

A TRACT FOR THE TIMES!

THE
CHRISTIAN'S ONLY HOPE;

OR

The Faith once delivered to the Saints.

BY

ELD. Z. CAMPBELL.

"There is *one* body and *one* spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all."—EPHESIANS 6: 4-6.

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A TREATISE FOR THE TIMES

OF THE

THE FAITH AND CONVERSION TO THE GOSPEL

WILLIAM GAMBRELL

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THE FAITH ONCE DELIVERED TO THE SAINTS

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Heb. xi. 8.

In the history of Abraham we are to learn the faith once delivered to the saints; that faith that was accounted unto him for righteousness, and by which he became heir of the world; and that faith, without which it is impossible to please God; and that through which we are saved by grace, the gift of God; that by which the elders obtained a good report; and that faith which is the substance of things hoped for, the evidence of things not seen; and that by which we become heirs to an inheritance undefiled and that fadeth not away.

In his history, too, we learn *what* and *where* the only inheritance is, that is laid up for the righteous, and *when* they will receive it. In his history, we learn also *who* are the only heirs of this inheritance, and what is the first step to be taken in order to *become* an heir of it.

Now the Lord had said unto Abraham, "GET THEE OUT OF THY COUNTRY, AND FROM THY KINDRED, AND FROM THY FATHER'S HOUSE, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii., 1, 2, 3.

"And he went out, not knowing whither he went." This is the first step to be taken in order to receive the promise—"COME OUT;" and we all boast of being "*come-outers*," and so we are; but most of us "*come out*," bringing our "*country, and kindred, and our father's house*" along with us; and are pretty careful at that, to know beforehand whither we go.

But this is as far from Abrahamic "*come-outing*" as the east is from the west; and will never get us one inch nearer the kingdom, or make us heirs of Abraham through faith. To "*come out*" is *one* thing; but to leave all behind, and not know whither we go, is quite *another*, and which requires faith in God's word and obedience on the part of the creature.

My text says: Abraham "*OBAYED*"; and he went out, not knowing whither he went."

Then he must have left every thing behind when he went, for so he was commanded to do, and he obeyed.

Now as many of us as have done so are the children of Abraham through faith and obedience, and heirs of the promise, and none others have a right to claim it.

No matter what our pretensions to piety may be, the righteous are righteous only by the exercise of the Abrahamic faith. "Abraham believed God, and it (his faith) was counted unto him for righteousness". Rom. iv. 3. He also *obeyed* God. He is the father of the faithful. Who then are his children? All such as exercise the faith and obedience of the father, and none others. An obedience even to the divine requirements of the gospel without the Abrahamic faith will avail us nothing; for we are not saved by works, but by grace, through faith. Abraham obeyed; he forsook his *country*, his *kindred*, and his *father's house*, all he held near and dear unto him, and judging him faithful who had promise to bless him, "went out, not knowing whither he went," leaning on the valued word of God.

O how unlike is the modern "*coming out!*"

Protestantism professes to have *come out* from the Mother of Harlots; but in doing so, she packed up and brought out with her almost all her mother's most filthy rags, among which we recognize the Abrahamic inheritance "above the stars," and entered on at death, instead of the *land* he saw and died in faith of inheriting, through the resurrection, immortality of the soul, spiritualism, sprinkling, conscious state of the dead in Paradise, instead of Purgatory; Three equal Gods, etc., until there is scarcely a paper wall between the old mother and her Protestant daughters; and yet, says the daughter, "I am a *come-outer*." Yes, she has indeed "*come out*;" but she has brought out with her

her "country," her "kindred," and her "father's house," and by so doing, she is not a step nearer heaven than she was before. As are of this, some of us have "come out" from the Protestant daughter; but in doing so have followed too closely in her footsteps, by bringing out too many of the self same deeds she brought out from her mother's house.

These, though marked and ironed by the daughter, are filthy still, among which we recognize a partial spiritualism, a future millennium, part of the Abrahamic promise; part of it this side of a resurrection, and part of it beyond.

Such a *coming out* will never answer the purpose.

Abraham "obeyed, and he went out, not knowing whither he went;" but believing the whole promise, and that he should receive it all at once in due time, and died in faith, not having received it, but expected it "afar off" at the resurrection.

Now, we are very willing to go out, if we can only know beforehand whither we go. And yet if we *could* know beforehand, we could not go out in faith, which we must do before we can become the children of Abraham and heirs of the promise.

Now, since there is but one Lord, one faith, and one baptism, we must exercise that one faith, or be forever lost.

What, then, *is* that faith? Here we have it. When the Lord called Abraham out, and promised to bless him, he did not understand *how* the Lord would do it, but he *believed* and obeyed; that is, he showed his faith by his works or acts.

But suppose he had been a modern "come-outer," he would have said, "Yea, Lord, I will come out from my country, my kindred, and from my father's house, for the sake of the blessing; but first tell me *where* and *how far* I must go, and why you will not bless me here as well as anywhere else; and then I do not see how you will make me a great nation, for I am old and my wife is barren. If I could understand all this, I would obey and go out."

But if he had understood it all beforehand, he would not have exercised faith; for "faith is the substance of things hoped for, the evidence of things not seen."—**PAUL.** The true child of faith believes and obeys, *not*

knowing, but trusting the event with that God who has promised. This, and this alone, makes us the children of Abraham, and heirs according to the promise. So Abraham "*obeyed*, and he went out, not knowing whither he went." Then said the Lord unto him, "Lift up now thine eyes, and look from the place where thou art, *northward*, and *southward*, and *eastward*, and *westward*; for all the LAND which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii. 14 to 17; xvii. 8; xxiv. 7; xxii. 18.

Here is the faith of the saints. Gentle reader, are you one of them? If you are, you have this faith that Abraham had when God made him this promise. He believed God, and his faith was counted unto him for righteousness; hence the righteousness which is by faith.

But what did Abraham believe? Did he believe, while God was making him this promise, he was promising an inheritance *above* the land he saw and walked through? If he did, he proved himself totally infidel with regard to the promise of God; for he promised him and his seed the LAND he *then* and *there* saw with his natural eyes, and not an imaginary land above, which he walked not through; but the *land* he saw under his feet. And, as if to prevent a possibility of mistake with regard to its locality, the Lord gave him its boundaries. "In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt (the Nile) unto the great river Euphrates." Gen. xv. 18; Ex. xxiii. 31; Num. xxxiv. 3 to 12.

This was not a paradise *above*, for another reason; there were then dwelling in it the wicked Kenites, the Kenizzites, Kadmonites, the Hittites, the Perizzites, Rephaims, Amorites, Canaanites, Gergashites, and the Jebusites.

The Lord never promised to Abraham or his seed, at death, or any time after, any other inheritance but this; and whosoever says he did, denies the faith which is counted for righteousness, and does not possess the spirit of adoption.

But, says one, is there not a "*spirit land*," away up somewhere, of which this was only a type? No; the Lord never hinted such a thing to Abraham, or any body else, and Abraham never believed it; for Paul says he did not, but says he "died in faith (that is, believing what God promised him, viz., the *land*), not having received the promises, but having seen them *afar off*, and was persuaded of them, and embraced them. For they that say such things declare plainly that they seek a country" (not a *spirit land*). Heb. xi. 13, 14.

Strange, indeed, that any pretending Christian should be bold enough in unbelief to make this *land* to be a type of a *spiritual land* above.

Look at it, as a type: it extended from the river of Egypt to the great river Euphrates. Then in the anti-type, "*the land above*," there must be a *spiritual Egypt*, a *spiritual Nile*, and a *spiritual Euphrates*, for the literal boundaries below mark the *spiritual boundaries above*. Besides, in the *spiritual land above*, there must be, or have been, *spiritual Kenites*, *Hittites*, *Amorites*, *Canaanites*, etc.

A curious heaven above, a *spiritual land*, full of *spiritual nations*, who are *spiritually wicked*, and the "*great white throne*" in the midst of them.

Ah! proud Spiritualism! it is time for thee to blush thy cheeks to cinders. Into what folly hast thou not led thy blind votaries? With a ruthless hand thou hast robbed the Christian of his *only* hope, and made void the promises of God. Thou child of the devil; of the serpent, in Eden born, and gavest the lie to God. "Get thee behind me, Satan, for thou savorest not the things that be of God, but those that be of men." Again, the Lord promised Abraham heirs to this land, and in due time Isaac was born, a literal child, whom Abraham, when he came to offer him up, received again in a figure, which pointed on to Messiah, the literal heir of the land, whom the prophets said should come and take David's throne and kingdom, and reign forever.

Now, David's kingdom was the self same land that God promised Abraham and his seed. The throne and kingdom of Christ must be the same, or the promises of God will certainly fail; for David never had a *spiritual throne and kingdom above*. Therefore, the righteous will, after death, inherit the earth, or have no inherit-

ance at all, for there is not a shadow of any other promised inheritance but this. Ps. xxv. 12, 13; xxxvii. 9, 11, 22; Matt. v. 5; Ps. xxxvii. 29. "The righteous shall inherit the land, and dwell therein forever." Ps. xxxvii. 34; Prov. x. 30. "The righteous shall never be removed, but the wicked shall not inherit the earth." Dan. ii. 44; Rev. xi. 15; Obad. 21; Matt. iv. 23; xiii. 38; xxv. 34; xxvi. 29; Luke xii. 32; Acts i. 6; James ii. 5; 2 Pet. i. 11; Luke xxii. 29, 30; Mark xiv. 25; Isa. ix. 6, 7. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and forever. The zeal of the Lord of Hosts will perform this." Luke i. 32.

Now, just as certain as Jesus Christ was the promised Messiah, just so certain he will yet take David's throne and kingdom and establish it forever. Then, and not till then, will the promise made to Abraham be fulfilled, and the Christian's hope be realized. The same *spiritualism* that does away this great truth, may, in like manner, do away any and every truth revealed in the Holy Scriptures. See Ezek. xxi. 25, 27. Since the days of this wicked prince, Israel has had no king, the government has been overturned, overturned, and overturned; but with the assurance that it will be given to *him* whose right it is. Now, gentle reader, do you think this was a *spiritual* kingdom that was to have been *overturned, overturned, and overturned*, and finally given to Messiah? No, no; the spiritual interpretation will not do *here*. The spiritual kingdom of heaven *above* has not been overturned, overturned, and overturned, neither will it *ever* be.

