

THE MILLENARIAN

BY
H. W. REED

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VOLUME I

1874

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No 9

"THE THINGS MOST SURELY BELIEVED AMONG US."

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

PRICE 2d.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

X
 See 1 Cor 15-43-44 and 53
 God enough for man

No 10

THE

FAITH OF CHRISTENDOM

UNSCRIPTURAL AND ANTICHRISTIAN;

OR,

HEAVEN'S MESSAGE TO THE WORLD;

THE

SENTIMENTS CHARACTERISTIC OF THE APOSTACY;

AND THE

TEACHINGS OF THE ORACLES OF GOD.

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

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

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

1856.



FAITH OF CHRISTENDOM

UNSCRIPTURAL AND ANTI-CHRISTIAN.

1856

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It was certainly very absurd of Mr. Aus-

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

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

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

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

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

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

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

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

Heaven's Message to the World.

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

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

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

Cornelius, the first non-Jewish man to

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

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

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

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

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

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

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

Began here

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Now mark well what they believed: they believed,

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

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

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

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

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

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

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

SENTIMENTS CHARACTERISTIC OF THE APOSTASY.

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

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

faith, and consequently without the obedience of faith.

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

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

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

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

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

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

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

TEACHINGS OF THE ORACLES OF GOD.

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

- be all "blessed in Abraham and his seed." In a still more restricted sense, salvation is the deliverance of individual Jews and Gentiles who believe the promises of God set forth in the prophets and in the teaching of Jesus and his apostles, from all their past sins, through the name of Jesus; and from the grave to the possession of glory, honor, incorruptibility, and life, in the aforesaid Kingdom of God.
9. Without faith, which is the full assurance of things hoped for, the conviction of things not seen, and which comes by understanding the Word of God, it is impossible to please him, or be saved; for men are "justified by faith," not without it. *Heb. xi. 1-6; Rom. v. 1.*
 10. It is impossible to worship God in spirit, or acceptably, except by worshipping him in, or according to, the truth.
 11. God is not irreconcilably enraged against mankind; on the contrary, he so loved the world that he sent Jesus Christ into it for its redemption; so that "he was in Christ reconciling the world to himself, not imputing their trespasses unto them." This he did upwards of eighteen hundred years ago, while multitudes were his enemies that afterwards became his friends. The "word of reconciliation," he committed to the apostles, and sent them forth as ambassadors in Christ's stead, to beseech men to be reconciled to God. *2 Cor. v. 18-21*: so that, in writing to some who had become reconciled, Paul said, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." *Rom. v. 8.* Pretty ministers of reconciliation are the clergy who dogmatically reverse this whole matter.
 12. The unity of the Spirit knows of but "One Baptism," which is not for non-believers, nor for misbelievers, but for intelligent believers of the truth only. The apostles taught no other use of water in connection with the "One Faith" and "One Hope of the Calling," than that of the immersion of the subject. And thus the reverend knaves of the Apostasy know full well.
 13. No truth is more plainly taught in the Bible than the restoration of the Twelve Tribes of Israel, and of the throne of David in Jerusalem; the personal and visible occupation of it by Messiah; and his reign thereon over the Hebrew nation and the Gentiles for "a season and a time," or one thousand years.
 14. The Gospel of the Kingdom is itself a prophecy unfulfilled of good things to come, promised in the covenants made with Abraham and David. These covenants were dedicated by the blood of Jesus, who thereby made them purifying and sanctifying to all who believe the promises they contain, and are united to His Name by "the obedience of faith," after the example of Cornelius and his household.
 15. The "One Body," or *ἐκκλησία*, termed "the church," is the aggregate of those who have been the subjects of *κλήσις* a call *ἐξ* out of the Hebrew and other nations to God's kingdom and glory, and who have obeyed the call in believing the glad tidings thereof and being baptized into the ONE NAME of the Father, and of the Son, and of the Holy Spirit. These *ἐκκληστοί*, or called out ones, are God's *κληροί*, clergy, lot, or heritage of kings and priests; and besides them, he has no other clergy. All not of this class are wolves in sheep's clothing, who, being hirelings, would not spare the flock. Their craft is the speaking of perverse things to draw away disciples after them. Of such beware!
 16. In the days of Jesus, men believed his preaching; nevertheless, the Holy Spirit was not given to them. *John vii. 38-39*: therefore, the gift of the Spirit is not necessary to work faith in them, or to enable them to believe.
 17. The glorification of Jesus preceded the gift of the Holy Spirit. When given, the Spirit guided those who received it into all the truth, and showed them things to come. *John xvi. 13*: hence it is styled "the Spirit of truth whom the world cannot receive." *John xiv. 17.* In the days of the apostles, this Spirit was given by God to those who obey him. *Acts v. 32.* Men, therefore, who are ignorant of the truth, or who teach contrary to the truth, or who are ignorant of the things to come, or who do not obey the truth, or who undervalue the written testimony for Jesus, or who believe, or respect, the sentiments of all Christendom—whichever else may have the Spirit, such practice deception upon themselves in imagining that the Holy Spirit, "the Spirit of truth," resides in them, presiding over their thoughts, words, and actions. The Ghost of the Apostasy, which is the spirit of Error, is the only spirit they possess.

