

The Prophetic Watchman

AND

HERALD OF THE KINGDOM.

"Thy Kingdom Come; Thy Will be Done in Earth as it is in Heaven."

VOL. I.]

HARVARD, ILL., OCTOBER 12, 1867.

[NO. 32.]

For the Watchman.

CHRISTIAN HOPE.—No. 1.

BY J. K. THOMPSON.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Pet. 3: 15.

The opinion is universal among professed Christians, that all men who are reasonable and willing to accept the revelation of God in any of the multifarious views, interpretations, and constructions extant, should have some way by which to be saved; that a hope of salvation by some method is not only a necessary element of that perfect combination, the happiness of individuals, as such, or in classes, but that it is and of right should be the Christian's helmet; "that whereby he divineth."

In searching through the sectarian world, such a variety of hope—christian hope so called—is discovered, that it behooves him who would be a true child of the Great Jehovah, to look well to the foundation on which his hope is based, and know by a critical comparison with the Record, whether it is a perfect, Bible hope in all its characteristics: whether his hope is "as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6: 19.)

To this end it is necessary to establish a basis, or series of objects comprised in God's plan of salvation, on which to rely for present strength, future happiness, and everlasting redemption. With an earnest desire for truth, and a determination to accept only the teachings of God's Word as evidence on the subject, we will inquire:—

1st. WHAT IS THE OBJECT TO BE SAVED?

Is it an immaterial, invisible, intangible, indestructible, immortal principle inherent in man, and which, at death,

finds its resting place in hell, heaven, paradise, purgatory, or some other imaginary place within or without the bounds of time and space, relieved of its tenement, or, is it a material, mortal God-formed body, susceptible of destruction, aye, of annihilation? Is it a never-dying soul; a deathless spirit, capable of endless death; ever dying yet undying; or is it the body and its existence?

Christ Jesus declares, (Luke 19: 10,) "The Son of Man is come to seek and to save that which was lost," and as this states that man once possessed something which he lost, we ask, what was it? What did he receive from the ELOHIM, that he afterwards forfeited?

It is recorded (Gen. 2: 7,) "And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life; and man became a living soul."

A law in due form was given him with a penalty attached thereto. (Gen. 2: 16, 17.)

Power was given him to control all animated nature, and to have dominion. (Gen. 1: 28.)

After the transgression a promise was made, (Gen. 3: 15,) and afterwards confirmed to the fathers.

It is stated that the Lord God, of the dust of the ground, created, formed or moulded a beautiful and delicate mechanism, destitute of life yet susceptible thereof, and as it lay there before him unvivified, senseless and inanimate, called it *Man*. The Creator, to set this dust into action, applies the life-imparting principle, viz: the breath of life, and, lo the change! man, the late inanimate heap of moulded dust springs into life and action, a living soul.

Let us pause here and ask,—What did the Lord God form? Ans. *Man*. Of what did he form man? Ans. Of

the dust of the ground. What, then, alone entered into man's composition? Ans. *The dust of the ground*. What did man yet need to be a perfect, animated human being, physically? Ans. *The breath of life*. When this was breathed into his nostrils what followed? Ans. *Man, the earthborn, became, himself a living soul*. We observe he did not receive a living soul from the Deity, but "MAN BECAME a living SOUL."

A careful examination of the whole history of man's creation affords no evidence of any principle, either inherent or God-given, besides the dust of the ground and the breath of life, before the fall, or violation of God's known law.

When the Almighty placed the man he had created in Eden, he gave him a law, as follows: "Of every tree of the garden thou mayest freely eat: (Heb., Eating thou shalt eat.—*Margin*) but of the tree of the knowledge of good and evil thou shalt not eat of it: or in the day thou eatest thereof thou shalt surely die," (Heb., Dying thou shalt die.—*Margin*.) (Gen. 2: 17,) but in it we have no intimation that an inherent immortality was granted to the man, neither do we find such an addition when an offended God passed judgment on the culprits for their sin against him and his law. We do see, however, by an unbiased view of the penalty, that it requires a stretch of the imagination unwarranted by the God of heaven and earth, to presume such a principle inherent in man at the date of the transgression, for he (God) declares, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." (Gen. 3: 19.)

To whom does the Lord God direct

the language of this text? Is it the man who was created and made of the dust of the ground, and quickened into life by the breath of life, the Deity addresses as "thou," or, the soul, spirit, or unoriginated principle, which theology (?) teaches can neither die nor be destroyed? Evidently the former, the physical man.