Then this must be the literal kingdom of David, and Christ must yet possess it literally, or the Scriptures must be broken. We have already shown by a number of texts that Christ *did* promise his disciples a *kingdom*, and this must be the one, the literal kingdom of David, or the land God promised to Abraham and his seed.

Therefore, to disbelieve that the saints of God will inherit the *land* that Abraham saw with his natural eyes, is to prove ourselves infidel with regard to the faith which was counted for righteousness, and that we are *not* in Christ, and heirs according to the promise. But, says one, if I am only a Christian, I shall be happy hereafter, somehow. But a Christian without Christian faith is just what an infidel is; that is, no part of a Christian. What constitutes us Christians? Nothing but the exercise of "the faith once delivered to the saints." "The hope of the promise made of God unto our fathers." Paul, Acts xxvi. 6.

It must be borne in mind that the true Christian has but *one* hope, *one* Lord, *one* faith, *one* baptism, *one* God and Father of all. Eph. iv. 4, 5, 6. A man may just as well flatter himself that he is a Christian, and yet deny the *one* God, or the *one* Lord, as to flatter himself that he is a Christian, and yet deny the *one* faith, or lack the *one* hope. There is no possible way of becoming a Christian, but by believing in Abraham's God, and adopting Abraham's faith and obedience. Now what was his faith? Why, Abraham believed God; that was it. Very well, what did God tell him? He told him he would give him and his seed the *land* he called him out to see and walk through, from the river of Egypt to the great river Euphrates.

And Abraham believed it; for Paul says he did, and his faith (or belief) was counted unto him for righteousness.

And on the strength of this belief, he "obeyed, and went out, not knowing whither he went."

Now, kind reader, the promise God made to Abraham extends to you, provided you possess *his* faith; that is, believe as *he* did. He believed God spoke in a literal manner, not spiritual; for he always obeyed in a *literal* manner, which shows plainly how he understood. You do not believe God is a deceiver. Then Abraham and his seed will yet possess forever the very land David swayed the sceptre over.

Think not that you are a Christian because you believe on Jesus, the Son of God. The *devils* believed that (Matt. viii. 29; Matt. i. 24); but they were not Christians: they lacked the faith, and the hope, and the obedience of a Christian.

Christ says—"Ye believe in God, believe also in me." And if we believe in Christ, we must also believe in God. God did promise to send Messiah into the world, and that he should take David's throne and kingdom, and order it and establish it forever. One part of this promise has been fulfilled; Messiah has come. Will the other part be fulfilled, or will it fail? It will *not* fail. And as one part has been fulfilled literally, so must the other, or it *will* fail.

To believe in the Messiah, and disbelieve he will take the kingdom of David, is to believe and disbelieve in God at one and the same time.

No such faith as this will make us Christians.

One may believe in Christ and live a Christian life outwardly, yet be no more a child of Abraham through faith than the Pharisee Jew. He was a Jew outwardly, and the one referred to is a Christian outwardly. Both are equally alike under condemnation, by denying the faith once delivered to the saints. The Pharisee was satisfied to know that he descended from Abraham and kept the law; the nominal Christian is satisfied in believing in Christ and obeying the gospel outwardly. Both deny the faith once delivered to the saints, and have made void the word of God through their traditions. Both are highly esteemed among men, and are an abomination in the sight of God. One looked for a temporal king to restore the kingdom of David to them with all their sin and unbelief, and without a resurrection; the other looks for a spiritual king to give them a spiritual kingdom "beyond the bounds of time and space," without a resurrection. And both alike are totally infidel with regard to the promise made of God unto our fathers.

Some, aware of this, believe the saints will inherit the land and dwell therein forever. And this, they think, constitutes them children of Abraham, and heirs according to the promise. This will do as far as it concerns the land.

But this was not the whole promise, neither was it the whole of Abraham's faith. Gen. xiii. 16. "And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Again, Gen. xxii. 18. "And in thy seed shall all the nations of the earth be bless-

ed." Again, to Isaac, Gen. xxvi. 2 to 4. Again, to Jacob, Gen. xxviii. 10 to 14.

Now the children of Abraham believe the *whole* promise. Before we examine which, let us search the Scriptures, and see who *are* his children. Rom. iv. 13. "For the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14th. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. 15th. Because the law worketh wrath, for where no law is there is no transgression. 16th. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all," etc., to the end of the chapter.

Can any thing be plainer? The promise is of faith, that it might be by grace, to the end that the promise might be *sure* to the *seed* (that is, to those who *believe* the promise); not to that only which is of the law (to the Jews), but to that also which is of the faith of Abraham (*i. e.*, to *all* who believe the promise). Yet there are thousands of professed Christians who flatter themselves that the promise is to them, yet the promise itself they do not believe a word of, but believe they will inherit a land *above*—one (if such an one there is) that was never promised to Abraham or his seed.

Poor *creed-blind* creatures! they have made void the promise through their traditions. "Father, forgive them, for they know not what they do."

Again: Rom. viii. 14. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together."

Gal. iii. 26. "For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." See the fourth chapter of

Romans. Gal. iii. 6, 7. "Even as Abraham believed God, and it was accounted [*imputed*, margin] to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham."

The reader should keep in mind what the true faith is. It is not *merely* to believe that Jesus Christ is the promised Messiah. The true Messiah is to take David's throne and kingdom, the *overturned, overturned, and overturned* kingdom of Israel, and reign in it forever with his saints, else he is not the Messiah. To acknowledge that Christ is the Messiah, and deny his reign in David's kingdom, is to deny his messiahship. This owning and denying at the same time is a strange kind of medley of infidelity and Christianity. It is "highly esteemed among men, but is an abomination in the sight of God."

Jesus Christ is the heir of David's literal throne and kingdom, or he was a gross impostor. As well we might say a man is a landholder, when he does not hold or possess an inch of land in the world, as to say that Christ is the Messiah, and yet deny his right to David's literal kingdom. Messiah, whoever he is, is the true heir of David's literal kingdom, and he will possess it forever. "The zeal of the Lord of Hosts will perform this." Isa. ix. 6, 7; Acts ii. 29, 30; Luke i. 32; Heb. i. 2. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world." Rom. ix. 6. "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh there are not the children of God; but the children of the promise are counted for the seed."

Hence it is evident that none can be the *seed*, or true children of God, but those who believe in the Abrahamic promise. "In Isaac shall thy seed be called." Here is what constitute us children of God, and heirs according to the promise. Abraham and Sarah were old, and she was barren, yet God promised them a son; and in due time Isaac was born, because "she judged him faithful who had promised." Not because she or her husband understood how such a thing could be, but

because they *believed*. Many professed Christians at present believe nothing but what coincides with their creed, or with popular opinion. Not so with Abraham and Sarah. They believed that she would have a son, because God had said it; though, under such existing circumstances, such an event was opposed to popular opinion. Therefore, "In Isaac shall thy seed be called." All such as exercise like faith, relying solely on the naked word of God, hope against hope, believing against all seeming impossibilities, overstepping all creeds, opinions, traditions, and dogmas of men, leaving all behind, obey, go out, not knowing whither, are the children of God, and heirs of the everlasting kingdom (Dan. ii. 44), and none others.

See Gen. xvii. 16-19; Gen. xviii. 10-14. "Is any thing too hard for the Lord?" Is it more difficult for us to believe that the saints will inherit the earth, than for Abraham and Sarah to believe that she would have a son? Has not the same God that promised one promised the other? And since the first is fulfilled literally, the second will be, or the promise of God will fail.

We will now consider to what extent we are to exercise this faith. Concerning this there can be scarcely two opinions. *Believe* and *obey* the *whole* word of God, as well as any part of it, and that without regard to consequences, or seeming difficulties in the way of its fulfillment. And, as touching the Abrahamic promise, our faith must embrace the whole of it as well as any part. The living child must not be divided. We cannot believe *half* of the promise, and be half a child of Abraham, and *disbelieve* the other half, and be half a child of the devil. God requires a whole offering.

This leads us to examine the whole promise, which we find to consist of the following items:

1. All the land which thou seest, to thee will I give it, and to thy seed forever. Gen. xiii. 15; Gen. xvii. 8; Gen. xxvi. 2, 3, 4; Gen. xxviii. 13
2. And I will bless them that bless thee, and curse him that curseth thee. Gen. xii. 3.
3. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Gen. xiii. 16; Gen. xxiv. 60; Hosea i. 10; Rev. vii. 9.

4. And in thy seed shall all the nations of the earth be blessed. Gen. xxvi. 4; Gen. xii. 3; Gen. xxii. 18.

5. And thy seed shall possess the gates of his enemies. Gen. xxii. 17; Gen. xxiv. 60.

Such is the promise; whoever believes it as Abraham did, is an heir of it. He believed it, not knowing *how*, or in *what way*, it was to be fulfilled; but "judging him faithful who had promised," "obeyed, and went out, not knowing whither he went."

It is wonderful, indeed, that this promise should be so completely lost sight of in the fog of modern mysticism, as scarcely ever to receive a passing notice.

But there is no other way to maintain popular creeds but to keep the promise as much as possible out of sight. We have shown (Eph. iv. 4) that the children of God are called in *one* hope of their calling. Keep this one hope before the Christian, and all sects would immediately blend into one. One would not hope to go to paradise at death, and another to the spirit land, another "to mansions in the skies," and another "to heaven above," "beyond the bounds of time and space;" but all would hope, like the patriarch David, that God will redeem their souls from the power of the grave. Ps. xlix. 15. The patriarchs, prophets, and apostles based their hope on the Abrahamic promise. All other promises pertaining to the future, in the Scriptures, grow out of, or are a modification of this. So the true Christian has but *one body* (*the church*), *one spirit* (*the spirit of God*), (Rom. viii. 11-16), *one promise* (the Abrahamic), *one hope* ("the hope of the promise made of God unto our fathers"—Acts xxvi. 6), *one Lord* (Jesus Christ), *one faith* (the faith once delivered to the saints—Jude iii.), *one baptism* (Acts viii. 36-39), *one God* (Ex. iii. 6), *one Father* ("Our Father, who art in heaven.")

So when the church loses sight of the promise, she loses sight of every thing, and is like a ship at sea without a rudder, tossed about by every wind of doctrine. When she loses sight of the promise, she loses sight of the resurrection, implied in the promise, and expects to go to a heaven somewhere at death; and when she loses sight of the resurrection, she loses sight of the second advent of our Lord; and when she loses sight of that, she loses sight of the kingdom prepared for her from the foundation of the world. Matt. xxv 34.