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

שמע ישראל

CHRISTIAN SYNAGOGUE.

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

JEFFERSON ASSEMBLY ROOM,

CORNER OF GREENWICH AND SIXTH AVENUES.

On the Lord's Day morning, this Kingdom, which is Jehovah's future terrestrial monarchy, is expounded; and the things which concern His King, the Lord Jesus, taught, both out of the Law of Moses and out of the Prophets and Apostles, by the Editor of the *HERALD OF THE KINGDOM AND AGE TO COME*; and at 2.30 P. M., the Association meets to break bread in remembrance of Jesus; to worship the Father through him, as High Priest over the Household of God; and for mutual edification, exhortation, and comfort. All desirous of discerning these eventful times, especially Jews who believe in Jesus, are respectfully invited to an earnest and regular attendance. Bible in hand.

Meeting in Newark, N. J., at Monument Hall, Broad Street.

"HERALD OF THE KINGDOM AND AGE TO COME."

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Scientists and the Bible.

It has been the boast of a certain class of scientists that the Bible was in conflict with the truths of science, and that it could not stand the test of rigid scientific criticism. Indeed, the class aforesaid have deemed it essential to their profession to have it well understood that the Bible and Christianity belonged to the age of superstition and ignorance.

We have heard these things from our boyhood and have been at a loss to know why it was that men who stood as the interpreters of nature and her laws should openly denounce the Bible and its doctrines. It is certain that every moral precept, every spiritual truth and the most rational and consistent views of God and a future life have been set forth with a power beyond the ordinary grasp of the human mind.

We have been led to make these remarks in view of certain papers read at the American Scientific Association, at Portland. To show the absurdity and folly of those who claim to be above the authority of the Book and who glory in the wisdom of this world, we shall here summarize some of the leading views set forth in the meeting aforesaid.

Professor Young, the most eminent living student of solar physics, read a paper on the sun. That body, he argued, is a gigantic bubble, whose crust is gradually thickening and whose size is diminishing. There is a constant loss of heat, which will end in its extinction as a producer of warmth and light. . . . It will grow smaller and more compressed and surrounded by this crust until it will be so hidden and muffled as to be practically excluded from the economy of the universe. The result will be intense cold and darkness.

a cessation of all animal life and an immediate return to original chaos.

This gentleman having effectually put out the sun by his wonderful scientific discoveries, gave place to General J. G. Barnard, who described the interior of the earth as a molten fluid. The tenure of the world's existence, therefore, is exceedingly uncertain. Any greatly disturbing influence—th breaking out of a volcano, any ching in its surface that would render it brittle the impact of a heavy meteor or come—may, in a moment, immolate it, leading humanity to whirling death amid the horrors of inorganic space.

The third paper was read by Mr. H. F. Walling, on the "Dissipation of Energy," as follows: "Since the days of the ancients it has been known that all motion is gradually developed by friction, and must finally cease unless maintained by external power." The heat power of the sun, which he regarded as the motive power of the earth, is being exhausted by the prodigious lavishness of its expenditure. It is supposed, he said, that the satellites will fall into planets, planets into suns, and suns into a common center, after which "darkness, silence and death will reign."

Professor F. B. Hough then followed with a paper in which he foretold a perpetual drought, the result of a clearing off of the forests. Land will become unwatered and, consequently, sterile; crops will lessen in volume until the arid and treeless plains refuse to respond to the incitement of the farmer; universal famine will ensue, and the world will be entirely depopulated by starvation.

The new president of the association, Dr. Le Conte, read a paper on the enormous increase and destructiveness of injurious insects. The Doctor went so

far as to say that the plague of insects would be greater than that of ancient Egypt, and that man himself would be eaten by them.

The above summary presents the views of five leading scientists of the American Association. These men, like the philosophers at Athens, have spent their time either to tell or to hear some new thing. Well might Paul say "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after Christ." Col. 2:8. These scientists have devised a variety of ways by which to annihilate the earth and all animal existence. The one would have man freeze to death, another would have him starve, and another would have him eaten up by voracious insects. Laying aside the many palpable contradictions set forth by these harbingers of coming woe, we most emphatically deny one and all of these wild and extravagant notions. These men in their search after strange and unheard of theories seem to forget that the universe is controlled by an all-wise Creator, by whom are all things, and who upholdeth all things by the word of his power. Truly the world by wisdom knows not God. Speculation takes the place of sober, common sense, and extravagant theories are promulgated regardless of a great First Cause.

Scientists are the men who deplore fanaticism among religionists and regret that men are groping their way in ignorance of the natural universe, and yet they are as changeable as the seasons of the year, and as foolish in many of their views as the Babel builders of old.

Human philosophy has always been opposed to the Word and promises of God. Abraham was pronounced a fanatic for accepting the unity of God instead of the idolatry of his times. Moses was opposed by the combined wisdom of Egypt. Christ was rejected by those who claimed the keys of knowledge, and Paul was denounced as a vain babbler at Mars Hill. Indeed there has ever been an impassable gulf between the simple and heaven-born truths of the Christian religion and the world's politics and philosophy. When men accept the truths of Revela-

tion they have little to fear from the "wreck of matter" or "the crash of worlds" of the poets and scientists.