It is worthy of note that the first falsehood uttered on God's footstool, patented by the "prince of the power of the air;" recorded as a warning to the child of God by the great I AM; and peddled out, or vended by professed Christians of to-day under an unchanged title, viz: Ye shall not surely die, (because of inherent immortality,) is intimately connected with the giving and transgression of this law.

Matter, it is claimed, cannot think or act, the immortal soul alone being capable of these functions, the material body being the house for the soul, its temporary outer tabernacle while it stays on the earth, and that, upon the dissolution of the partnership existing between the body and the soul, the former returns to its elements, while the latter goes direct to God who gave it, unencumbered by its material clog; that it is rational and more free to exercise the powers of rejoicing, thanksgiving, adoration, and love, more perfect in its praise, happiness, and bliss, than when tied to earth by its mortality.

We are led to conclude upon the reception of this doctrine, and on its comparison with the text before us, (Gen. 3: 19, 20,) that the Lord God did not fully understand man's nature when he passed this sentence, or he enacted a species of pantomime before the assembled host of heaven, or, that the doctrine is false and unworthy the trust of the child of God. God sentenced only so much of the man to return to the ground as had been taken from it, hence his sentence was passed upon that which never thought or acted, and the actual man, the thinking, acting part, slipped off, escaped condemnation, and enjoys the everlasting smile of Jehovah around his throne in the heaven of heavens, while the house only, which never thought or acted, and consequently committed no crime, is remanded back to dust to expiate a sin it had no part in enacting.

For farther proof that man never possessed immortality, see Gen. 3: 24: "So he (God) drove out the man: and placed at the east of the garden of

Eden, cherubim, and a flaming sword which turned every way to keep the way of the tree of life." Here the statement is plainly made, that he who created man and sentenced him to return to the dust of the ground, was so jealous of the tree of life, in which alone was immortality accessible to man, that he drove him forth from the Edenic rest; and placed an effectual barrier between him and it. He was not only excluded from the garden of Eden by this act, but from the fruit of the tree of life, and it shows equally plain that man possessed no such principle at the time of his expulsion, but he was undoubtedly driven forth to prevent him from living forever in that lost and deplorable condition.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, his ways past finding out."

By an investigation of Gen. 1: 28, it is evident in the creation of man, it was the intention of a loving Deity to "let them have dominion" over all animated nature, or to constitute man God's viceregent. Then why has not man that dominion to-day? Why cannot he harness and govern the untamed hyena like the horse? Why not successfully yoke together the bullock, the lion, and the tiger, and cause them to render obedience to his will? Because he lost the ability to govern himself became in consequence unfitted to govern man or beast, and the power to control the animated world was taken from him. His viceregency depended alone on his obedience as much as did his life, and by transgression was lost to him as was his life.

The next subject requiring examination is the promise made by God to the woman and confirmed to the fathers, to ascertain what light it throws on "the object to be saved." "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." (Gen. 3: 15.) The extent of this promise is to the seed of the woman, and it is evident her offspring is that on which it centres. but, as it adds no inherency or undying principle to man, there is no authority by which to assume that it reverts to their immortal souls, or to any deathless spirit.

The same promise was reiterated to Abraham, (Gen. 22: 17, 18,) Isaac, (Gen. 26: 4, 5,) Jacob, (Gen. 28: 13, 14,) and David, (2 Sam. 7: 12-16,)

but the object named in either reiteration is not any principle aside from the whole human being named; it is dependent on their personal, literal existence for fulfillment.

From the foregoing it is perceivable that the things which man lost or forfeited by his transgression of all that God gave him, may be briefly stated thus:

1. All claims to life.
2. Access to the tree of life, and hence, the power to become immortal.
3. His identity, and was remanded back to the elements of which he was formed.
4. Control of the animated world.

It very logically follows, then, that in order to salvation, the following points must be gained, viz:

1. The claim to life must be restored.
2. Provision must be made for access to the tree of life, and the power or ability to become immortal provided.
3. His identity must be given back, and he must be taken from the elements to which he was remanded.
4. His viceregency must be restored, and animated nature be made subject to him.

(TO BE CONTINUED.)

European Convulsions.

