracious purpose of inviting men of the Hebrew nation first, and of other nations afterwards, to become heirs of God’s kingdom and glory; so that when the time should arrive for the establishment of the one, and the display of the other upon earth, a people might be already prepared to inherit them, and to administer the world’s affairs for God. Hence, to those who are “in the Father and the Son,” the apostle says, *God hath called you to his kingdom and glory*—*1 Thess. ii. 12.*, which glory is attained, not at death, as the blind guides of the people teach, but at the appearing of Christ; for the apostle saith to the same class, “Ye are dead (to the world now lying under the rule of the wicked) and your life is hid with Christ in God. *When Christ, who is our*

life, shall appear, THEN shall ye also appear with him in glory—*Col. iii. 4*.

The burden then of heaven’s message to the world is an invitation or call to God’s kingdom and glory. It was first sent to the Jews; but a sufficient number did not accept it to answer the necessities of the kingdom; and therefore the invitation was graciously extended to people of other nations. The Gospel, or message of invitation to God’s Palestine kingdom and glory, was delivered to these for the first time at the house of Cornelius, the captain of a hundred men in the Italian regiment then quartered at Cesarea, in Judea. As appears from *Acts x. 37*, he was already acquainted with the glad tidings, or word, of the kingdom preached by Jesus to the Jews; but *he did not know if Gentile dogs might eat of the children’s meat* (*Mat. xv. 56*), for he had heard that Jesus had said, that “*He was sent only to the lost sheep of the House of Israel.*” He did not know that men of other nations might become heirs of the kingdom and glory to be established in the Holy Land under the supremacy of the crucified King of Israel. He had heard that same king announce that “*Salvation is of the Jews;*” he was therefore at a loss to know if men of other nations might partake thereof. The apostles themselves did not know it; for it was purposely hid from their eyes until the time should come to give the invitation. The vision detailed in *Acts x.* enlightened Peter upon the subject, and made him willing to obey the command of the Spirit to go with the servants of Cornelius. He went; and the rest of that chapter from the thirty-fourth verse, informs the reader of what he preached, and what he commanded the devout Italians who believed, to do.

Now mark well what they believed: they believed,

1. The word of peace which God sent to the children of Israel by Jesus Christ.
2. That God anointed Jesus of Nazareth with the Holy Spirit, by which he became the Christ.
3. That he was lifted up and hung upon a tree; by which he came under the curse of the law.
4. That God raised him from the dead.
5. That Jesus is he whom God has ordained to be the Prince of the living and the dead who shall come to life again; and,
6. That remission of sins is through his name.

These are points which imply considerable intelligence in the doctrine of Christ; an

intelligence far beyond that of the pious sectaries of our day. The great secret enunciated by Peter for the first time on that occasion was that "WHOSOEVER believeth in Jesus shall receive remission of sins through his name—that is, GENTILES AS WELL AS JEWS. Till this declaration was made, believing Jews alone were admitted to repentance and remission of sins through the name of Jesus; and by consequence, to a right to eternal life, which is implied in the forgiveness of sins; for the sins being pardoned, the penalty due to them, which is death, is abolished—"The wages of sin is death."

Heaven's message to the world, then, is briefly this:—Ho every one that hungers and thirsts after righteousness, to you is the word of this salvation sent! If ye believe what God has promised concerning his kingdom and glory, and his testimony concerning Jesus, he invites you to become his sons and daughters, and if children then heirs of God, and joint heirs with Jesus, of that kingdom and glory with eternal life, or *conspiration or doing what Peter commanded the just and God-fearing Cornelius and family to do*. And what was that? Turn to *Acts* x. 48, and you will there find recorded these words which you can only evade at the peril of your life—"And Peter commanded them to be baptized in the name of the Lord."