We do not wish to be understood as depreciating science, but we do protest against so much wild speculation as to the final destiny of the physical universe. As long as we believe in the existence of an All-wise Creator, whose power and wisdom are infinite, and who has projected a plan the magnitude of which is infinitely above the ken of finite man, so long must we reject, as unworthy the name of science, those fine-spun theories which augur only starvation and death to the race of man.

The apostle's letters to the Corinthians are a most perfect commentary upon these unreasonable and unscriptural theories. In conclusion we can say in the language of the apostle, "*Avoiding profane and vain babblings, and oppositions of science falsely so called.*" 1 Tim. 6:20.

The Ten Kings.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. Rev. 17: 12.

The prophecies of Daniel and John make frequent reference to ten kings, which represent the last phase of Gentile dominion previous to the overthrow of human governments, and the establishment of Messiah's kingdom. These are represented as acting together for a given purpose, and for a given length of time, after which they are to be overthrown. They are, according to the testimony of the prophets, to form a confederation, or enter into a league with a certain power, and with that power reign as kings during a prophetic hour which spans the period of the first angel's proclamation (see Rev. 14: 6-8), and the downfall of mystic Babylon (Rev. 18: 10, compare chapter 17, verse 12).

These ten kings are variously symbolized by Daniel and John. In the prophecies of Daniel they are designated as the ten toes of the great metallic man, whose head was of gold, his breast and arms of silver, sides of brass, legs of iron, and feet, part of iron and part of clay.

In the same vision (chapter 7), the prophet describes them as ten horns on the nondescript beast which arose amid the tumultuous revolutions of the fourth or Roman empire. John represents these kings as horns, ten in number, and as existing, first, on the head of the dragon, then on the head of the leopard beast, then on the head of the scarlet wild beast from the bottomless pit. There are a number of points to be considered relative to these kings and the different epochs represented by them. The same is true of the beasts upon whose heads these horns are represented as standing. The dragon, the leopard beast from the sea, and the scarlet beast from the bottomless pit represent the different stages of the Roman empire. The dragon embraces the period of time before the twelve hundred and sixty days begin; the leopard beast is the power which holds sway during that time; and the scarlet beast is the last phase of the Roman empire, which comes up after the days end.

To make the point still plainer, the dragon and woman of Rev. 12, present to us the two polities of Church and State, before they became united. The beast from the sea represents them during the time of their union for the period of forty-two months; and the scarlet beast, and the woman seen in gorgeous array and named Babylon, represent the Church and State as again divided after the days have ended. The symbols, therefore, are successive phases of the Roman empire down to the consummation. The same is true of the ten horns. At one time we have three of them destroyed to make way for the little horn, which covers the period of 1260 days. See Dan., 12th. chapter. But the whole ten are to exist again in the last and restored phase of the old Roman earth, and in that form are to make war against the Son of God. In proof of this, see Rev. 17: 14. If interpreters of prophecy had kept these points in view, much confusion would have been avoided. The difficulty has been, each symbol was made to represent the *same period of time*, whereas, the prophets represent different stages, or epochs, which accounts for apparent discrepancies in the symbols.

For instance, at one time the horns are seen with crowns, at another, they are omitted, then we have three plucked up to make room for the little horn, leaving only seven, and, at last, they are restored and exist in all their completeness as kings in confederation with the scarlet beast. Taking, therefore, this view of the matter, we have perfect harmony in the symbols. As the kingdom of men is symbolized by different metals in the great image, and again by four beasts, diverse from each other, representing the successive phases of human government, so John divides Daniel's fourth beast into a series of successive symbols, covering the varied history of Rome down to the end.

The ten kings of Revelation 17th chapter are those who have a two-fold work before them. They are to be the instruments in the hands of God to inflict judgments upon mystic Babylon, to eat her flesh, and to burn her with fire. Before this is done, however, they are to agree, and give their power and strength unto the beast. They league with that power, which is neither French, Austrian, nor Prussian, but *Roman*, and are to turn and destroy the woman who sitteth upon many waters. These kings are not yet in a position to fulfill this work, but events are rapidly preparing the way. We are looking, therefore, for a monarchical system to be organized in Europe with Rome as the center. This will be done, and each one of the ten kingdoms entering into this league will have a Catholic type of religion. Protestantism will fall in connection with the failure of republicanism, and a wild, persecuting spirit will pervade all Europe. The Catholic Church will be sustained by these ten kings, and during their support she will say, "I sit a queen, and am no widow, and shall see no sorrow." Catholicism is now in a state of widowhood, having no king to sustain her; but as soon as France is restored to her favor, and other governments follow suit, and give her their support, then she will claim to be no widow. But her boasting will still be short, for the ten kings will turn and hate her; and God interposes and announces her doom by an angel, who hurls a mill-

stone into the great deep, and says: "Thus with *violence* shall Babylon be thrown down and remembered no more."