And when she has lost sight of these things, what has she left? Nothing worth striving for, living for, or dying for; but a mere spiritual and imaginary existence away beyond every thing, in the regions of nowhere, where God says the wicked shall go to and perish. Job xviii. 18; Job vi. 18.

Concerning the hope of the Christian, there is no middle ground to be taken. It is every thing; or it is nothing. If it is any thing, no other hope can be substituted for it. A man must possess the Christian's hope, or perish as a brute; for those who have not that hope have no more promise of eternal life *than* a brute. John x. 28; John vi. 40, 44, 54; Ps. xlix. 14, 15; 2 Pet. ii. 12; Oba. 16.

It must be borne in mind that this hope is based on the Abrahamic promise, and that is based on the immutable word of God; and that this promise is the root of all others which the Christian can claim, and that only through faith and obedience, as Abraham was faithful and obedient.

Now, Paul tells us, in Heb. xi., that Abel, Enoch, Noah, Abraham and Sarah, Moses, David, Barak, etc., and the prophets, all died in faith, not having received the promises (or the things promised), "God having provided some better things for us, that they without us should not be made perfect."

Now, the question is, when *will* these ancient worthies, who are now sleeping in their graves, receive the promised inheritance, and *they*, together with *us*, be made perfect? Or, perhaps, the more proper question is, by what means will the righteous get their reward? It is believed by many that *death* is the means to be employed for that purpose; hence we are told that "Death is the gate to endless joys." The most natural conclusion, then, would be, that all mankind will be happy after they get through the gate, and they are all sure to get through it. But suppose it is the gate to endless joy to the righteous only: then the question is, who is the gate-keeper? It is said (by man, for it is not Scripture), that Christ comes and takes his own by death. If so, he is sadly changed since he was here on earth. Then he went about doing good, healing the sick, preventing death, and even raising the dead. Unless he is dreadfully changed, he does not *now* go about murder-

ing the good, from the cradled infant to the hoary-headed saint. But we will let the Scriptures settle this point. 1 Cor. xv. 26. "The last *enemy* that shall be destroyed is death." Death is an *enemy*. If Christ comes in death to take his saints out of a troublesome world to a better one, how happens it that he comes their *enemy*? If Christ comes at death, or sends us death, Paul certainly did not understand the subject, for he should have called death a *friend*, and ought not to have said it would be destroyed.

Hear him again. Heb. ii. 14—"That through death he might destroy him that had the power of death, which is the devil." So Christ cannot come at death, or send death, for he has not the power of death; the devil has the power of death, and Christ will yet destroy *him*, and death too.

Therefore, "Death is *not* the gate to endless joy;" for we have shown by the Word of God, that the devil is the keeper of that gate; and depend on it, he will not open it to let a saint through it, and out of the reach of his influence. But hear Paul again. Rom. v. 12. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The testimony of James is: James i. 15—"Sin, when it finished, bringeth forth death." It is not Christ that brings forth death, but sin. Again Paul says: Rom. vi. 23. "For the wages of sin is death." Now, since sin entered into the world, and death by sin, it follows that if "death is the gate to endless joy," sin is the gate to death.

Then the first step to be taken to get to endless joy is to sin, and the more we sin the surer we are of getting through the gate. This makes salvation depend on sin. In perfect good keeping with this, we sometimes hear preachers exhort their hearers to "*prepare for death*;" that is, prepare to receive the sinner's wages. Now, this is just what the devil has been doing six thousand years—preparing his children for death, by leading them into all manner of sin; and when he gets them well prepared, he takes them, and is very punctual to pay them their wages. But Christ came waging eternal war with this abominable doctrine, by exhorting sinners to prepare to *LIVE*; not die; for he well knew that sin prepares men to die, and righteousness prepares them

to *live*. Therefore, he preached, "Repent, for the kingdom of heaven is at hand." Matt. iv. 17. Now people **LIVE** in the kingdom of heaven; there is 'no death there. Repentance, therefore, is a preparation to *live*, not to die. Hear him again. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish." John x. 27, 28. Christ did not come to kill, but to make alive; he does not employ death as an agent in the salvation of men. He dreaded the king of terrors himself, and prayed, if possible, the cup might pass from him. Now, sinners, if you wish to *live*, "go, and sin no more." But if you wish to die prepared, sin on, and you will soon get your wages. Ps. lv. 23. It is a settled point in the Scriptures that there is a penalty for sin, and that penalty is *death*, which is passed upon all men, for all have sinned.

Now, if "death is the gate to endless joy," how do the righteous pay the penalty? It is no penalty to be admitted to endless joy. The righteous cannot escape the penalty which the apostle says is passed upon all. All men have sinned, and all must pay the general penalty, and it cannot be passing through the gate into heaven.

Thus far concerning the righteous: now for the wicked.

They, too, pay the same penalty, which is death. But suppose death launches them into endless misery; then it is not the wages of *their* sin neither, but only the gate to their wages. A convict in a state prison does not pay the penalty of his crime in passing through the gate into prison, but after he gets through. Again, suppose, as in the sinner's case, it is endless misery, it is suffered by all, for all have sinned. What better off, then, are the righteous than the wicked? they must pay the sinner's penalty, for they, too, have sinned.

What, then, can that death be which is suffered by all men? Simply this: a cessation of life, "the wages of sin."

It will not avail any thing to try to roll this death off of the soul on to the body; for the soul, being acknowledged to be the conscious part, must be the sinful part, and the part to suffer the penalty. Ezekiel xviii. 4, 20.

Neither will it do to call this death a *moral* or *spiritual* death, for such a death is not the gate to endless joy. What, then, is death? The gate to the cold grave, alike to all; where the wicked cease from troubling and the weary be at rest. Job iii. 11 to 19; where the dead know not any thing. Eccl. ix. 5; where there is no work, nor device, nor knowledge. ix. 10; where thoughts perish. Ps. cxlvi. 4; and where David is waiting (for he has not gone to heaven—Acts ii. 34) for God to redeem his soul from the power of the grave. Ps. xlix. 15: the house in which Job is waiting for the same purpose. Job xvii. 13; and where all the righteous dead are, and will be, until "Death is swallowed up in victory." Isa. xxv. 8; and until "This corruptible shall have put on incorruption, and this mortal shall have put on immortality" 1 Cor. xv. 54. Again, according to the nature of the promise itself, it is not possible to receive it at death. "All the land thou seest, to thee will I give it, and to thy seed forever." If Abraham and his seed possess it forever, they must have eternal life. The promise did not exempt them from death, and death is not a life giver but a life destroyer; and as such deprives them of the possibility of inheriting it. Before they can possess it, "Death must be swallowed up in victory." This victory is not obtained at death, but at the resurrection. Death first gains entire victory over the creature, but the resurrection gains entire victory over death.

Christ is the resurrection and the life; death is neither. Now there is no promise of any intermediate Elyseum or Paradise to be enjoyed between death and the promised land. Search the Scriptures and see. The wicked have always looked the wrong way for heaven. The Babylonians looked *up* for it, and undertook to build a tower to get *up* to it on. Some at the present day look *up* for it, and have built a tower to go *up* on, which they call *death*. But this is doomed to be destroyed when the Lord comes down to see it, as the brick and mortar one was. Some of the heathen sages looked down into the earth for *their* heaven.

But when God called Abraham out to see the future abode of the saints, he did not direct him to look *upward* or downward, but to "look *northward* and *southward*, *eastward* and *westward*," to land on the *surface*

of the earth, not above it or under it. This is the Christian's heaven, or the kingdom of heaven, where the righteous will yet sit down with Abraham, Isaac, and Jacob, to go no more out. It has been "overturned, overturned, and overturned," but it will be set up once more, to be overturned no more forever. Dan. ii. 44; Rev. xi. 15. It is the Paradise which Adam lost. Gen. iii. 22 to 24. It will be restored. Acts iii. 19 to 21; i. 3, 6, 7; Luke i. 32, 33.

I am aware that from the force of popular opinion, the inquiry will be raised here, What becomes of the *immortal* soul between death and the time the saints receive the promised land? Let such as make the inquiry be aware that the Bible says nothing at all about man's immortal soul from Genesis to Revelation. God has made no provision for such a thing, nor has he ever once named it in all his Holy Word. But he has made ample provision for his saints, to be realized in his own due time.

That time is not at death. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come, so now I say unto you." John xiii. 33.

This our Saviour spake to his disciples, reminding them that he had said the same to the Jews (John vii. 33, 34), as if he wished his disciples to understand that they must not expect to follow him to heaven above, more than the wicked Jews. But he immediately told them he would *come* again and receive them to himself, that where he was *then* and would be when he came again, there they might be also. John xiv. 3.

The reader, perhaps, will say he promised Peter he should follow him hereafter; and so he did, but not to heaven. Peter professed his willingness to follow him "into prison and to death." Luke xxii. 33. Not now, Peter, "but thou shalt follow me hereafter." Where? Why, to prison and to death, which indeed he did do, being imprisoned and finally executed on the cross, and thus followed him, but not into heaven, where Christ now is, for he is "Dwelling in the light which no man can approach unto: whom no man hath seen, nor can see." 1 Tim. vi. 16.

This settles the question about going where Christ is gone. No man ever has entered that place or ever can.

Christ is the antitype of the high-priest who went into the "Holy of Holies" once a year, within the veil, to make atonement for the sins of the people. No other person was allowed in there on pain of death. Christ is now within the veil, acting as mediator for the people, who are waiting without for him to come out and bless them; but none can enter in where he is. And if he never comes out, his people will never be blessed. With such plain and positive testimony, it is strange that people should talk about going to heaven at death, as though they were to become high-priests, and enter into the "Holy of Holies," and be mediators for the sins of the world.

Some are persuaded that our Saviour promised the dying thief that he should be with him in paradise the same day on which he died. The text and context does not warrant such a conclusion. But, to be brief, we will grant all the kind reader claims to draw this conclusion from—*i. e.*, the thief died on the same day our Saviour did—(see "Age of Gospel Light," page 38,) and that the Saviour promised him he should be in paradise the self same day he died. And then what? Why, says the reader, the thief went to paradise the same day he died on. Not quite so fast, reader. On a little reflection, you will see that that conclusion is too hastily based on the mere opinion that death is a separation of an immortal soul from a mortal body. This opinion is not sanctioned by the Scriptures. Death is not such a separation, but it is extinction of life, the wages of sin. The Scriptures represent the dead as knowing nothing, having no thought, no work, or desire, etc.