Now these things being certainly true; what shall we say to "the sentiments of all Christendom?" There is but one inevitable conclusion; and that is, they are the elements of that "STRONG DELUSION," which Paul predicted would result from "the Mystery of Iniquity" beginning to work in his time; and which would be all-pervading and paramount at the appearing of Jesus Christ. He styles them in the aggregate, "A LIE." This is the scriptural designation stamped upon the sentiments of all Christendom by the Spirit of God. "The day of Christ," says the apostle, "shall not come except there be an apostasy first: for the mystery of the iniquity doth already work." But while the constitution of the Roman Habitable continued pagan, it could not be politically manifested. Hence, in the early centuries there was no "MOTHER OF HARLOTS AND ABOMINATIONS;" and consequently no "HARLOTS AND ABOMINATIONS," as her peculiar progeny. But the constitution of the Roman Habitable has been long since changed from pagan to catholic. That which hindered the sovereign manifestation of the CATHOLIC APOSTASY FROM CHRISTIANITY has been taken out of the way; and we now see, in the decrepitude of old age, the "Mother" and the "Harlots and Abominations," sit-

ting upon many waters," or reigning over many peoples. This family of defiling women (*Rev.* xiv. 4), consists of what is absurdly styled "Christendom," in its ecclesiastical constitution, and organization. ROME is the acknowledge "Mother of all Churches." She is the Mother of Lutheranism, Calvinism, &c., ecclesiasticized in the State superstitions of Germany, Switzerland, Sweden, Denmark, Holland, Prussia, England, Scotland, and so forth. The progeny is incalculable in all the family relationship; but may be easily identified by the unscriptural and Gospel-nullifying sentiments they hold in common.—And "Because they received not the love of the truth that they might be saved; for this cause," says the apostle, "God shall send them strong delusion that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness"—2 *Thess.* ii. Luther and Calvin were papists, who reformed Romanism, but left it Romish still. Their systems were the offspring of their intercourse with Rome. They were the fathers and Romanism the mother of German, Swiss, and British protestantism; so that protestantism may be defined as Romanism modified by Romanists less Romanized than the papists they opposed.

But, as we have said, the members of the Romish family are easily identified by the spirit they breathe, and by the sentiments they hold in common. The following is a brief summary of the

SENTIMENTS CHARACTERISTIC OF THE APOSTASY.

1. The children of the Apostasy believe* in the existence of dead men's ghosts, which they regard as the subjects of reward and punishment apart from their bodies, and as immortal, or incapable of death.
2. They believe that good or pious ghosts are borne upon angels' wings to a heaven somewhere beyond the skies, as the place of their reward, when divested of corporeality at death.
3. They believe that wicked ghosts descend into flaming brimstone at death, where they live in torment unutterable and inextinguishable; or, till their deliverance, in particular cases, is effected by masses, or some other expedient.
4. Ghosts enjoying happiness in a heaven beyond the skies, they call *salvation*; and this salvation, in a vast multitude of instances, they regard as attainable *without*

* We use the word "believe" here in the sense of unreasoning, pertinacious assent, implanted by tradition.

faith, and consequently without the obedience of faith.

5. To this salvation, without belief of the truth and the obedience it commands, they assign the ghosts of babies, and of pagans philosophically, or soocratically, devout.
6. They hold the damnation of the ghosts of non-elect babies to fire and brimstone forever.
7. Believing in a "prevenient-grace" salvation, without faith, they also teach a salvation by a faith wrought into the embodied ghost by what they term "the Holy Ghost," before, or even in the article of death; the matter of which faith they reduce to the smallest possible dimensions — profession of belief that *Jesus Christ is the Son of God; which, in Scripture, is said to have been believed by "the demons."*
8. They believe that, apart from Jesus Christ, God is irreconcilably enraged against mankind; but that Jesus is able to pacify him by meekly encountering his fury, which falls upon him instead of upon men, to whom he at length succeeds in reconciling their offended God. This notion is the foundation of all their superstitions and observances.
9. Believing in the great efficacy of water, homœopathically connected or combined with "pre" or "subvenient grace," they scatter it in drops upon the face of a baby, and call it baptism! This is simply absurd. But they profess to do it by the command of God, which is a palpable lie, and a blasphemy in his name.
10. The leaders or ministers of the Apostasy "say they are apostles," and "ambassadors of Jesus Christ," "called of God as Aaron was," to preach and administer ordinances: while, like Balaam, the son of Bosor, "they love the wages of unrighteousness," and "cast stumbling blocks before" the people.
11. They believe in a Millennium, which they call the invisible and spiritual reign of Christ; meaning thereby the diffusion of the influences resulting from the sky-kingdom gospel they preach, and which is to be introduced by their ministrations!
12. They believe in the total destruction of the earth by fire at the coming of Jesus at the end of the Millennium; which they call the second advent of Christ.
13. They believe that what they term "the Holy Ghost" strives with sinners, draws them to God; convicts, converts, sanctifies, and brings them to God *apart from the testimony of the prophets and apostles;*