No reader of current events can be ignorant of the fact that Catholicism is rapidly gaining throughout the world. Even Protestant England has now 420 convents and nunneries in her midst, and 200,000 Protestant children are being educated in Catholic schools. These things speak volumes, and are much boasted of by Catholic journals. Without doubt, the new type of religion assumed by this Church, will be adapted to the existing state of things, and politicians and kings will make such concessions as will enable the Catholic system to be adopted by them. These things will culminate in a struggle for supremacy by the different powers, which will inaugurate the battle of the lay of God. We are looking for starting events on the old Roman earth, which is the theater of the war-powers that have trodden down Jerusalem, and persecuted the Church. But the conflict will soon end, and those who have been in captivity during the supremacy of those nations which have rejected liberty and crushed the truth, will be restored, peace will come in place of war, and righteousness in place of sin. Of the ten kings it is said, "They shall make war with the Lamb, but the Lamb shall overcome them, for he is Lord of lords and King of kings." Under the leadership of a great war-chief, who guides the ten kings in their policy, which is atheistical, they invade Jerusalem, and there meet with their complete destruction. These events will take place about the time of the destruction of the Mosque of Omar, which now stands as the abomination of desolation in the Holy Place. The signs portend the nearness of this series of events, and that the Judge standeth at the door. "Behold I come as a thief. Blessed is he that keepeth his garments lest he walk naked and they see his shame."

A very prevalent doctrine of these days is that Christ died in man's room and stead, which is not true; for "it is appointed unto *men once to die*, and all—Christian, as well as sinner, actually die.

Suffering and Reigning.

If we suffer, we shall also reign with him.—PAUL.

The Holy Scriptures plainly reveal two states of being; the present, which is mortal, and the future, which is immortal. They also present, by way of contrast, two conditions, suffering and reigning; the suffering first, the reigning afterward. Under the word suffering we have the cross, the curse, the thorns, mortality, death. Under the word reigning we have the crown, the curse removed, the kingdom, and eternal life with all its blessings. As the suffering has been literal, so also will the reign be literal. As Christ personally suffered, so also will he personally reign. It also follows that all who suffer with him, shall also reign with him, and those who deny him, he will also deny before the Father.

As Christ bore the cross and suffered on the earth, so also will he reign on earth, glorified and victorious. As men did not have faith in his sufferings, neither will they believe in his coming reign. These propositions are abundantly sustained from the Holy Scriptures, and commend themselves to every man's conscience, unspoiled by tradition, or misled by incorrect teaching. Christ came to save what was lost. Earth fell under the curse, as well as man; and there is a promise that there shall be *no more curse*, which cannot be true until the visible creation is redeemed from the bondage of corruption. The tree of life must again bloom in Paradise; the tabernacle of God must be with men, and all tears must be wiped away, and all things must be made *new*. These things are written, and surely they will come to pass. That prayer of the Church, "Thy kingdom come, and thy will be done on earth as it is done in heaven," will be answered, and the sceptre of truth shall rule where now the wrong prevails. The promise to the fathers will come true; the earth will yield her increase, and the reign of death shall pass away.

There is something tangible in the Christian's hope, it looks for a visible return of the absent King, and expects the words, "I will come again," to be literally fulfilled. That hope rests

upon the promises of God made unto the fathers, and with Abraham—looks for a city that hath *foundations*, whose builder and maker is God. It is a hope which finds consolation in the words, "We are made unto our God, kings and priests, and we shall *reign on the earth*." (Rev. 5: 10). Shall have power over the nations (Rev. 2: 25). Be partakers of the blessings of the first resurrection, and reign with Christ a thousand years (Rev. 20: 6). All these things are beyond the sufferings and the cross. They will come in the day of his glory, when he reigns from sea to sea, and is King over all the earth (Ps. 70; Zech. 14). The earth is now burdened with sin, then it shall be free. Now there is pain and sorrow, then shall come the age of gladness, and sorrow and sighing shall flee away.

In view of all these things, can we not endure the cross that we may wear the crown? Can we not endure the suffering that we may reign with him who is the foundation of faith, the way, the truth, the life?

Keeping in mind the fact that the Captain of our salvation was made perfect through suffering, and that he endured the cross and despised the shame, we may have courage for every trial, faith for every doubt, strength according to our day, and at last, when the night shall end, awake in the likeness of the King and be satisfied.

The Fathers and the Early Church.

If we go back to the early days of the church, we shall find nothing to justify the modern view of a temporal millenium, previous to the coming of our Lord. The early Fathers in the church looked beyond the resurrection of the holy dead for the reign of one thousand years. The theory of Whitby now quite generally received is not only in conflict with the Bible, but with the faith of the church in its earliest and purest days. There is no evidence of the world's conversion this side of his coming who is the desire of nations. The world continues in its wickedness, and will so remain until the heavens reveal the Son of man.

For the first three centuries of the Christian Era, the church almost uni-

versally believed in Christ's personal return to earth to reign. Hear the testimony of the Fathers, who knew no millenium before the second advent of Christ and the first resurrection.

Clement, Paul's fellow-laborer, wrote: "Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing."

Barnabas, another of Paul's companions in labor and suffering, wrote: "And what is it he saith, 'And he rested the seventh day?' He meaneth this: that when his Son shall come, and judge the ungodly, then he shall gloriously rest the seventh day.

Papias, who wrote A. D. 115, and declares that he received his doctrines from the apostles, says: "There will be a certain thousand years after the resurrection of the dead, when the kingdom of God shall be established visibly on this earth." Whitby, the father of the modern spiritualizing theory, admits that Papias taught that "it shall be a reign of Christ bodily on earth."

Justin Martyr, A. D. 150, says: "But I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged, according to the prophets."