It is not too much to believe that the state of the world at the present time is disposing many thoughtful men to look a little more closely into the holy Scriptures. If so, they will find that revelation has a great deal more to do with this world than is generally imagined. It has long been assumed that if we know the way of salvation and are prepared for heaven, we have secured the chief, if not really the exclusive object of revelation. Men have been spoken to as if the great work of life was to learn how to die; they have been addressed as "immortal souls," and the business of the pulpit has been to fit them for a disembodied state and an immensely distant heaven. The world we live in, that by right of inheritance, by ransom, and by unfulfilling covenant, belongs to Jesus Christ our Lord, and upon which creative beneficence has lavished wondrous beauty and grandeur, has either been referred to as a thing of no permanent consequence, or ignored entirely as unworthy of mention when the Gospel of salvation was the topic of discourse.

Those grave systems of theology, from which the ministry generally,

consciously or otherwise, draws its inspiration, are so much taken up with the relative positions of law and grace, and their scientific arrangement, that they have no time to tell of the bright future of the very world where law and grace have both been manifested. We are not going to talk disparagingly of any of the weighty topics of systematic theology, nor is it possible for us to overstate the importance we attach to the salvation of a single individual; but we believe, and therefore *must* teach, that the priceless book which reveals JESUS as seeking the lost and shepherding the flock, also reveals HIM as the chosen and anointed King, destined to rule the nations that are now, and have so long been distracted, torn, and plagued by the sword and fire of horrible war. Creation groans, being burthened.

Human governments are all conspicuous and disastrous failures,—a fact which declares as plainly as a fact can, that the divinely appointed Ruler of humanity has not yet received his sceptre from the Ancient of Days. "Men's hearts are failing them from fear, and for looking after those things that are coming on the earth." Many students of prophecy—and some of the most cautious of them in the pages of this magazine—have pointed to the present year as one likely to bring forth events of the most startling character. That 1866 would not come without at least unprecedented European convulsions was foreseen and declared. Already the correctness of the *data* on which this conclusion was founded is placed beyond doubt; but there is more to come, for the horizon darkens and the complications increase as we move onward.

We beseech men not to deceive themselves any longer with the notion that either art, science, commerce, diplomacy, or the preaching of the Gospel, or all united, will bring about a peaceful millennium, either to the world or the Church. That day comes not until the LORD JESUS returns from heaven to earth to rule the world in righteousness. Every prediction bearing on the time of the end admonishes us that the period of that return is near. We speak without the slightest hesitancy when we say that the mighty and marvelous changes are at hand. Assuredly, if Christians saw a thousandth part of the issues involved in the Pre-millennial coming of their be-

loved Lord, they would do all in their power to make that glorious, yet terrible fact known—glorious to his friends, yet terrible to his foes. We are doing our utmost both to herald the dawn and sound the alarm, but we should have a host of willing helpers if the truth on this great subject were generally known. *There is no mission in existence at this moment so important as that in which we are engaged.* We speak emphatically and advisedly. "THE COMING OF THE LORD DRAWETH NIGH." Brethren! help us to proclaim that!—*Rainbow.*

For the Watchman.

HOME AGAIN.

After an absence of two months we reached our quiet home: in some respects, we think, wiser and better than when we left. Our bodily health but little improved, much afflicted still with rheumatism and catarrh, two very uncomfortable companions. But why speak of our light afflictions? may they work out for us a far more exceeding and eternal weight of glory.

We have journeyed about 3000 miles, amongst a people who grope in midnight darkness—not a believer in all that region of country, so far as we could learn. We gave them five discourses on the things of the Kingdom, three in the Methodist house and two in the Congregational house, to good and attentive audiences. Sweet consolation, God does not hold us responsible for the increase, but for faithfulness and the manner in which we sow the seed. May it spring up, and bring forth fruit to the glory of God.

On our return we visited central New York; spent one first day at Syracuse; spoke to the little flock, endeavored to comfort as best we were able. They very much need a faithful teacher amongst them. Cannot Bro. Moyer go down and preach Christ unto them? It would be like water to a thirsty soul. We spent the next week at Seneca Falls; gave two discourses, one on the manner of Christ's coming, and one on the reconstruction. Attended the funeral of Bro. Robert Short's child. The brethren here are doing very well, having got over their troubles of the heresies of the nineteenth century, no devil and mortal resurrection.

Brother and Sister Wentworth have just returned from Detroit, and taken up their abode at the Falls. They will

be an accession, and I have no doubt a blessing to them. Here is an interesting field of labor; who will enter it, and do battle for the Lord? What is done must be done quickly. Soon our opportunities for laboring in the vineyard will be over.

Rome and the Eastern question are the great points of interest that engross our attention. Surely the coming of the Lord draweth nigh. Who shall enter into the hill of the Lord? Answer. He that hath clean hands and a pure heart, who hath not lifted up his soul to vanity.