It is therefore evident that to the dead there is no time; time ceases with the dead, to them it is annihilated, if they are "*surely*" *dead*, as the Scriptures and common sense teach us.

Now, suppose the thief *did* "*surely*" die (Gen. ii. 17) the same day that Christ made him this promise, and should remain *surely* dead ten thousand years, and then, by the resurrection, be made alive in paradise, the Saviour's promise would be fulfilled. But if the thief was not *surely* dead all that time, but partly alive, the Saviour's promise would be broken. For if the thief is *surely* dead all that time, it is no time at all to him, and if he ever lives again after he is dead, at the resur-

rection he will begin to live where he left off living; that is, to *him*, the same day, hour, minute and second. Now notice, the Saviour said it *to* the thief, "Verily, I say unto *thee*." Had he said it to any one else who was to live years after that day, it would not have been the same day to *them*.

So the reader will see that before he can prove that Christ's language to the thief proves his immediate entrance into paradise, he must first prove that the thief did not die on the day our Saviour made him the promise, or, which is the same thing, prove that dead men are not dead.

So all the proof there is here of going to paradise at death, hangs on the unscriptural and perverted use of the word death.

With this unscriptural, unnatural, and perverted use of words, any and every false doctrine may be sustained, indeed they *are* sustained in no other way.

Notice, too, that the thief prayed scripturally as he was taught, "Thy kingdom come." "Lord, remember me when then comest into thy kingdom." That Christ did not come in his kingdom, on the day the thief died, may be seen by reading the following, among many other texts: Matt. xxv. 31 to 34; Matt. xvi. 27; 2 Tim. iv. 1. As none of the things spoken of in these texts took place when the thief died, Christ did not then *come* in his kingdom. To conclude this part of our subject, we will again remark, that it is no part of the Christian's hope to go to heaven at death, it is no part of "the promise made of God unto our fathers," it is no part of "the faith once delivered to the saints." But it is a subtle invention of the wily adversary, to prevent otherwise honest minds from embracing the *hope*, the *promise*, and the *faith* of the Christian.

Our next object will be to search the Scriptures and see at what time, or through what event, the righteous *will* realize the ecstatic joys that await them.

We will commence by calling the reader's attention to Matt. xvi. 6. Then Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." This his disciples were given to understand meant the *doctrine* of the Pharisees and of the Sadducees. Verse 11th and 12th.

Now, it was understood by the Jews, that Messiah,

when he came, would be the heir of David's throne and kingdom, for so the prophets had taught them. Isa. ix 6, 7; Ezek. xxi. 26, 27, and elsewhere. But they believed not that Jesus Christ was that person, hence they denied his right to the throne and kingdom. This was the doctrine of the Pharisees. The doctrine of the Sadducees was, that there is no resurrection. Here are two false doctrines that the Saviour cautions his disciples to beware of, and which he goes on to refute. He first asks, "Whom do men say that I, the Son of Man, am?" He next asks his disciples, "But whom say ye that I am?" Peter answers, "Thou art the Christ, the Son of the living God." "And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell (hades, the grave, or death) shall not prevail against it."

This refutes the doctrine of the Sadducees, who say there is no resurrection, as we shall show immediately. But first, let us look at the church. What constitutes the church that death shall not prevail against? Peter confessed Christ to be what he professed to be, that is, "the Christ, the Son of the living God," and Christ confessed Peter to be what he professed to be, that is, Peter, a disciple of Christ. This mutual confession constitutes a church that the gates of hell shall not prevail against; that is, one that death cannot destroy. The creature, on his part, confesses what the Pharisees denied, that is, that Jesus was "the Christ," the heir of David's throne and kingdom. Here is the head, and the body. Peter made this confession before men; Christ will, therefore, confess him before the Father. Matt. x. 32; also, Luke xii. 8.

This is a church that death shall not prevail against. But its members are not exempt from death; why then does not death prevail against it? If the Sadducees are right, death *does* prevail against it, and will annihilate it. But he bade them beware of the doctrine of the Sadducees, for it is a false doctrine, and there is a resurrection which is the only reason that death does *not* destroy the church. But if the members of this church go to heaven at death, and are happy without a resurrection, the doctrine of the Sadducees does not affect the church at all, and Christ lost all his labor in refuting it; for his church are as well off *without* as

with a resurrection; they will be equally happy either way. But Christ did not think so: he made the future existence and happiness of his church depend entirely upon a resurrection, and labored diligently and assiduously to overthrow the doctrine of the Sadducees.

In proof of a resurrection, he preached his own death and resurrection to his disciples, in the 21st verse, by saying he must go to Jerusalem, suffer many things, be killed, and rise again the third day. Thus showing that death would not prevail against *his* future existence: and why? Was it because he was alive while dead? No, no; but because he should *rise again the third day*. But if the Sadducees were right, he would not have arisen: death would have been the end of him; the gates of hell would have prevailed against him: and if death had prevailed against the head of the church, it would against the body.

Now, as the head of the church died, so must the body. And as the future existence of the head depended on a resurrection, so must the future existence of the body.

We are aware that the popular opinion is, that the resurrection of Christ saved only his body from corruption. But in his resurrection was fulfilled what was spoken by David: Ps. xvi. 10, "Thou wilt not leave my soul in hell (the grave), neither wilt thou suffer thine Holy One to see corruption." And Peter, in proof of a resurrection, says that David said this concerning Christ, "that his *soul* should not be left in hell, neither should his flesh see corruption." Acts. ii. 31. So that it was through the resurrection of Christ that *his* soul was rescued from the grave as well as his body; else David and Peter did not understand the subject. So, since the soul of Christ lay in the grave till *his* resurrection, the souls of his saints need not expect to escape a similar fate, that is, lie in the grave till *their* resurrection.

Here our Trinitarian readers should not confound the two natures of Christ. They say he was "very God and very man." If he was very man, he had the soul and body of man besides his divinity.

Now, if his soul was the part that was "very God," then the resurrection did not redeem it from the grave, for it was not dead those three days. Again, if he had not a human soul, but only a human body, he was but

half man, instead of "very man." And if he had a human soul, it was redeemed from the power of the grave, as David says.

Again, if his soul did not lie in the grave three days, because it was divine, and could not suffer death, how is it with the soul of man? It is not divine, or "very God;" if it is, it cannot be punished, for it cannot sin.

Whatever the soul of man may be, it is a wicked thing, and is doomed to suffer death, the wages of sin. "The soul that sinneth, it shall die." Ezek. xviii. 4, 20.

This was David's hope. Contrasting his own, with the death of the wicked, he says, But God will redeem my soul from the power of the grave. Ps. xlix. 15. This also was Job's hope. "So man lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." Job xiv. 12. What a pity it is that some modern divine had not lived in the days of David to have told him better than to talk about God's redeeming his soul from the power of the grave, for his soul would not go to the grave, but to heaven, as soon as he died; and another to have told Job not to say so; but to say, man lieth down, and riseth again to heaven, as soon as the breath leaves the body. For since the language of the patriarchs, prophets, and apostles, remains as it is, the Bible and modern divinity will never harmonize. Listen to Paul: 1 Cor. xv. 18 to 18. "For if the dead rise not, then is not Christ raised; And if Christ be not raised, they also which are fallen asleep in Christ are perished." In this whole chapter, Paul labors to prove a resurrection from the dead, and makes the future state or existence of the church depend upon it. And to enforce his argument, he urges the necessity of a resurrection as the only means that will save the church from oblivion. If there is no resurrection, "Then they also which are fallen asleep in Christ are perished;" and that must be the end of them, and the gates of hell prevail against them. Now, since there is a resurrection, it does not give life to the dead until it takes place, so the dead cannot be alive in heaven before it does take place. Now, when will this be? If "death is the gate to endless joy," death and resurrection must be simultaneous or synonymous events.

"To the law and the testimony."

“My sheep hear my voice, and I give unto them eternal life.” When? And **“I will raise him up at the last day.”** John x. 27, 28; and vi. 40, 44, 45. We see in these texts, that Christ gives eternal life at the last day; and that the resurrection also takes place at the last day.

Martha knew that her brother would rise again in the resurrection at the last day. John xi. 24.

Now, when is the last day? It certainly has not come yet; for in this same chapter (Matt. xvi. 27) Christ says, **“For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.”** This is evidently the time the saints get their reward.

This reward, the Saviour says, is eternal life, given at the last day. And as the dead saints cannot have it until it is given to them, they must wait for it till the resurrection. This is the time spoken of by Paul: 1 Cor. xv. 54. **“So when this corruption shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory.”**

This takes place, **“When the Son of Man shall come in the glory of his Father, and all the holy angels with him, and then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”** Now, unless all this takes place over and over again, every time a man dies, none get their reward at death; **“for the Son of Man shall come in his glory to reward every man according to his works,”** and this gathering of all nations, and separation, and giving a kingdom will take place then. This is the time the Great High-Priest comes out of the Holy of Holies to bless his people.

The writer expects to find it difficult to convince people of a resurrection. And no wonder if he does; for the Saviour found the same difficulty before him. He preached his own death and resurrection to his disciples, and Peter rebuked him for it. No doubt, then, but my Christian friends will rebuke me for writing on it. For

the most difficult thing that can be undertaken in the present Sadduceeic state of the church, is to persuade men to believe that dead men are dead. The general opinion is, the real man is not dead. Then it follows there is no real resurrection. Hence the church is filled with Sadduceeism. But, dear reader, if there is no real resurrection of the real creature, man, "the dead in Christ are perished, and our preaching is vain, and your faith is vain, ye are yet in your sins." 1 Cor. xv. "Let us eat and drink, for to-morrow we die."

Let us listen further to our Saviour on this subject. After being rebuked by Peter, he goes on to say, in the 27th and 28th verses: "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man come in his kingdom," (kingdom of God, Luke ix. 27; kingdom of God come with power, Mark ix. 1). Here again he refuted the Pharisees and Sadducees, and also the popular doctrine of the present day of going to heaven at death, for he promised to reward every man according to his works, when he comes in his kingdom, and not when a man dies. "There be some standing here which shall not taste of death till they see the Son of Man come in his kingdom," or the kingdom of God come with power. Six days after, this promise was fulfilled to Peter, James, and John, on the mount of transfiguration. They saw in vision the Son of Man come in his kingdom, and an instance of the promised reward. A more striking evidence of a thing was never presented to man, than that of a resurrection in this vision. The resurrection is the most astonishing thing ever promised to man. Peter heard it preached by him whom a short time before he had acknowledged to be "the Christ, the Son of the living God," and yet rebuked him for preaching so strange a doctrine. Strange indeed, but true. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust—and the earth shall cast out the dead." Isa. xxvi. 19.