Irenæus, Bishop of Lyons, A. D. 178, wrote: "For it is fitting that the just, rising at the appearing of God, should in the renewed state, receive the promise of the inheritance which God covenanted to the Fathers, and should reign in it." Quoting from God's promise to Abraham, "To thy seed will I give this land," &c., he says: "As God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, together with his seed, that is, with such of them as fear God, and believe in him in the resurrection of the just."

Tertullian, A. D. 200, wrote: "We confess that a kingdom is promised us on earth, . . . but in another state; namely, after the resurrection, for it will be one thousand years in a city of Divine workmanship. This is the manner of the heavenly kingdom."

Cyprian, Bishop of Carthage, who flourished from 220 to 250, A. D., wrote:

"Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord, for as those things which were foretold are to come to pass, so those things will follow which are yet promised: the Lord himself giving assurance and saying, 'when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand.

Nepos, a learned Egyptian Bishop, who flourished about A. D. 260, wrote a book against the Allegorizers and in support of the Millenarian doctrine; according to Whitby, said, "After the (first) resurrection the kingdom of God was to be on earth, one thousand years, and the saints were to reign with him."

This doctrine obtained the consent of the brightest lights of the church from the apostles down to the days of Origen, who introduced and spread the allegorizing system.

The doctrine of a personal reign of Christ revived with the reformation, until now a large number of the brightest luminaries in Europe and America, both clergy and laity, hold and teach it.

The belief that the Millenium is near at hand is nearly universal; few deny it. The question in dispute is, What shall be its nature? Will it be a spiritual, or personal and visible reign of Christ? This question is settled by Matt. 13th chapter, the parable of the wheat and tares, which are the righteous and the wicked: and which are to grow together till the harvest, the end of the world; when "the righteous shall shine forth like the sun in the kingdom of their Father." It is settled by the 24th of Matthew, where the history of the world is given by Christ, from his first to his second advent: and it is all a history of increasing evil up to the very time of his coming in the clouds of heaven.

The four empires of Dan. 2d and 7th chapters, Chaldea, Medo-Persia, Grecia, and Rome, have run their course, and are near their end,—when the God of heaven shall set up a kingdom which shall never end. The political, moral, spiritual and physical state of the world, all agree with the predictions of the Scriptures concerning the last days; and the kingdom of God must be at hand. The Jews are, in nearly all countries, released from bondage; fer-

tility is restored to Palestine; Rome is now divested of temporal power; the Turks are fading away, and their power nearly exhausted; and "this Gospel of the kingdom" is being "preached in all the world for a witness to all nations;" "and then shall the end come."—*Sel.*

The Two Covenants.

A Scripture knowledge of the old and new Covenants—of the relation of the one to the other, and of the relation which Christians sustain to each, is essential to a correct view of the plan of redemption through Christ Jesus. And, he who is ignorant of the distinctive features of these respective Covenants, must fail to comprehend the divine purpose, as exhibited in the Mosaic and Christian dispensations.

We propose in this article to investigate the subject of the two covenants in the light of the Holy Scriptures, and learn therefrom what these two Covenants are, and our relations to them as believers of the truth. And in order to be understood, we shall first examine

THE OLD COVENANT.

The word Covenant is a translation of the Greek word *Diatheke*, which means an institution, testament or will; any disposition or arrangement, &c. Paul in writing to the Galatians speaks of the two covenants in this wise: "For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. . . . Which things are an allegory, for these are two Covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar," &c. Gal. 4: 22-24.

From the foregoing we learn that the *first Covenant* was from Mount Sinai. Now if we can ascertain what Covenant was made at Mount Sinai, we shall at once learn what Covenant Paul meant. By reading Deut. 4: 11-13, we get the desired information in these words: "And ye (Israel) came near and stood under the mountain (of Sinai), and the mountain burned with fire into the midst of heaven; with darkness, clouds and thick darkness; and the Lord spake unto you out of the midst of the fire; ye heard the voice of the

words, but ye saw no similitude, only ye heard a voice; and he declared unto you his COVENANT, which he commanded you to perform, even TEN COMMANDMENTS; and he wrote them upon two tables of stone." Here it is plainly revealed that the ten commandments were the Covenant from Sinai.

This Covenant of ten commandments was not made at the creation of the world, nor with Abraham, but with the then living generation, as will appear from Deut. 5: 25: "The Lord made a Covenant with us in *Horeb*.—The Lord made nor this covenant with our fathers, but with US, even us, who are all of us here alive this day. The Lord talked with you, face to face, in the Mount, out of the midst of the fire. I (Moses) stood between the Lord and you, at that TIME, to show you the word of the Lord.

From the texts quoted, we gain the following information:

1st. That the Covenant from Sinai was the ten commandments.

2nd. That this Covenant was made with that generation then alive, and was not made with the fathers.

We read in the Scriptures of "the book of the Covenant," of "the ark of the Covenant," and of "the tables of the Covenant," &c. These terms do not designate different Covenants, but they designate the same one.

The ten commandments were placed in the ark, and hence were called the "ark of the Covenant." They were also written in the book, and on tables of stone, and hence are called "the book of the Covenant" and "the tables of the Covenant."