I am exceedingly glad for the good account from the Indiana Conference; it looks very like getting onto apostolic ground. May we seek for the old paths. The Church of God in Cleveland is still prospering, earnestly contending for the Faith once delivered to the saints.

NEWELL BOND.

Cleveland, Ohio.

We have received a letter from Mrs. S. H. Ennis, Machias Port, Maine, inquiring if some preacher of the One Faith could visit that place, preach a few sermons and baptize her, and perhaps some others. She says there are a few truth seekers at that place, some believing a portion, and a few all of the faith once delivered to the saints. We think if some one from the eastern States could visit Machias much good might result, aside from baptizing the few who are already firm believers—a very important mission. Anyone wishing to go there can take the boat at Boston for Rochland, there connecting with one for Machias Port. Will some one respond to this call to "come over and help us"?

A Sublime Truth.

Let a man have all the world can give him, he is still miserable, if he has a groveling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament and gratification, while at the same time God is not in all his thoughts. And let another have neither field nor garden, let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can consider them as a demonstration of his power, his wisdom, his goodness and his truth—this man is greater, as well as happier in his poverty, than the other in his riches. The one is a little higher than a beast, the other a little lower than an angel.—*Sel.*

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Is published

WEEKLY, AT HARVARD, ILL.,

BY THE

GOSPEL PUBLICATION SOCIETY

J. M. STEPHENSON, EDITOR.

W. H. HORNADAY, Publishing Agent.

For the Week Ending,

SATURDAY, OCTOBER 12, 1867.

The Nature of the Judgment.

"Indeed I truly say to you, he who hears my word, and believes him who sent me, has **ANON- IAN** life, and comes not into JUDGMENT, but is passed out of death into life."—*Diaglott.*

There is a department of judgment into which the righteous shall not come, or else Christ's language is not true. Speaking of the same life, and the same judgment, at the 28th. verse, Christ says, "And will come forth; those having done good things, to a resurrection of life, (*i. e.*, eternal life,) and those having done evil things, to a resurrection of judgment.

The original word is **KRISEOS** judgment. Now, if the righteous and the unrighteous come into the same judgment, the foregoing texts present the most palpable contradiction. This brings us to notice critically the nature of the Judgment.

In a judgment there are three departments. 1st. The investigation. 2d. The decision. 3d. The execution.

The first two are always before the same judge, that is, unless it be merely a preliminary investigation, to see whether it would be proper to bring the person accused before the legal tribunal for the alleged offense.

It is manifestly proper for the judge who hears the evidence to pronounce the sentence. It would be an outrage of all law and justice for the judge before whom the case should be tried, to place the criminal's attorney upon the bench, to decide the very case he had advocated.

It would be equally unjust, after having tried the case before the proper judge, to try it over before the criminal's attorney. All kings and potentates reserve the first two departments of judgment to themselves; but the third, viz: the executive, they invest in a second party. Thus it always has been, and will be with the great God.

He reserves to himself the right to try and decide all cases involving the everlasting destiny of man. In the Mosaic dispensation the Great God was the judge, and the high priest the advocate for the people. The people never appeared in person before the judge. They appeared in the person of their advocate, the high priest, before the great Jehovah, who appeared between the wings of the cherubim. Their cases were tried before him. The attorney communicated the decision to the people. The prerogative was granted the attorney of communicating pardon to those who had been acquitted. The judge also appointed the executioners of those whom he had condemned. So it has been since our High Priest and Advocate entered the court of heaven.

Paul, when referring directly to the typical high priest appearing in judgment for the people, says, "For Christ is not entered into the holy places made with hands, which are the figures (*i. e.* types) of the true; but into heaven itself, NOW TO APPEAR IN THE PRESENCE OF GOD FOR US."—Heb. 9: 24.

This demonstrates that our trial is now going on; and that we do not appear in our own person; but that our Advocate appears in our stead. That the investigation is now going on, and that our cases are now being tried before the Father, is evident from the language of John. He says, addressing Christians, and including himself also, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 1: 9.

What need of an advocate where there is no trial? But that we are being tried for our sins is evident from the declaration, that "if we sin, we have an Advocate with the Father." An Advocate what for? Ans. For our sins. If not, why affirm that "if we sin, we have an Advocate with the Father"? In this trial which is now going on, the Father hears the plea of our Advocate, and decides upon it. How absurd the idea of the Father after having listened to the plea of our Advocate, then appointing him as judge to try over the same case, and then to decide upon its merits.