Ezekiel saw it in vision, but the vision on the mount was the more splendid and sublime, having in it the glorified Son of Man come in his kingdom. By the

mysterious power of him who accompanied them up the holy mountain, they were immediately wafted down the long stream of time, and the bright future rolled up before them; and with eyes sharpened by celestial vision, beheld the closing scenes of earth's career, and the rightful heir of David's throne come to claim his proper right, and call his sleeping saints from their dusty beds to receive the happy plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then there appeared Moses and Elias, talking with him. How could finite beings be presented with a stronger demonstration of a resurrection? Here was Moses, whom they knew had been dead centuries, now alive again in the kingdom of heaven. Yes, when the Son of Man shall come in his kingdom, his saints will come forth from their graves and live again, and they that dwell in the dust shall awake and sing. Peter caught the heavenly influence of the rapturous scene, and felt the ecstatic joys of heaven. And not knowing what he said, he proposed to build three tabernacles: one for Christ, one for Moses, and one for Elias; for said he, "it is good for us to be here." And what will Peter do for a tent to put *his* head under? Ah! he is so wrapped up in the joys of heaven that he has lost all selfishness, and thinks only of lengthening out the happy time, not knowing what he said. Luke ix. 33.

It might seem that these three disciples would never again doubt the resurrection. But it appears our Saviour was aware they either were not fully convinced, or that they did not fully understand the nature and design of it, for in going down the mountain with them, "he charged them, saying, Tell vision to no man until the Son of Man be risen again from the dead." Because, as it appears, he knew the full purpose of a resurrection would then be better understood than it could be by finite creatures before. And the circumstances attending his subsequent resurrection more than suggests this as a reason why he gave them this charge. For when he did actually rise the third day, his disciples appear to have been taken by surprise, as though they had never heard of such a thing; for when it was first told them it "seemed to them as idle tales" (Luke xxiv. 11), for which he upbraided them for their unbelief. Mark xvi. 14.

But when they came to see him, that he was the same literal, living, and tangible flesh and bones that died on the cross, they no longer doubted. Then they were qualified to tell the vision, and from which to understand that Moses and all the righteous dead will, at the general resurrection, at the last day (a vision of which they had seen), be again the same literal, living, and tangible flesh and bones that they were before they died, and be received into the kingdom of heaven, in which Peter found it good to be, and that the gates of hell do not prevail against them. Perhaps the reader may ask why Elias was introduced in the vision: he, not having died, would not prove a future resurrection. Recollect the Saviour is refuting the doctrine of the Pharisees and Sadducees. Moses' appearance refutes the doctrine of the Sadducees clearly. The Pharisees denied Christ's being the heir of David's kingdom. Their doctrine he also refutes. For he promised his disciples that some of them should see him come in his kingdom before they died, that is, in their *lifetime*. To fulfill this promise, he gave the vision to Peter, James, and John, by which they were shown that at the resurrection, the gates of hell does not prevail against his church, in the instance of Moses who had died. But at the general resurrection there will be some righteous *living*; they also will be received into the kingdom without being resurrected, as in the instance of Elias who was seen there, in vision, and who had not died, and will not be resurrected. Hence the Saviour, speaking of the resurrection, says, to Martha, "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live (at the resurrection). And he that liveth (then) and believeth on me shall never die. John xi. 25, 26.

Paul, speaking of such of the righteous as are living at the resurrection, says, they shall be "changed in a moment, in the twinkling of an eye," and that "this mortal shall put on immortality." Paul refers to Christ as the first fruits of a resurrection. Now, the first fruits were specimens of the whole crop. So is the resurrection of Christ a specimen of the whole crop of resurrected saints, having bodies "fashioned like unto his glorious body." Phil. iii. 21. This was a literal, tangible body, which ate and drank with his disciples after

its resurrection. That his disciples will have such bodies when resurrected is evident, for he said to them, "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." Luke xxii. 29, 30. We are aware that these great truths may be, and are often, spiritualized away; and so may *any* truth be which is revealed in the Bible: for *spiritualism* is the greatest of all infidels, and the most to be feared, because it is clothed in the garb of a believer. It is the great modern besom that has swept almost every important Bible truth into oblivion. The reader will recollect that we have been endeavoring to show "at what time, or through what event, the righteous will realize the ecstatic joys that await them."

This we think we have done by the testimony of the sacred Scriptures. But in doing it, we are aware we have departed very far from the track of popular opinion. This might have been expected; for we first showed that he who follows the word of God must "come out" from his country, his kindred, and from his father's house. But we have not given a tithe of the evidence found in the Scriptures, that the Abrahamic promise remains to be entered upon at and through the resurrection. Further proof may be found in the 37th chapter of Ezekiel, where the vision of the valley of dry bones is declared to mean the whole house of Israel, which we have already shown to be all such as are in Christ, *i. e.*, all the righteous. After they were resurrected, God says, by the mouth of his prophet, he will place them in the land he promised to give Jacob, his servant.

That land you will find by reading Gen. xxviii. 12 to 14, was the land Jacob slept on one night with stones that he gathered for his pillows. This land was not a spirit land above. But being redeemed from the curse, it will be the future abode of the saints, to be reached only through the resurrection.

Do not be afraid it will not be a good heaven. Peter has tried it: he went there in vision, and declared it was good to be there, and proposed to make tabernacles and stay there. And he found Christ there, and Moses and Elias perfectly at home. If it is good enough for them, it is for you. But let me caution you to "Take heed and beware of the leaven of the Pharisees and of the Sadducees."

Suppose the righteous go into the presence of the Lord at death. David says, "In thy (the Lord's) presence is fullness of joy." Psa. xvi. 11. If the righteous, at death, go into the presence of the Lord, their joy is full. Their situation can never be changed for the *better*, and if changed at all, it must be for the worse. Now, what effect will the resurrection have on them. None at all, or make them *worse* off than before. Beware of the leaven of the Sadducees. A resurrection that has no effect is no resurrection at all. And one that does not, in some way, increase the happiness of the resurrected, is entirely useless, for joy that is already full cannot be increased.

If men could have existed without bodies, and be happy, God would not have given them bodies in the first place. By many the body is regarded as a mere prison-house for the soul. But why was Adam's soul imprisoned *before* it was guilty, and let out in consequence of *becoming* guilty? This is like putting an innocent man in jail, and keeping him there till he becomes guilty; but if he does not become guilty, keep him there forever.

This makes what God said to the first man mean this: "Adam, I have put you in prison, though as yet innocent; but 'in the day thou eatest thereof,' I will surely let you out." Let your ideas of a soul and of death be what they may, if Adam's body was of any *use, comfort, or convenience* to him before the fall, it will be to him again in the happy world to come. So he cannot be as happy after death as he was before he fell, till he gets the same old body again, else the body was made "in vain." Christ came to restore what was lost. If, through the fall, the body is lost by death, Christ must restore it again, or he has died in vain. He cannot give the creature a better body than the one he had at first. That was pronounced "very good," just right. God is not like men, make a thing, and then make an improvement on it; he always gets it just right the first time.

Another incontestible evidence that man cannot have a conscious existence without a material body is exhibited in the translation of Enoch and Elijah. Here were two men who were not suffered to see death. Paul says, "By faith Enoch was translated, that he should not see death." Not that his soul and body should not be sepa-

rated, or that he should not suffer the *pangs* of death; that was not it, for thousands of men, both good and bad, have died under such circumstances, as not to feel or fear the pain of dying. But Enoch and Elijah had each a special favor conferred on them which no other man ever had; and what was it? Was it that they should not feel the pain of dying? No; thousands have passed off the stage so. It was that they should not be dead, or lose conscious existence. This was a favor they alone were privileged to enjoy, and this they could not do without their bodies.

Now, if the body is a prison-house for the soul, these good men are worse off than the righteous dead generally, for they are still in prison. Neither does it mend the matter any to say, God took them to heaven, prison and all. But in some way God *did* confer a special favor on them, by taking them bodily; and how was it, if their joys could have been full as well without bodies as with? It is evident they could not exist in any way without bodies, and this is the only reason why they did not die.

Finally, there is not a shadow of evidence in the Scriptures, that a man ever did, or ever will, exist without a material body. Enoch and Elijah could no more live after they left the world, without their bodies, than they could here without souls, therefore, they were translated.

It is said that man is composed of a soul and a body, and thus composed, is a conscious being. Then it is self-evident that to separate the soul and the body is to decompose the man, when neither of the decomposed parts can be conscious. If soul and body united is consciousness, soul and body *dis*united must be *un*consciousness. Again, if the man is composed of a conscious part and an unconscious part, the conscious part must have been conscious before it united with the *un*conscious part. Now, if the soul, or conscious part, was a well-behaved soul before it was joined to the body, it would be unjust in God to punish it hereafter, for no other reason than that it was pushed into bad company a few years in the body. The difficulty lies here; because man is said to be composed of a soul and body, he is taken to be *two* beings instead of one. But if he is composed of two parts, it is evident he cannot be even *one* being without both parts united. So to separate the two parts which compose the being is to destroy the *entire* being. Suppose a house

to be made of wood and stone, fitly joined together, the whole is *one* house; but separate the two materials and neither would be a house. So a man cannot be a conscious being without all his parts joined together, that it took to make him a conscious being in the first place.

So, upon a little reflection, it must be evident that man is a unit, and when he is alive he is surely alive, and when he is dead he is *surely* dead; and we have no higher authority that he is not surely dead than that found in the third chapter of Genesis and fourth verse. Beware of the leaven of the Sadducees.

If the resurrected body is spiritual, in the popular sense—that is, pure spirit without *flesh, blood, or bones, or tangibility*—it is just no body at all.

We are aware Paul says, "It is sown a natural body, it is raised a spiritual body." But let him explain the use of his own terms. "This corruptible must put on incorruption, and this mortal must put on immortality." "Who shall change our vile body, that it may be fashioned like his (Christ's) glorious body." Now, the way Christ's body was fashioned after his resurrection, is what Paul calls a spiritual body, and says ours will be fashioned like his; and his was a literal, material, and tangible substance, changed from mortal to immortal, without being suffered to see corruption.