The Apostle Paul declares that "where a testament (Covenant) is, there must also, of necessity be the death of the testator," and that "it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood." For when Moses had spoken the various precepts unto the people, he took blood and sprinkled the book and the people, saying, "This is the blood of the testament, (or Covenant) which God hath enjoined unto you."

It is plain, therefore, that the first Covenant was ratified by blood. Now, if the ten-commandment covenant was not embraced in the book, then it has

never been ratified with blood, and was not, nor can be of force. For Paul plainly teaches that a Covenant must be ratified before it can be of strength, &c. See Heb. 9: 16: 22; Ex. 24: 5-8.

If the ten commandments are a separate Covenant from the book of the Covenant, and were not ratified by Moses when he sprinkled with blood the book and all the people, then truly there is no place in God's Bible where they ever have been ratified, and could not have been ever binding, even on Israel. But that Covenant was written in the book, and was duly dedicated with the blood of slain beasts, which being of a temporal character, shows that the Covenant was of limited duration. We conclude, therefore, that the Agar Covenant, which Paul says was from Sinai, was ratified with the blood of beasts; and from this circumstance became binding upon the nation of Israel, until the seed should come.

We are further taught by Paul, in Heb. 9, that the "first covenant had ordinances (or ceremonies) of divine service and a worldly sanctuary."—The ceremonies under the old Covenant were many, indeed. Under it were sacrifices, offerings, feasts, sabbaths, new moons, divers washings, meats, drinks, and carnal ordinances. These, says the Apostle, were "imposed on them until the time of reformation." Heb. 9: 10. There was also under this Covenant a *priesthood* which was of the Aaronic order, and of the tribe of Levi. The priests were mediators between God and the children of Israel.

Then, again, there were temporal blessings under this Covenant. If the children of Israel were obedient to its conditions, they were promised long life in the land, and prosperity with their flocks, their products, &c. God gave them bountiful harvests, and rain in its season, &c. As a system it was to continue until the appearing of the Christ. He came to fulfill, to carry out, and complete the various types and shadows of the Mosaic ordinances. Hence he became the "end of the law," which was added because of transgression until the seed should come. And, says the Apostle, we are no longer under the schoolmaster, but are the children of God by *faith* that is in Christ

Jesus. The legal economy has fulfilled its place in the purpose of God, and has given place to the new Covenant institutions in Christ the Lord. Hence we are not to judge of meats and drinks, holy days, feast days, sabbaths, or new moons. These were ceremonies belonging to, or associated with, the old covenant, written on tables, which was the ministration of death; and was done away. The bondwoman and her son were cast out to give place to the free woman and her son. "So then, brethren, we are not children of the bondwoman, but of the free." Gal. 4: 31.

We will now proceed to investigate

THE NEW COVENANT.

1. The Scriptures teach that if the first Covenant had been faultless, which was from Mount Sinai, there would have been no place found for the second. In proof of this, read Heb. 8: 7; Gal. 4: 24; and Deut. 4: 10-13; 2 Cor. 3: 7-11.

2. There is to be a new Covenant made with the house of Israel and the house of Judah, which is to be a Covenant of peace, written in their hearts, and unlike that which was made at Mount Sinai, as the reader will learn by the following proofs: Jer. 31: 31-34; Heb. 8: 8-13.

3. This Covenant will be made with the nation of Israel when they return from captivity, and Jesus as their Redeemer, comes to Zion. See Rom. 11: 26-27; Ez. 37: 15-26; Isa. 55: 3; 59: 20-21.

This new Covenant has already been *ratified* by the death of Christ, and when the nation of Israel accept him as their King, the attendant blessings will flow unto them, in peace and prosperity. See 2 Cor. 3: 13-16; Rom. 11: 23; Zech. 12: 10; 13: 1-9; 14: 16-21. And for proof that Jesus has already ratified this Covenant, see Heb. 9: 14-20.

5. The new Covenant having been already confirmed in Christ, any Gentile who accepts of the Christ, and is Scripturally inducted into him, becomes a child of the Covenant, and will be accounted as an heir of God. 2 Cor. 3: 1-6; Gal. 4: 21-31. See also Gal. 3: 23-29.

6. There is a mediator and priesthood associated with this Covenant.

And it offers an eternal inheritance, being established upon better promises. See Heb. 8: 9: 7: 21-28; 9: 15.

7. The place of this eternal inheritance is the earth, and all those who are heirs according to the Covenant, will dwell therein forever. Ps. 37; Prov. 10: 30; 11: 31; Isa. 60: 20, 21; Matt. 5: 5; Rev. 5: 9-10.

8. The Covenant has ordinances, and these are commemorative of the Christ, in his sufferings, burial, and resurrection. Matt. 26: 26-29; 1 Cor. 11: 23-26; Matt. 28: 18-21; Rom. 6: 1-5.

9. The new Covenant which was ratified by the death of Christ, is identical with the one made with Abraham, four hundred and thirty years before the law was given from Mount Sinai. But this Covenant had no confirmation in fact, until Christ died. Gal. 4: 21-31; Rom. 15: 8; 4: 13-25; Eph. 2: 11-20.