Such a course would be without a precedent in the history of jurisprudence. And if the ablest and most influential Advocate in the universe

shall fail to secure our acquittal, what hope can we have when we shall be called upon to plead our own case without an advocate or mediator? for, according to the view of some, such will be the case.

But that our Advocate will succeed in procuring pardon for all whose cause he undertakes, if they shall comply with the conditions on their part, is evident from the declaration of the inspired prophet, that "If we (including himself and all Christians) confess our sins, he (the Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—John 1: 9.

Thus, our cases are now being tried before the Father; and he will either ACQUIT or CONDEMN. Christians have an Advocate, but sinners who reject the Gospel, or rebels who apostatize from the faith, have none. Christ as the head will advocate the cause of all the members of his body. Faith in the Gospel of the Kingdom, repentance, and baptism into the name of Christ, are the divinely prescribed conditions of the remission of past sins. Confession of our sins, and the intercession of Christ as our Advocate, are the only conditions of the remission of our sins, after having become members of the body of Christ.

And that the cases of all the people of God will have been decided before Christ shall come, and the righteous dead shall be raised, is evident from the fact that their resurrection shall be an eclectic one.

Christ says, "But they which shall be accounted worthy to obtain that world (age) and the resurrection from (**EK NEKRON**) among the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20: 35, 36.

Ecclesia denotes a selection from among the living, and **EK NEKRON** a selection from among the dead. And as far as the righteous dead are concerned, the decision relative to the worth of character precedes their resurrection from among the dead. They will have been accounted worthy of this distinction before they are raised. The decision must precede their resurrection. Hence, they are selected from among the rest of the dead, to reign with Christ a thousand years, while the rest of the dead remain in their graves till the thousand years are finished.—Rev. 20.

That the resurrection precedes the coming of Christ is evident from the fact that when he comes, he brings the reward with him.—Rev. 22: 12. The reward is consequent upon the judgment. The Father decides the case, and sends the reward by the Son. This brings us to notice

3d. The department of judgment occupied by the Son, viz: the executive department, as far as all responsible men who shall have lived through all ages preceding his coming, shall be concerned, Christ says, when speaking of his position in the Judgment, "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him AUTHORITY to execute judgment also, because he is the Son of man."—John 5: 26, 27. Into this department of judgment the righteous shall not come. To this department of judgment the unjust will be raised at the end of the thousand years.

In this department of judgment the saints will be associated with Christ.—1 Cor. 6: 2. Jude says, "And Enosh also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon an, and to convince all that are ungodly among them of all their ungodly deeds, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14: 15. As far as the living nations shall be concerned, for one thousand years Christ and the saints will have legislative, judicial, and executive power. But in all the ages past, the great God has reserved to himself the exclusive right to investigate and decide upon the cases of all responsible men.

The thrones of all kings and potentates are their judgment seats, whence they fulminate laws for the government of their kingdoms or empires. Christ's throne will be his judgment seat. The saints do not stand before the throne of Christ to be tried or to confess their sins. These will have been pardoned. They have confessed Christ before men. Now Christ will confess their acts of fidelity in the face of heaven and earth; and invite them to come and inherit the kingdom prepared for them from the foundation of the world. Then they will receive the reward for the things done in the body, (1 Cor. 5: 10,) which will be the Kingdom. Christ said, "Fear not, little flock, it is your

father's good pleasure to give you the kingdom."

The only reckoning with his faithful stewards will be to divide the emoluments of the Kingdom among them.—Matt. 25: 14—29. If I hire men to labor for me for so much per day, the only reckoning with those who have fulfilled on their part, is for me to pay them according to agreement.

Afterwards, however, the unfaithful stewards are executed. They that are ready enter in to the marriage feast, and the doors are closed; afterwards, the foolish virgins come, and are excluded.—Matt. 25: 1—12. The righteous having been accounted worthy to obtain that eclectic resurrection from among the dead, will be raised with a nature and a life which shall qualify them for an invitation to come and inherit an incorruptible and everlasting Kingdom.

For the Watchman.

Bro. Stephenson:—I wish to state through the WATCHMAN, that I do consider many professing to be of the "One Faith," a little at fault upon the subject of prayer. It is contended that prayer in public is prohibited by the New Testament. For proof reference is had to the words of our Savior, Matt. 6: 6. "But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father," &c. If this be a prohibition against ever praying in public, the first to the fourth verses of this chapter is a prohibition against ever doing alms in public. If this be the case, Bro. S., why not close the columns of the WATCHMAN against publishing the alms deeds of the brotherhood? Why longer continue the practice of taking up collections in public? The Savior in this chapter directs the attention of his disciples more immediately to their religious duties, in which he particularly recommends secrecy and simplicity.