It is surprising how some people love to play upon the word *spiritual*; it is not enough for them to play upon it where they find it, but they introduce it in a multitude of cases, where they do not find it in the Word of God. Thus we hear men talk of *spiritual* death, *spiritual* resurrection, *spiritual* coming of Christ, *spiritual* birth, *spiritual* baptism, *spiritual* land, kingdom, and throne, and, finally, *spiritual* any thing which they do not wish to believe.

Now there is nothing more mystical about the word *spiritual* than there is about the name of any other quality of a thing. *Spiritual* is the quality of a thing, and, of course, is immaterial, as is every other quality of things. But it does not follow that a *spiritual* thing must be an immaterial thing, because *spiritual* is immaterial. Delight and its derivatives, *delightful* and *delightful*, are immaterial, but a *delightful* field is not an immaterial field.

We read in the Bible of "*spiritual* songs," as real

songs, as *holy* songs. In Hosea ix. 7, we read of a spiritual man, a man in this life. Think ye he was an immaterial being, as pure spirit as the thing called the immortal soul? Again, Paul speaking of the children of Israel in the wilderness, said they "did all eat the same spiritual meat." That meat was manna, a literal, material, and tangible substance. "And they did all drink the same spiritual drink," and their cattle drank of it too. It was water from the rock smitten by Moses; it was not pure spirit. And they also drank of that "spiritual rock." That rock was not a spirit; it, however, was a type of Christ.

"It is sown a natural body, it is raised a spiritual body." Is there any better reason for believing this *spiritual* body is pure spirit, than there is for believing that the *man*, the *meat*, the *water*, and the *rock*, just referred to, are pure spirit? Certainly not. The same principle of exegesis that makes any one of them immaterial would make them all so.

The same principle of exegesis would make a *virtuous* man an immaterial being. Virtue is as immaterial as spirit. So much for spiritualism. The Christian reader cannot be too well guarded against its pernicious influence. It is a wolf in sheep's clothing. It professes to believe the Bible, and yet takes the most efficient way to overthrow and make void its teachings.

To conclude, we have shown what constitutes a Christian is the exercise of "The faith once delivered to the Saints"—that is, "to come out," obey, and follow the Word of God, instead of the doctrines of men, not knowing whither we go. We have shown what the Abrahamic promise is; that it embodies every and all other promises made of God to man. This is of the utmost importance. If the reader flatters himself that he has any other promise except the one made unto the fathers, let him search the Scriptures diligently, and see where he can find it, and what it is.

We have shown that this promise will be entered upon, or enjoyed, through the literal resurrection of our material bodies, and that all other ideas of the resurrection are Sadduceic.

We have shown that the resurrection is the "gate to endless joy" to the Christian, and is not passed through at death. We have shown that the saints do not get the

victory over death till the resurrection, and then is "brought to pass the saying that is written, Death is swallowed up in victory."

We have shown that heaven, the future abode of the righteous, is not *above*, but is the *land* promised to the fathers.

We have shown that popular *spiritualism* is but another name for infidelity.

We have shown that true Christian faith leads to a *straight* and *narrow path*, at a vast distance from *popular* faith.

We have shown that "The wages of sin is death," and that the righteous dead are dead until the resurrection, at the last day; and then will be made alive and immortal, and will be gathered into the everlasting kingdom then to be set up (Dan. ii. 49), to eat and drink, and go no more out forever. Further proof—Matt. viii. 11, xiii. 38, 43, xxv. 34, xxvi. 29; Luke xii. 32, xix. 12, xxii. 28, 29; Acts i. 6; James ii. 5; 2 Pet. i. 11; Luke xiv. 15, xxii. 15 to 18.

We have shown that the Christian has but one hope.

For further proof, we will show what Paul's hope was:

"And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 6, 7, 8.

It will be seen here that Paul's hope was the hope of the promise, and that the twelve tribes hoped to come to the same promise; and yet the Jews accused Paul of his hope, when they themselves had the *same* hope that he had. Now why was this? Paul and the Jews did not differ concerning the promise, but in the *manner of coming* to it.

Paul expected it through the resurrection; "of the hope and resurrection of the dead am I called in question." Acts xxiii. 6. "Why should it be thought a thing incredible with you that God should raise the dead?" The Jews expected to come to the promise without a resurrection; on this they were Pharisaic.

The point of difference between Paul and the Jews is

just what it is between the writer and the reader; he expects the promise through the resurrection, as Paul did, and no doubt many of his readers expect it at death, as far this side of the resurrection, as the Jews did. "Beware of the leaven of the Pharisees."

We have shown that the true Christian has no hope which he expects to realize at death. Further proof—Job xiv. 12, xix. 25, 26; Psa. xlix. 15; 2 Tim. iv. 8.

Further proof that the Christian's hope is through the resurrection—Acts xxiv. 14, 15; 1 Cor. xv.; Heb. xi.; Isa. xxvi. 19; Hosea xiii. 14; Ezek. xxxvii.; John vi. 40. Thus it is certain, if there is no resurrection there is no life after death. There is no other object of a resurrection but to give life and immortality to the dead.

Before taking our leave of this subject, let us remind the reader, that with the present popular idea of death, it is impossible to exercise true Christian faith. Be not too tenacious of your own opinions; they *may* be wrong. "Search the Scriptures, and see if those things are so." Do not lay this little work by, and say it destroys your hope. If you have a Christian's hope, it will but serve to make it the more lively. But if you have not, "you are of all men the most miserable."

There is a beauty and excellency in the ways of God that cannot be found in the ways of men. He promised Abraham certain blessings, on condition of faith and obedience, but of such a nature that he could not receive them till the end of the world. Abraham was faithful and obedient to the end of his days. Now it would seem but reasonable that God should give him, at that time, the things promised. But sin had entered into the world, and death by sin, which had passed upon all, for all men have sinned. For the penalty of this general crime, there is no remedy. Abraham must die.

And now comes the nature of death. If Abraham is alive and conscious all the while he is dead, and not having received the promises, as Paul says he had not; he is certainly waiting for them, and longing for the time to come, that he *may* receive his blessing. He is, therefore, suffering a great injustice in this long time of anxious waiting. For he has lived faithful and obedient, and has died, and, in dying, suffered the general penalty for sin, and is yet unrewarded.

But if death is being dead, and "surely" dead, in suf-

fering the general penalty, no time to him intervenes between his death and resurrection at the last day, though to the living there be thousands of years. In a state of real death, the dead know no time. They die; they live again; to them there is no time between. Time is counted only by the living. So that to Abraham it is the same that it would be if he received the things promised at his death. And if he is happy without the things promised, he may as well remain without them forever. Then the promise of God is of none effect.

So God's ways are wiser than ours, after all. Let us learn more of *his* ways, and less of the ways of *men*. We are too apt to believe men rather than God. We often hear people say such and such men believe so and so, and they are holy men; hence the conclusion is, they *must* be right. But I wonder if they are more holy than God, who says, "the dead know not any thing," and that they "lie down and rise not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

We have shown that Paul's hope was the promise made of God unto the fathers. We have shown what that promise was, and that none of the righteous dead have received it. Now, the time will come when they *will* receive every thing contained in it, or the Christian's hope will perish, and we may as well be heathens as Christians.

The promised inheritance was first given Adam; he held it through faith and obedience, just as it is promised to Abraham and his seed. Adam held it as long as he was faithful and obedient, and no longer; for as soon as he disobeyed, the Lord God drove him out of it, just as he will the disobedient at the day of judgment, represented in the parable of the wheat and tares, and as in Luke xiii. 28. To Adam was given dominion over every thing on the earth, and even the earth itself. Gen. i 25, 26. Through his transgression this dominion slipped through his hands into the hands of the adversary. But this, "the first dominion," which Adam had and lost, is promised to Christ, the "Tower of the flock." Micah iv. 8.

Christ came to seek and to save that which was lost.

Now what was lost? The ready answer is, *man* was lost. Very true. But *how* was he lost? He lost the

favor of God, says one. Very true. And what was the favor of God? Why, God gave him dominion over the whole world, and in it a Paradise abounding with every thing "good to eat and pleasant to the sight," and life parallel with obedience. And when he sinned he lost it all, together with his right to the tree of life. And Christ came to save what was lost, and if he does not do it, he has died in vain.

Let it be understood here, that Adam did not lose an inheritance, dominion, or blessings of any kind, above, for he had none there to lose; he was not driven out of the "mansion in the skies," but out of the garden where the Lord God put him when he made him. Christ has not promised to restore what was *not* lost. How then will he save fallen man?

Such as are of the faithful and obedient he will put in possession of what Adam lost, and give them eternal life. Then will be fulfilled the "promise made of God unto the fathers," and man, again imparadised, will bask in endless joy. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom 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. 19, 20, 21.

We did intend to speak more fully on the fulfilment of the several items of the promise, but these pages are already extended beyond what was contemplated, therefore a passing notice must suffice, inasmuch as it is the author's intention to treat of that subject in a future pamphlet, under the title of "The Age of Glory." In this it has been shown, that, at the resurrection, the saints will be made alive, and possess the promised land. This is the first item in the promise.

2. I will bless them that bless thee, and curse him that curseth thee.

This must be fulfilled in the salvation of the saints, and final destruction of the wicked at the day of judgment.

3. And I will make thy seed as the dust of the earth, etc., will certainly cost a resurrection from the dead; for "God is not the God of the dead, but of the living;"

and the living righteous at the day of judgment will be but few. Much, however, remains to be said on this part of the promise, as also the next item.

4. And in thy seed shall all the nations of the earth be blessed. There is abundant Scripture to show that when Christ takes the throne of David, he will sway the sceptre over all nations. Rev. xi. 15; Dan. ii. 44; Isa. ix. 7; Luke i. 32. 33. Such a king will be a blessing to all nations. The setting up of this kingdom, ruling all nations, and judgment of the wicked must not be supposed to be a momentary work.

5. Thy seed shall possess the gates of his enemies. The seed is Christ, and all such as are of the faith of Abraham. Gal. iii. 16, 29. It is well known that the seed has not yet possessed the gates of his enemies. Therefore, this part of the promise also remains to be fulfilled. Paul was therefore right in preaching the fulfillment of the promise through the resurrection. There is much revealed in the Scripture touching the fulfillment of the promise, which we cannot investigate at present.

Suffice it to say, the Abrahamic faith is not to know *how* God will fulfill his word, but to believe he *will* do it. That the reader may have true Abrahamic faith, and an inheritance in the everlasting kingdom to come, is the earnest desire of the writer of these pages.

OBJECTIONS ANSWERED.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” 1 Cor. xv. 50.