10. Therefore, when we become children of God, by faith, we are heirs with Christ and sons of Abraham. And when the promises made to Abraham are fulfilled in Christ, concerning the everlasting possession of the land of Canaan, we being Christ's are the SEED, and will also partake of the glory of that inheritance forever. Gal. 3: 21-31; Rom. 8: 16-18; Heb. 6: 13-18; Heb. 11: 8, 9; 13: 39, 40; 12: 20-21.

The foregoing propositions are the truth of God, with regard to the new Covenant, and if any one who feels interested in the matter will take the pains to examine the proofs and their connections, it will show him how he may become a child of the Covenant, and a sharer in the glory thereof. He will also see that God did, in times before the Mosaic system was in being, provide a plan in Christ for uniting in the Christ all who would be saved, by believing the gospel preached to Abraham. The new Covenant embraces all true believers in this age. And when Israel, as a nation, embraces the Christ, they will have the law (of Christ) written in their hearts, and will dwell in the land of Canaan under the Christ, when he reigns on the throne of David.

From the foregoing views of the new Covenant, we are led to believe that all persons who believe and obey its teachings are the constituted heirs in the family of Christ, and are married

to him as the living Head. The Mosaic system filled its place in the economy of redemption, and gave place to the new order of things in Christ. Hence, we are to become children of the new, and not of the old Covenant. We are not to attend daily at the altar of the Jewish sanctuary, with the blood of beasts or wave offerings. But we are to come boldly to a throne of grace through the blood of Christ. We are not to commemorate our deliverance from Egypt, but to celebrate the death of Messiah. We are not to seek our rest in new moons and sabbath days under the law, but look for that rest which remains for the people of God, when Jesus shall come and exalt us to his glory. Let us then by faith and obedience be children of the Abrahamic Covenant; then we shall be his children, and blessed with him.

God's Jewels.

"And they shall be mine saith the Lord of hosts, in the day when I make up my jewels."

Here is the seal of ownership—the bond of possession. They are his, and he hath bought them. The white Topaz of Portugal has an untold value. Philip of Spain bought a gem worth fifteen thousand ducats, and Leo kept a pearl valued at eighty thousand crowns, but God's jewels are worth more than these. The plainest gem in his casket cost more than they all, for it cost the blood of his Son. But the price was paid, the covenant sealed, and "they shall be mine saith the Lord of hosts."

But every jewel in the casket of God must be genuine. Imitation stones and paste diamonds may deceive the eye of man until they are tested, so a firm creed and studied art may pass for loyalty to God until it is touched by the magic fires of persecution. The diamond must be cut and polished before its worth is known—the chrysolite and topaz must be passed through fire before they get their lustre—the dark spots in the amethyst must be cleared away in the flames. And so of God's jewels—"I have chosen thee in the furnace of affliction." His diamonds are ground and finished by suffering—his gems are cleared of flaws in the fires

of persecution. The purest stones if not cut and polished are unfit for the Master's use. Never was there a Christian faith so bright that it paled not in the light of prosperity. Never was Christian hope so strong that it suffered not by worldly honors, and never Christian trust so firm that it faltered not in the hour of success.

But when the morning is gone and the night has come, the fires of faith are re-kindled. When earthly hopes are stricken down like stars from the sky, we cast ourselves upon the anchor that never fails the tempest-tossed heart. When friends forget their vows and the mountains and islands of human trust are moved out of their places, we remember him who hath said "I will never leave thee, nor forsake thee."

Every Christian virtue gleams, like the chrysolite, more brightly in the fires of affliction. Every loyal friend of God is as firm in the hour of persecution as the diamond in the hand of the lapidary. Every crystal tear from his children is a pearl in God's casket. Every loyal suffering heart is a gem in his coronet.

"They shall be mine saith the Lord of hosts." Earth may hold them now—Persecution may fling her poisoned arrows—Temptation may assail and disease may waste—yea, death may even hold them,—but in that grand, triumphant morning when he maketh up his jewels, every star and every gem shall gleam in the crown of the King. None are lost and none are forgotten, for he who seeketh them cannot fail in his search. They come from the burning sand of the south and the ice-bound hills of the north. The forgotten graves of forest wild, and mountain height, shall break before the eye of the King and yield his jewels up. His voice shall cleave the ocean walls of pearl and sapphire with the cry, "Give up thy dead," and then

"Death's reign on sea and land is o'er,
God's treasured dust he must restore,
God's buried gems he holds no more
Beneath the wave or clod."

The world has seen the crowns of her petty princes and tyrant kings, but she shall yet witness a coronation of which her princes have never dreamed—a glory they have never sought. The

palace halls will be the green aisles and mountain thrones of a purified earth. The music shall be the glad songs of the redeemed from every nation, kindred and tongue. The crown jewels are they that have passed through the furnace of affliction to gleam in the kingdom of God, and behold, he who weareth the crown is *King of kings and Lord of lords.* MRS. H. V. REED.

The Old Paths.

The philosophers at Mars Hill spent their whole time "either to tell or to hear some new thing," and in this they stand in remarkable contrast with Jesus and the apostles, who said none other things than what Moses and the prophets did say should come. While the one class was seeking out novelties, the other was conforming to the word which had been aforetime revealed through a divinely appointed agency.