By comparing the first verses of this chapter with 5: 16, which requires us to "let our light shine," &c., we might be induced to conceive an inconsistency. But from this I infer that it is right to do what men may, and must see; and not for the sake of being seen by them. The difference lies in the motive. Did not the Savior himself, while upon the cross, pray to the Father, and that too in public? Did not Stephen in his dying moments publicly pray? Acts 20: 36,—“And when he (Paul) had

thus spoken, he kneeled down and prayed with them all.” Was this not a prayer in public?

Further, it is argued that those of the faith are not required to pray for those out of Christ. Did not Christ our pattern, pray for such while upon the cross, when he says, "Forgive them for they know not what they do"? Did not Stephen pray for his enemies? The Savior says, "pray for them that despitefully use you."—Matt. 5: 44. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."—1 Tim. 2: 1. If these patterns and admonitions were intended for the Apostolic age, and not for us, give us a "thus saith the Lord," and it shall suffice.

Yours seeking for the light.

CHAS. R. CLOUGH.

Snyderville, Wis.

REMARKS.

Matt. 6: 1—4 is a broad prohibition against public alms giving, and many good brethren adhere to the rule laid down by our Savior. The left hand is not to know what the right hand doeth. We have no claims of a reward openly unless our alms are done secretly. Pay for books, tracts, &c., or what is called donations for such purposes, is not alms. The original word rendered *alms*, signifies "pity, mercy." Giving the Lord means to sustain his cause is not alms giving. But what is done in "pity" or "mercy" for a destitute brother, should be known only to our Father in heaven.

If what the brethren contribute to aid those who should live of the Gospel, is alms, for one, I will never receive a penny. Paul declares that those who preach the Gospel shall live of the Gospel. It is, therefore, a duty to aid such, and not alms giving. Here our brother has made a grave mistake. Matt. 5: 16, does not refer to alms giving or prayer, but that the Christian's conduct should be in harmony with his profession—that by example and precept, he should obey all the commandments of God.

If the example of Christ was designed as a rule of action among his followers, then the conversion of the thief without baptism, and death-bed repentance, must come in for a share of faith and imitation. Will God convert sinners in answer to prayer? Was the conversion of the penitent thief designed as an example? No, nor was the

prayer of Christ for his murderers designed as an example of public prayer. Was the prayer of Stephen designed for the ear of the multitude, or for the ear of Christ, and the record of it for the encouragement of those Christians who, like Stephen, would be called upon to lay down their lives for Christ. Surely our brother does not wish to be understood that Stephen prayed to be heard by the infuriated mob, who had stopped their ears, and filled the air with dust. This prayer was to Christ alone, not for a single person in the multitude, but for Stephen alone.

By reading from Acts 20: 17—36, it will be seen that Paul had held a secret interview with none except the elders of the Church from Ephesus. It was, therefore, a secret meeting of the brethren. As to the brethren holding a prayer meeting in secret, we think a few examples may be found; but prayers to a miscellaneous congregation of saints and sinners is a most palpable violation of our Lord's teachings. It has no examples to sustain it. There is not an example of praying before or after expounding the Word. Christ stood up and read the Scriptures, and then sat down, without prayer before or after preaching.—Luke 4: 16—20. This was the custom of the great model preacher. This was Paul's manner or custom.—Acts 17: 1—3.

Will those who ignore our Lord's prayer, and urge public prayer before, and of course for sinners, give us a model prayer? For one, I do not know what to pray for.

James 5: 14—16 teaches the healing of the sick and the forgiveness of sins in answer to the prayers of the elders of the church.

Shall these examples be urged as the established rule of pardon? Certainly not. The established rule for sinners is to believe the Gospel, repent and be baptized, for the remission of sins.—Mark 16: 15, 16, Acts 2: 38. Has God two plans?

The examples mentioned by James were Christians. We must most assuredly explain prayers and answers to those prayers out of harmony with the general rule laid down by Jesus Christ, either as exceptions to that rule, or as belonging to the special gifts of the Church.

Even if it were the teachings of the apostles, that prayer should now be made for all men, still, according to the law, in the closet or secret places these prayers must be offered.

David prayed for the destruction of his enemies. What petition shall we offer for our enemies? Will God influence their hearts in answer to prayer? Such an act would be a miraculous interposition, without any reference to the choice of the sinner. Does Bro. Clough believe in such an interposition? Is this God's mode of saving men? Does Bro. C. believe that God has a special providence over sinners?