From this text it is often inferred that the saints, in the future state, will not have literal *flesh* nor *blood*, but immaterial bodies. But Paul did not make this use of the term. He had just stated, “The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and, as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

His argument is: As we have borne the image of the first man, earthy, we shall also bear the image of the second man, heavenly. Now the first man was literal

flesh and blood, and so was the second, both before and after his resurrection.

But the first man was wicked, and the second is holy, or heavenly. So when we bear the image of the second, we shall be holy; still having literal flesh and blood, as the second man had. So the term "flesh and blood," in the 50th verse, is used in precisely the same sense that *earthy* is in the 47th, 48th, and 49th, opposed to heavenly. This is the general use of the term in the Scriptures. See Matt. xvi. 17. Here Christ tells Peter that "flesh and blood" had not revealed to him that he was "the Christ, the Son of the living God; but my Father, which is in heaven." Now literal flesh and blood never revealed any thing, as mere matter; it was not that which our Saviour meant. But Peter's first man, earthy, or (to take off the figure) Peter's carnal nature, did not reveal this to him, but the Holy Spirit of the Father *did*. That which did not reveal this to Peter is what Paul says cannot inherit the kingdom of God. So before we can inherit it, we must put off the old man, and put on the new. And when we have done that, we shall still have literal, tangible bodies, as the second, or new man, had; but they will not be "flesh and blood," *i. e.*, earthy or corrupt, but heavenly or holy, "fashioned like unto his glorious body." Phil. iii. 21. His body was material before and after his resurrection, so will the saints be after their resurrection. Paul, after saying that flesh and blood cannot inherit the kingdom of heaven, goes on to speak of the change the living saints will pass through before entering the kingdom. He says, "And we shall be changed." How? "For this corruptible must put on incorruption, and this mortal must put on immortality." This is the change: this *mortal* must be changed. Now this mortal is flesh, blood, and bones; it must be changed *to* immortality, not *for* immateriality, but changed *to* immortality, and still be flesh, blood, and bones, immortal.

It is very singular that the same individuals who say that literal bodies cannot be admitted to heaven, still insist that Enoch and Elijah went right there with their literal bodies, flesh, blood, bones, and all.

But we have shown that they did not go where Christ now is, for they were men. 1 Tim. vi. 16. The question then is, where are they? The record says, "Enoch

walked with God, and he was not: for God took him." But what he did with him we are not informed. Paul says he was "translated, that he should not see death."

And Elijah "went up by a whirlwind into heaven." A whirlwind is a wind in the visible heaven that everywhere surrounds the earth—the heaven that was made in the beginning when the earth was; and there the record leaves Elijah. What became of him after that we are not informed. There is no "thus saith the Lord" that he or Enoch went into the place which no man approacheth unto, ever has seen, or can see. 1 Tim. vi. 16.

The word heaven is applied to several different things in the Bible. No doubt Enoch and Elijah are both alive, and at ease somewhere; and there is plenty of room in the universe of God for them, without the place which no man can see.

But they will be in the kingdom of heaven when it comes, with flesh, blood, and bones, for they will not die; and Elijah has been seen there, in vision, by Peter, James, and John, on the Mount of Transfiguration. We will next notice the fifth chapter of 2d Corinthians, to the first nine or ten verses.

This "earthly house, and house which is from heaven," claims attention. Some suppose the earthly house is the mortal body, and the house from heaven is a spiritual body; and at death the soul quits the mortal house, and goes into a spiritual house in heaven. This is a transmigration of the soul. Besides it presupposes that spiritual bodies are ready made in heaven.

All such inferences are prematurely drawn. It is only explaining the language of Paul on the supposition that death is a separation of an immortal soul from a mortal body. Now before Paul's language can be so explained, it must first be proved that death is such a separation. This has never been done.

Philosophers have long since learned better than to explain a phenomenon by unproved principles. First prove the principles, and then explain the phenomenon by them. In this case, first prove that death is such a separation, and then explain the Scriptures according to it, and not infer the principle from the very text you attempt to explain by the principle. This is a barefaced begging the question concerning the nature of death.

It is evident this tabernacle, or house, is the church militant in the gospel arrangement. Proof—Heb. iii. 1 to 6; viii. 1, 2, and ix. 11. The house of Moses was the church in the Mosaic tabernacle arrangement. The house of Christ is the church in the gospel arrangement. In this house we do grieve, not because we wish this church-fellowship broken up, but because we wish to be clothed upon with our house from heaven, or be embodied in the church triumphant in heaven.

A similar expression occurs in 2 Pet. i. 13, 14, 15. Granting the tabernacle to be the mortal body, the same I, or the same Peter in it, dies when he puts it off. Observe, it is not the tabernacle which is about to die, but some personality in the tabernacle.

Again, it is acknowledged by those who hold to a spiritual resurrection and intermediate state, that the soul is not clothed upon with its spiritual body until the resurrection. So if death is a separation of soul and body, Paul would gain nothing by being clothed upon with his house from heaven until the resurrection, for in the intermediate state he would be without any house at all. So it is evident he did not grieve for the intermediate state, but for the resurrected state.

Again, it is supposed that, being absent from the body and present with the Lord, implies a separation of soul and body. But Paul desired to be absent from the body, that he might be present with the Lord, where there is fullness of joy.

If he meant a separation of soul and body, what will he do at the resurrection, when he gets his body again? He will then be present in the body, and absent from the Lord, and as badly off as before he died. He seems to be as certain that he will take again his body, as he is that Christ rose from the dead, for he says, "If the dead rise not, then is not Christ risen." Paul was in the habit of being absent from the body and present elsewhere in his lifetime. 1 Cor. v. 23; Col. ii. 5. Here he was absent from the body, and present with the brethren at Corinth and Colosse, and not dead neither.

That death is a separation of the man proper from the mortal tenement is sometimes inferred from Eccl. xii. 7: "Then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it."

Now, unless it can be proved that the spirit which re-

turns to God who gave it, had a conscious existence before God gave it to the creature, this text proves blank annihilation—that is, on the supposition that the spirit of man is a conscious entity of itself. For the text affirms that both soul and body go back to their former state. What was the former state of the soul? “We must either agree with Origin in the pre-existence of living, intelligent, human souls, or forever abandon our notion of the conscious and intermediate state of the dead.” For, at death, the soul returns to God who gave it, and is just what it was before. And what was that? See Gen. ii. 7: “And the Lord God breathed into his nostrils the breath of life, and man became a living soul.” He did not breathe a conscious being into him, but breath of life, which is not a conscious thing.

But it is not at all certain that the preacher here alluded to the spirit of man. If he did, there is no conscious state between death and the resurrection. The Hebrew word here used is *ruach*—breath, life, soul, or spirit. The same writer, Eccl. iii. 19, says, man and beast have all one *ruach*, and all go unto one place, and man has no pre-eminence above a beast.

But no inference should be drawn from this text irrespective of its context. “Remember now thy Creator in the days of thy youth, while the evil days come not,” etc. “Then shall the spirit return to God who gave it.” This makes it conditional. Suppose the preacher had said just what he did to the 7th verse, and closed that, according to popular opinion, by saying, Then shall you be admitted to everlasting joys above—would our orthodox clergy acknowledge he promised all mankind, unconditionally, that they should be admitted to everlasting joys? No; only those who have remembered their Creator. Just so it now is; the spirit in those who remember their Creator may be the spirit referred to, after all. And if so, that *spirit* is the spirit described by Paul in the 8th chapter of Romans. The spirit itself beareth witness with *our* spirit, etc. All good men have the spirit of God within them. This is an undying spirit. But the spirit of *man* is the candle of the Lord. Prov. xx: 27.

We call many things *our own* which belong to God. So the spirit of God is sometimes called the spirit of man; but the real spirit of God is one thing, and the spirit

of man is another. "The candle (or spirit) of the wicked shall be put out." Prov. xxiv. 20. So the spirits of wicked men are not immortal; they shall be put out.

The writer is aware these views are not the popular views of the subject, and, therefore, a certain class will say all they can against them. But there is one thing they never *can* say, and that is—Where the text is that speaks of any other hope but the hope of the promise made of God unto the fathers, or of the immortality of the soul, or going to heaven above, or any where else, this side of a general resurrection. This is what will trouble them most of any thing. The language of Scripture is on the side of the writer, and it cannot be denied. Therefore, it is expected they will hurl the seven-fold thunder of their anathemas against these great truths; but they will break harmlessly at their immovable base, like bubbles on a granite shore, or, as when old ocean, lashed into a foam by the wild tornado, rudely rolls its angry billows upon some adamantine promontory, back on themselves to recoil as oft as they renew the vain attempt, till back recoil and vain attempt are wearied to a calm.

A DREAM.

I DREAM'D I died—and, mix'd with fellow clay,
Close by a common beggar's side I lay ;
And, as so mean a neighbor shock'd my pride,
Thus, like a corpse of quality, I cried :
" Away ! away ! thou scoundrel ! touch me not ;
More manners learn, and at a distance rot."
" Thou scoundrel !" in a louder tone, cried he,
" I scorn thy very words, and more scorn thee.
We're equal now ; I'll not an inch resign ;
This is my rotting place—and that is thine."
" Alas ! too true ; the sickening thought," I cried ;
" The beggar and the prince lie side by side."
Trembling with horrors dire of such a scene,
I 'woke, and glad to find it but a dream.
And musing still, in solemn mood, I prayed,
" Great God, whose hand the earth's foundations laid,
And spanned the seas, and curb'd the headlong wave,
Tell me, is there no hope beyond the grave ?"
Then Faith sublime, with heaven-plumed pinions, smil'd.
With golden anchors cast, " Ah, yes, my child,
See yonder, midst the gloom of night, forlorn,
A brilliant star of resurrection morn."
Then Hope sprang up, who seemed a youth divine,
And 'gan to paint the golden view sublime ;
First in the scene, th' angelic trump of God
Breaks on the ear of those beneath the sod.
The earth casts out her dead ; nor more the slain,
In dusty beds—they break the monster's chain,
And forth anew to life immortal spring—
Vict'ry o'er death, and loud hosannas sing.
With rapt'rous awe sublime, I view'd the scene,
Nor dreaded more of death's dark vale to dream,
But triumph'd in the hope of vict'ry won
Through Him who bid me pray—" Thy kingdom come."
Z. CAMPBELL.

“WHAT IS TRUTH?”

—o†o—

Divine Instruction to the Inquirer after Truth.