and that they whom they regard as "orthodox Christians," are filled with the Holy Ghost sent down from God! This notion is the basis of all the fanaticism which, among the Gentiles, passes current for the operation of the Spirit of God. They say of what they style the Holy Ghost, in relation to the Bible, that "the Word is too short without the Spirit;" and,

14. They believe in the saving efficacy of what they term "death-bed repentance."

Such is a brief outline of the trashy medley of sentiments by which the children of the Apostasy may be discerned. With the exception of the truth that *Jesus Christ is the Son of God*, they are a tissue of absurd thinkings of the flesh, out of which arose Paganism, Catholicism, and Protestant sectarianism. He that runs may read in the foregoing points the general characteristics of the Apostasy from Bible Christianity. And it is to perpetuate these fooleries in the conscience of an ignorant and credulous world, on pretence of loving and saving souls, that needy and ambitious men become D. D.'s and reverend divines. There are, indeed, honorable exceptions in the case of those who honestly embrace their delusions as the truth, and would incur any hazard in their service. Their honesty of purpose, however, leaves the system unchanged. That system creates them, and blinds them; and, these exceptions excepted, its advocates uphold it for feed or fame, or both, and the long-eared public pay the costs to its own destruction. They compliment the Bible, for it is the fashion in anti-papal society so to do; but they know well that they do not understand the Scriptures, and that they do not teach their traditions; and that, if they were to allow it to be explained from their pulpits, apart from their musty creeds, and "inward teachings" of the "Holy Ghost," as they style the spirit of their Ghostly Apostasy, confusion would fill their Zions, and their craft would be endangered. This is the secret of their combination against the prophets, and of their calumny that "anything may be proved from the Bible." Hence they declare, without a blush, that "if you serve God and have the Spirit, they care not what you believe;" as if it were possible to serve him and have his Spirit, without believing and obeying the truth! As a general rule, they all follow the example of the Rev. Nicholas Murray, D. D., in attributing to the students of prophecy, who profess to believe what they find there, fanaticism and distraction. It is true, they may appear as fanatical and deranged to them, as the Lord Jesus did to certain of the Jews, who said, "He hath a demon, and is mad; why hear

ye him?"—but the reason is, that the clergy and ministers of all the branches of the anti-christian apostasy, called "names and denominations," are profoundly ignorant of what the prophets teach; so that, when their teaching is declared, they hear a doctrine affirmed so contrary to, and subversive of, their whole system, that, like the craftsmen of Ephesus, they cry out incessantly against it, and exclaim, in the spirit of the words of an old pagan, "Thou art distracted, much study hath made thee mad!" Shame upon the men, who pretend to be the ambassadors of heaven to proclaim salvation to the world, but are so ignorant of prophecy which reveals it, that they know not in what it consists; and of the apostolic teaching, that they cannot tell the conditions upon which it might be attained! "Successors of the apostles," indeed! If they were truly such, they would tread in the steps of the apostles, to one of whom the Lord said, "I send you to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God;" instead of which, they seal up their closed eyes against the "light shining in a dark place; they make their darkness visible by intensifying it, and rivet the chains of Satan upon the unhappy victims who yield themselves to their direction; for all history goes to show that no city, town, village, or country, is so dark, or redundant of the deeds of darkness, as those where the clergy rule without control.