If this is God's plan of influencing sinners, why did he not affix to the great commission a commandment to invite sinners forward for prayers? The first duty of the sinner is to believe the Gospel, the second to repent of all his sins, and the third to be baptized for the remission of sins. What to preach for sinners to believe and do I know, but what to pray for them I do not know. I do not believe that prayer changes the immutable and changeless God, or alters his plans.

For the Watchman.

Conference Report.

On Friday evening Sept. 13th. 1867 the Northern Ill. and Southern Wis. Christian meeting commenced according to notice. Bro. Wm. Howell preached a sermon predicated upon 1 John 3: 1—3. He showed from the word *when* and *how* we become the sons of God: involving the boundless benevolence of the Father—his wisdom, as exhibited in the development of the plan of redemption—his kindness and benevolence in offering to fallen man such a lofty title, and position in his Kingdom, upon such easy conditions, and that we are waiting the return of Jesus, to restore order and peace, where confusion and anarchy now reign supreme. He was followed by Brn. Arnold and Jacobs with well directed and appropriate remarks.

Saturday, at nine o'clock, met for business. This being the beginning of another year, C. W. Tompkins was appointed Pres., and A. J. Eyehaner Sec., J. Tilton, J. Booth, and S. Nohe, committee of arrangements. After consulting the brethren, the following questions were brought up for investigation.

1. What is the "falling away," spoken of in 2 Thes. 2: 3?
2. Shall we receive charges brought by the world against any of the *Ecclesia*?
3. Shall we meet every first day of the week, to show the Lord's death?

4. How shall we best advance the cause of truth, or publish the "Word of the Kingdom?"

Much was said to the interest and edification of those present, upon the above questions; of which space forbids a detailed report. Suffice it to say, they were considered in the spirit of meekness and inquiry with a desire of arriving at the truth.

We now listened to a short sermon by Bro. Tompkins, from Matt. 6: 33. "Seek first the kingdom of God." It was the most compact sermon to which I have ever listened. The beauty lay in skillfully applying the Word, why shut him up in the mill? Short speeches followed, by Brn. Stephenson and Jacobs. Surely, the "things" promised will not fail in the Kingdom. May that bright age soon dawn.

In the evening we were addressed by our *new* brother, J. K. Speer, of Sweetwater, Ill. We are glad he has come out. He cleared away the rubbish which sectarian creeds have thrown around the fair temple of truth, and pointed us to the master builder as our pattern in all things. We were glad to welcome him among us as a fellow laborer. He is a workman that need not be ashamed.

Sunday morning, a report from the different localities was in order. Silver Creek, Antioch, Albany, Lanark, Amboy, Dixon, Paynes Point, Big Rock, Cordovia, Plum River, Pleasant Hill, Adaline, Salem, and a general report from Brn. Stephenson and Speer, give encouragement, and ask for more laborers who will preach "*The Gospel*." Come, young men, the crown is before us; who shall have the most stars? The harvest is great; who shall gather the most sheaves?

At 10 o'clock, preaching by Bro. Speer, on "the Kingdom of God." Showed that it was overturned, and would be no more, until David's royal Son rebuilds it, and restores it as at the first.

Down at the waters of the beautiful Kite river, four were immersed into the Body of the Anointed; among whom was the Ed. of the *Lee County Journal*—an intelligent and promising young man. May they all gain the Kingdom, and share its honors.

Communion of the body and blood of Christ attended to, a social repast at the place of meeting was enjoyed by all; and after a few minutes recreation, we listened to Bro. J. M. Stephenson,

who showed the definiteness of the term "the Word." In the evening Bro. Speer again addressed the people, followed by Bro. Stephenson. During these entire meetings an uncommon interest prevailed.

The new house proved too small to hold all who came to hear the Word. We hope our preaching brethren will not omit this point as they labor. Meeting closed with the best of feelings, while unity and brotherly love made the great bond of perfection doubly strong. Closed by singing "When shall we meet again?" Next meeting left with Sec.

C. W. TOMPKINS, Pres.

A. J. EYCHANER, Sec.

For the Watchman.

Antioch and the Women.

The meeting at Antioch was a joyful one to many, perhaps to all. There may have been faithless men and women there, but if so, certainly they kept back their deformities, for usually all spoke the same thing.

Many are now seeing clearly that the time is short, and I believe all were agreed to stand away from all human governments await the day of glory in Israel for their participation in governments. What sweet words fell from the lips of those who have long waited for the return of Jesus.