In that memorable prayer of the Lord Jesus for his followers: (John 17: 14, 17) he says, “I have given them thy Word. Sanctify them through thy truth; **THY WORD IS TRUTH.**” This testimony we could ask from no higher source. Oh, Lord! “thy Word **IS** truth”! Ps. 119: 142, 151. Ps. 19: 7-11. As the Sun amid the lights of Creation, so is the Bible among books—above all comparison **THE TRUTH.**

From it we learn that sin was “transgression of the law,” in Eden—the act of the creature, causing the curse and death. Rom. 5: 12-14. The Gospel discloses the remedy—pardon for the sinful, instruction for the ignorant, immortality for mortals, the destruction of death and the devil, and the restitution of all things spoken of by the mouth of all the prophets. Rom. 2: 7. 2 Tim. 1: 10. Heb. 2: 14. Acts 3: 21. This deliverance is by “the coming of Christ the second time, unto salvation.” Heb. 9. 28. Titus 2: 13.

Who are the earnest expectants in ceaseless waiting for this glorious consummation? First, the groaning creation waits for deliverance at the manifestation of the sons of God (Rom. 8: 19-23); secondly, the church, in its apostolic calling and strength, “came behind in no gift, waiting for the coming of our Lord Jesus Christ” (1 Cor. 1: 7); and, thirdly, the ascended Son of God is “**EXPECTING** (waiting) till his enemies be made footstool,” (Heb. 10: 13) which will be at his coming.

The pages of this little Tract contain only a synopsis of some of the leading doctrines of God’s Word, with a portion of the proof found in the Bible, arranged and classified under appropriate headings, which **THE INQUIRER** is invited to give a candid and careful perusal, with the Bible in his hand. It is not claimed that **ALL** the proof of these doctrines is contained in this small space, though enough is given to convince the **INQUIRER** after truth. Our object is not to undermine or destroy any of the Theological doctrines of the present day, but only to present the truths of inspiration in the plain and positive teachings of God’s Word; allowing the mistaken notions of men to fall Dragon-like before its powerful influences, and be crushed beneath the weight of its positive testimony.

With these few remarks, this Tract is introduced to “lovers of truth” everywhere—praying that it may bear some humble part in proclaiming **CHRIST, His Word and Work**, to a slumbering Church and a benighted world—persuading some to believe and obey the Gospel.

SENECA FALLS, N. Y. THOMAS G. NEWMAN.

"The Lord himself shall descend from Heaven."

TESTIMONY OF SEVENTEEN INSPIRED WITNESSES.

ENOCH.—Jude 14, 15. JOB—19: 25-27.

BALAAH.—Numb. 24: 17.

DAVID.—Ps. 50: 3-6. Ps. 96: 10-13. Ps. 98: 7-9.
Ps. 102: 16.

ISAIAH—25: 9. Is. 26: 21. Is. 35: 5. Is. 40: 10.
Is. 62: 11.

JEREMIAH—23: 5, 6. EZEKIEL—21: 26, 27.

DANIEL—7: 13, 14. Dan. 12: 1.

CHRIST.—Matt. 16: 27. Matt. 24: 27, 30, 39, 42, 50,
Matt. 25: 13, 31. Mark 8: 38. Mark 13: 26, 34-37,
Luke 12: 36, 40. Luke 17: 24, 30. Luke 21: 27,
John 14: 1-3, 18, 28. Rev. 16: 15. Rev. 22: 7, 12,
20.

GLORIFIED MEN AND ANGELS.—Acts 1: 9-11. Rev.
22: 6, 7, 8-12.

PAUL.—1 Cor. 13: 23. Phil. 3: 20. 1 Thess. 2: 19.
1 Thess. 3: 13. 1 Thess. 4: 16-18. 2 Thess. 1: 7-10.
2 Tim. 4: 1. Titus 2: 13, 14. Heb. 9: 28. Heb. 10: 37.

PETER.—Acts 3: 20. 1 Peter 1: 13. 1 Peter 5: 4.—
2 Pet. 1: 16. 2 Pet. 3: 14.

JAMES—5: 7, 8, 9. Jude—14.

JOHN—1 John 2: 28. 1 John 3: 2. Rev. 1: 7. Rev. 6: 16.
Rev. 19: 15.

HOW WILL HE COME ?

Personally.—Acts 1: 9-11. 1 Thess. 4: 16.

Visibly.—1 John 3: 2. Matt. 24: 30.

Gloriously.—Matt. 25: 31. Mark 8: 38. Luke 9: 26.

WHAT IS THE OBJECT OF HIS COMING ?

To give eternal life to his saints.—John 6: 39, 40, 44,
53, 54, 58. 1 John 5: 11, 12. Luke 20: 35, 36.
1 Cor. 15, 42-44, 52-56.

To bring in the Restitution.—Acts 3: 21, 23. Rev. 20: 3, 6.
Rev. 21: 1-27. Rev. 22: 1-12.

To be the Supreme Ruler of all nations.—Ps. 72: 7-11.
Dan. 2: 44. Dan. 7: 9-14. Micah 4: 7.

And to reign on David's throne, forever.—Is. 9: 6, 7.
Luke 1: 32, 33. Heb. 1: 8.

"BELIEVEST THOU THE PROPHETS?"

"The Kingdom of God."—Where located?

It is not in the heart, or above the skies.—Matt. 25:34
Gen. 1: 28. Acts 1: 6.

The kingdom of Israel was, and is, the "KINGDOM of God."—1 Chron. 17: 11-14. 1 Chron. 28: 4-7.

1 Chron. 29: 23. Is. 9: 6, 7. Micah 4: 6, 8.
And not the whole earth.—Matt. 8: 11, 12. Lu.
13: 28, 29.

It has been over turned or subverted.—Ez. 21: 25-27.
And is to be no more, until He come whose right it is, and God will give it Him.—Dan. 7: 9-14.

Christ, the promised seed of David, will yet take the Throne and KINGDOM of David.—Lu. 1: 32, 33.
Dan. 2: 44. Dan. 7: 27. Luke 22: 29, 30.

Whose DOMINION shall extend over the whole Earth.—Dan. 2: 35. Dan. 7: 14, 27. Ps. 2: 8.
Ps. 72: 8. Zech. 9: 10.

The Gospel is good news, or glad tidings of the Kingdom.—Is. 61: 1-3. Is. 9: 6, 7. Dan. 2: 44. Dan. 7: 27. Rev. 11: 15. Luke 1: 31-33.

Thy Kingdom come, Thy will be done IN EARTH as it is in Heaven.—Matt. 6: 10. Matt. 5: 5.
Rev. 5: 9, 10. Luke 12: 32.

Christ proclaimed this good news of the Kingdom.
Matt. 4: 17, 23. Matt. 9: 35. Mark 1: 14, 15.
Luke 16: 16. Acts 1: 3.

The Apostles taught the same doctrine.—Acts 8: 12, 13.
Acts 2: 22-36. Acts 19: 8. Acts 28: 23.

HOW CAN WE BECOME HEIRS OF THIS KINGDOM?
Believe.—Rom 1: 16. Rom 10: 9-10. Heb 11: 6.
Acts 8: 37. Acts 16: 31. John 3: 15, 16. John 6: 40.
Mark 16: 16.

Repent.—Acts 3: 19. Luke 13: 3. Acts 2: 38. Acts 17: 30
Acts 26: 20

Be Baptised.—Matt 28: 19. Mark 16: 16. Acts 2: 38, 41
Acts 8: 12, 13, 36-38. Acts 10: 48. Acts 16: 33. Acts 18: 8.
Acts 19: 5. Acts 22: 6. Rom 6: 3-5

Walk worthy, confessing Christ always—Luke 12: 8.

"Fear not little flock, it is your Father's good pleasure to give you the Kingdom."—Luke 12: 32.

**“What shall the end be of them that obey not
the Gospel?”**

Eternal Life abideth not in them.—1 John 3: 15, 36.

John 5: 39, 40. John 6: 53. Matt. 19: 16, 17.

1 John 5: 11, 12. Isaiah 4: 3.

They shall die.—Ezek. 18: 4, 20, 32. Rom. 6: 23.

Rom. 7: 5. James 1: 15. Rom. 6: 16. Jas. 5: 20.

Rev. 20: 12-15. Rev. 21: 8.

They shall perish.—John 3: 15, 16. 2 Cor. 2: 15.

2 Thess. 2: 10. 2 Pet. 3: 9. Ps. 37: 20. Ps. 73: 27.

Ps. 92: 9. Prov. 19: 9. Rom. 2: 12. 2 Pet. 2: 12.

Luke 13: 3, 5. Job. 7: 9, 21. Job 14: 7-12.

Job. 20: 7. Isa. 26: 14.

They shall be consumed.—Job 19: 16-18. Ps. 37: 20.

Ps. 59: 13. Ps. 71: 13. Ps. 73: 19. Ps. 104: 35.

Isaiah 1: 28. Heb. 12: 29. Ps. 49. Amos 8: 14.

Be devoured by fire and brimstone.—Ps. 11: 6.

Ps. 21: 9. Luke 17: 29: 30. Heb. 10: 27.

Rev. 20: 9.

They shall be cut off from the earth.—

Ps. 37: 9, 22, 28, 34, 38. Ps. 54: 5. Ps. 94: 23.

Prov. 2: 22. Isa. 29: 20.

They shall be destroyed. Job 21: 30. Job. 31: 3.

Ps. 5: 6. Ps. 37: 38. Ps. 55: 23. Ps. 73: 18.

Ps. 92: 7. Ps. 144: 6. Ps. 145: 20. Prov. 1: 27.

Prov. 13: 13, 20. Prov. 16: 18. Isa. 1: 28.

Matt. 7: 13. Acts 3: 23. Rom. 3: 16. Rom. 9: 22.

Phil. 3: 19. 1 Thess. 5: 3. 2 Thess. 1: 9.

1 Tim. 6: 9. 2 Pet. 2: 12. 2 Pet. 3: 16. Rev. 11: 18.

Isa. 43: 17.

They shall be burned up, root and branch.—Ps. 97: 3.

Matt. 3: 12. Matt. 13: 30, 40. Luke 3: 17.

Mal. 4: 1-3.

They shall be as though they had not been.—Oba. 16.

Isa. 41: 12. Job 18: 18. Ps. 58: 7-11. Jer. 51: 39.

Resurrection to Eternal Life obtained only through

Christ.—John 17: 2. John 10: 28. John 3: 16, 36.

John 6: 53, 54, 58. John 11: 25. 1 John 5: 11.