But, though darkness reigns in their kingdom, light happily shines in the sure prophetic word; where the gospel of God is promised, even that gospel that was ministered by the apostles for the obedience of faith. While, then, the sentiments of the Apostasy, styled "*the sentiments of all Christendom*," are a deadly poison, we have a powerful antidote in "*the spirit of prophecy which is the testimony for Jesus*." This testimony is true, and overspreads the Bible. It is the Spirit speaking concerning him, and for him, to men of honest and good hearts; and any pretended spirit that does not testify the same things is a liar, and the truth is not in it: thus, *το πνευμα εστι το ζωοποιουν; τα ρηματα α εγω λαλω υμιν, πνευμα εστι και ζωη εστι*—*the Spirit is life-impacting: Spirit is and Life is the words which I speak to you.*—JOHN, vi. 63.

In conclusion, then, and as an offset to the sentiments of the Ghost of the Apostasy, which operates upon its victims apart from the written word, for which it has little or no regard, we present the reader with the following points as

TEACHINGS OF THE ORACLES OF GOD.

1. Man is "*a living*," but not an immortal, "*soul*."
2. Immortality is deathlessness, and is affirmed of incorruptible substance.
3. "God only hath immortality;" that is, His substance is the only one in which the death-principle, or elements of dissolution, never existed.
4. Immortality is an investment, not a thing invested. It is to be "*put on*," and is a gift offered to men as a part of the recompense of reward for pleasing God; hence,
5. Immortality is only for those who believe what God promises, and do what He commands; and can only be attained by them in one of two ways—*by rising from the dead*, or by being transformed without tasting of death, as were Enoch and Elijah; and, as Paul says, the living saints will be who are contemporary with the appearing of Christ in power and great glory.
6. "The righteous shall be rewarded in the earth; much more the wicked and the sinner." *Prov. xi. 31*: "the righteous shall inherit the earth, and dwell therein forever." *Psal. xxxvii. 29*; so that, it is manifest that the heaven to which men are invited is not beyond the skies, but to be upon the earth.
7. "The wicked shall not inhabit the earth." *Prov. x. 30*: "they shall perish as the fat of lambs; they shall consume; into smoke shall they consume away;" and "they shall not be." *Psal. xxxvii. 20-10*: so that when the wicked shall have been annihilated from our globe by the judgments of Almighty God, heaven in full manifestation will be on earth, and the righteous will possess it, and enjoy it undisturbed synchronically with the years of God.
8. SALVATION, in the largest sense of the term, is the deliverance of the human race from sin and its consequences; so that there shall be on earth no more death, neither sorrow, nor lamentation, nor any more pain, nor curse. *Rev. xxi. 4*: xxii. 3. In a proximate and more limited sense, salvation is the deliverance of the Twelve Tribes of Israel from their subjection to the Gentiles, and the consequent establishment of them as a powerful and independent nation in the Holy Land, called "THE KINGDOM OF GOD;" and the contemporary deliverance of all other nations from the tyranny of the cruel, infidel, and profligate governments that now oppress them; so that, being subdued and enlightened by their conquerors, they may

be all "blessed in Abraham and his seed." In a still more restricted sense, salvation is the deliverance of individual Jews and Gentiles who believe the promises of God set forth in the prophets and in the teaching of Jesus and his apostles, from all their past sins, through the name of Jesus; and from the grave to the possession of glory, honor, incorruptibility, and life, in the aforesaid Kingdom of God.