But I shall not report the meeting. Here are a few thoughts for all, every where.

1. Do we really believe that Jesus is at the door? If we do, what mean those large farms, fine houses, and big barns which are being sought after by us?

2. Are we discussing as fully as we should the Kingdom of God, with our neighbors? Are we not afraid to talk to them lest we should drive them from us, and hence, should not get their money for our marketable property?

3. Are we all ready to leave our homes, and go to meet our Elder Brother? *Are we?*

4. Can we stand firm in the coming struggle? will not some of us turn back?

5. What will become of the women when the Lord comes? Will he accept any of them? If we should take the *thinkings* of some, we should say, that no woman will gain a position in the Kingdom.

Must they not qualify for the honors if they hope to share them with Jesus?

Then why do they not do more in the public meetings? Will God have use for *stillness* in the Kingdom? All this want of effort upon the part of the women, I charge upon the men.

Give the women a chance and they will go ahead of us in learning the glorious truths, as a general thing. Let us all then assist the women to do their part, and thereby do our own well. Men and women must work for the Kingdom if they would reign in it. Women have their troubles, and men generally know but imperfectly how to sympathize with them. If you want the poor cared for, give that work to the good sisters, for they know what is needed in a family better than men.

My sisters, Paul gave you much credit for good works, and he certainly did no more than what he well realized, for often did the sisters help him much. Yes, women can have a place in the Kingdom if they qualify for it, and so may men, but God will wholly reject the ignorant of both classes.

Let us then, think of this, and not take all our time in *fixing* for this present age. Study, *study*, STUDY. Let this be our work by day and by night.

J. K. SPEER.

For the Watchman.

Correspondence.

To the Brethren and Sisters of the Watchman:—As many of you are inquiring what I have been about the past year, therefore I write for the information and consolation of such.

I have been *much of my time* away from my own sweet home, in order to win a bride for my Master, by presenting the truth, the Gospel, the Good News, the Word of reconciliation, which he has commanded to be proclaimed among all nations, in order to the obedience of the "Faith." The result of my labors have been good; from the fact, that the faithful have been comforted and strengthened, the lukewarm stirred up to duty, the wanderer has been converted to Abraham's God.

I have immersed over 40 into the Christ, for the remission of sins: and on their way rejoicing they are journeying for the high lands of glory, whilst I am in pursuit of other sheep.

I have spent ten weeks of the time in the States of Ind., Ill., and Mich. Have labored much in C. W., and the rest of my time has been spent in the

State of my adoption, and Vt., N. H., Mass., Conn., Pa., and Ohio.

I have sold many of my own works, gave away some \$50 worth. Have published three new works on the Gospel, enlarged and republished one of my former works. The following are the works:

1. The Gathering and Conversion of Israel: or Israel the head of the nations in the Age to Come, and not the tail.

2. The Gospel of God: or the love of God, as revealed in the plan of Redemption.

3. The Gospel of God is the great Motive Power to lead men to worship Him.

4. Looking for Jesus: or the time of his coming. Also Words of Comfort to the Faithful in Christ, and a eulogy on the doctrine of grace, and an Essay, showing what condition man is in in death, where he is.

The above works can be had by sending me 25 cents, at Suspension Bridge, N. Y.

I have received a donation of \$20 to assist me in publishing the last named work. Have labored considerably with my hands. Sister L., my Sec. and partner in life, by her industry has done much to aid me in my work of love to my fellow men. The Lord reward her with a crown of life, for her labor of love. Lately, I have attended to my own work, and let others attend to theirs.

Yours, in the expectation of seeing Jesus soon.

R. V. LYON.

Suspension Bridge, N. Y.

FOREIGN NEWS.

PARIS, October 6.

It is reported that Napoleon has informed the Italian Government that it may occupy the Roman territory with its troops, but they must not enter the city of Rome.

FLORENCE, October 6.

Deputations are arriving here and memorials are pouring in from all parts of the Kingdom, demanding that Rome be made the capitol of Italy. The press throughout the country are urging subscriptions and money for the Garibaldi volunteers who have been wounded in the fights which have occurred in Viterbo.

FLORENCE, October 8.

The forces of Garibaldi are marching onto Rome from every direction. Garibaldi is urging his troops to take possession of Rome. It is said that a proposition for the settlement of the Roman question is now under consideration, which is to the effect that Pope Pius is to remain the civil head of Rome until his death, and then the power will become Italy's, and Rome will be its capitol.