9. Without faith, which is the full assurance of things hoped for, the conviction of things not seen, and which comes by understanding the Word of God, it is impossible to please him, or be saved; for men are "justified by faith," not without it. *Heb. xi. 1-6; Rom. v. 1.*

10. It is impossible to worship God in spirit, or acceptably, except by worshipping him in, or according to, the truth.

11. God is not irreconcilably enraged against mankind; on the contrary, he so loved the world that he sent Jesus Christ into it for its redemption; so that "he was in Christ reconciling the world to himself, not imputing their trespasses unto them." This he did upwards of eighteen hundred years ago, while multitudes were his enemies that afterwards became his friends. The "word of reconciliation," he committed to the apostles, and sent them forth as ambassadors in Christ's stead, to beseech men to be reconciled to God. *2 Cor. v. 18-21*: so that, in writing to some who had become reconciled, Paul said, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." *Rom. v. 8.* Pretty ministers of reconciliation are the clergy who dogmatically reverse this whole matter.

12. The unity of the Spirit knows of but "One Baptism," which is not for non-believers, nor for misbelievers, but for intelligent believers of the truth only. The apostles taught no other use of water in connection with the "One Faith" and "One Hope of the Calling," than that of the immersion of the subject. And this the reverend knaves of the Apostasy know full well.

13. No truth is more plainly taught in the Bible than the restoration of the Twelve Tribes of Israel, and of the throne of David in Jerusalem; the personal and visible occupation of it by Messiah; and his

reign thereon over the Hebrew nation and the Gentiles for "a season and a time," or one thousand years.

14. The Gospel of the Kingdom is itself a prophecy unfulfilled of good things to come, promised in the covenants made with Abraham and David. These covenants were dedicated by the blood of Jesus, who thereby made them purifying and sanctifying to all who believe the promises they contain, and are united to His Name by "the obedience of faith," after the example of Cornelius and his household.

15. The "One Body," or *ἐκκλησία*, termed "the church," is the aggregate of those who have been the subjects of *κλησις* a call *ἐξ* out of the Hebrew and other nations to God's kingdom and glory, and who have obeyed the call in believing the glad tidings thereof and being baptized into the *ὄνομα* NAME of the Father, and of the Son, and of the Holy Spirit. These *ἐκκλητοὶ*, or called out ones, are God's *κληροὶ*, clergy, lot, or heritage of kings and priests; and besides them, he has no other clergy. All not of this class are wolves in sheep's clothing, who, being hirelings, would not spare the flock. Their craft is the speaking of perverse things to draw away disciples after them. Of such beware!

16. In the days of Jesus, men believed his preaching; nevertheless, the Holy Spirit was not given to them. *John vii. 38-39*: therefore, the gift of the Spirit is not necessary to work faith in them, or to enable them to believe.

17. The glorification of Jesus preceded the gift of the Holy Spirit. When given, the Spirit guided those who received it into all the truth, and showed them things to come. *John xvi. 13*: hence it is styled "the Spirit of truth whom the world cannot receive." *John xiv. 17.* In the days of the apostles, this Spirit was given by God to those who obey him. *Acts v. 32.* Men, therefore, who are ignorant of the truth, or who teach contrary to the truth, or who are ignorant of the things to come, or who do not obey the truth, or who undervalue the written testimony for Jesus, or who believe, or respect, the sentiments of all Christendom—whoever else may have the Spirit, such practice deception upon themselves in imagining that the Holy Spirit, "the Spirit of truth," resides in them, presiding over their thoughts, words, and actions. The Ghost of the Apostasy, which is the spirit of Error, is the only spirit they possess.

Praise the Lord for such a clear vindication of His truth and purpose.

שמע ישראל

CHRISTIAN SYNAGOGUE.

The Association of Immersed Believers in the Restoration of the twelve tribes of Israel to the Holy Land, and in the personal reign of the Lord Jesus over them and the Nations, in visible occupation of the Throne of His father David on Mount Zion and in Jerusalem, for 1000 years ensuing, by virtue of the Covenants made with Abraham and David, brought into force by His death and resurrection, and hereafter to be nationally displayed: this Association having no affinity with any Gentile "Names and Denominations," "Sects and Parties," ending in 1831, but cordially embracing all who can prove by Scripture the identity of their faith and practice with that of "the Churches of God in Christ Jesus founded in Judea" by the Apostles: this Association formerly meeting in St. John's Hall, has transferred its meetings to

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