Men seem to glory in the idea of progression, that our age is wiser and better than all before it, but it is found many times that what is esteemed progress is the opposite, and that many changes are downward instead of upward. We have Divine assurance that in the latter times many shall depart from the faith and give heed to seducing spirits; and it is further announced that there shall be a "falling away first," or that a widespread apostacy shall occur in latter times. Indeed, the whole drift of the Prophetic Word is to the effect that while men will progress intellectually they will become immoral and irreligious. In proof of these statements we refer to the following pointed testimonies: 1 Tim. 4: 1-3; 2 Thess. 2: 1-5, 8-13; 2 Tim. 3: 1-9, 13; Math. 24: 37, 41. These testimonies are confirmed by the best thinkers and writers of our times. Herbert Spencer, after making a careful survey of the present condition of society, finds much to sadden the heart, and gives a gloomy view of the world's moral condition. The most hopeful are alarmed to find that no remedy has proved effectual in subduing sin and staying the tide of war.

"The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, but what will they do in the end thereof?"

These sharp words of denunciation were fastened upon Israel by Jeremiah, the Judgment prophet of the old dispensation, and they come with increased power upon the present generation. The church is now popular and men are no longer held away from the communion on the ground of absolute unworthiness. Church fairs and festivals, grab-bags and lotteries, auctions and the whole routine of modern amusements are made to subserve the Lord by those who claim to rest their cause with him instead of man. The cross is no longer an emblem of suffering and shame, earnest prayers for the salvation of men are no longer heard, and the soldiery of Christ are no longer holding up the ensign which characterized the primitive days of ancient faith. True there are those who cry for the abominations that are done and weep between the porch and the altar, but the Christianity of to-day, can claim but little of that brave, noble faith which adorned the humble lives of that band who gloried in tribulation and rejoiced that they were called to suffer for the name of the Nazarene.

The old paths are forsaken, and men are striving to come up some other way. For religion we have progress; for faith, science; for prayer, fixed laws; for earnest labor in the cause of Christ, eulogies on men who have achieved some temporary deliverance. The pulpit is used for rhetoric and speculative sermons about the sciences, falsely so called. The times demand a reformation among those professing the name of Christ. Formality and fashion have taken the place of living faith and devoted life. The Word of God is no longer authority, while creeds and isms hold the sceptre and rule the souls of men. Let there be a return to the old paths, let men enquire for the good way, and let them walk by the light of that glorious Christ, whose example can be emulated with profit and whose words will heal the wounds in all hearts.

The old paths lead to the city. Along the way will be found the foot-prints of the multitude who have suffered in the ages ago for the good confession. You may find these paths thorny and difficult, but they will lead you away

from sin, and bring you to that quiet rest where the King shall reign and the crown be given. Blessed consummation! May the reader and writer find the old paths and hear the voice saying to us, "*This is the way, walk ye in it.*"

Speaking the Truth.

The Apostle Paul in writing to the Ephesians gives them much wholesome instruction, and among other lessons, he enforces the importance of speaking the truth, in these words: "But speaking the truth in love, may grow up into him in all things, which is the head even Christ."

There are many who glory in the truth, and who, without doubt, love the truth; but they many times forget the all-essential idea of speaking it in love. The Divine Father has so fixed his purposes toward man, that all his actions and teachings are to be characterized by love. If, therefore, we become embittered or censorious, and use the truth as a means to suit our morbid conditions, we shall fail to fill the place assigned all who believe the Word, which is truth. God is love; and he loved the world to that degree that he gave his Son, that whosoever should accept him might not perish, but have life. The whole mission of the Son of God was characterized by love towards man. It is true that he was uncompromising with sin or error; but he nevertheless, spoke the truth in such a spirit, and in such kindness, as to impress the hearer with purity, sincerity, and humanity. In short, he breathed the sweet spirit of sympathy for the erring sons of earth, and called them by words the tendency of which was to inspire hope, and bring them to a higher and better state of being. Those who approached him for sympathy, obtained it; those who needed instruction were not refused; and those who were fallen, saw hope and forgiveness in his words of manly cheer. Now if we have the spirit of Christ, we shall emulate his life and teachings. We shall reflect the same noble character, and by a manifestation of the truth commend ourselves to every man's conscience in the sight of God. We are not under the iron rule of law, but un-

der the ministry of grace and truth which came by Jesus Christ. The age of judgment and condemnation gave place to the spirit of reconciliation and justification. The thunders from Sinai died away, and the voice of love and mercy came from the bosom of the Father to his erring children. The whole vocabulary of the new dispensation, if we may so speak, was founded in love. Hence, we have the words, salvation, love, mercy, goodness, patience, faith, rejoicing, reconciliation and redemption, coming to us in the Gospel of peace. Therefore, he who is deeply imbued with the truth, will speak it both in word and deed. The light will shine in the darkness, men will see it, and come to its brightness, and walk in the way of life.

Remembering, therefore, that we are not only to know the truth which is to make us free, but at the same time speak it in love and forbearance, that by so doing we shall honor the God of truth and be worthy of the "well done," let us hold fast our profession unto the end, and be ready for that grace which shall be brought unto us at the revelation of Jesus Christ from heaven.

Facts and Curiosities.

The first division of divine oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century or the beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now are.

There is a Bible in the library of the University of Gottingen, written on 5,476 palm leaves.

Knowledge even of Gospel truth, is emptiness, unless Love, practically exercised towards God and man, accompany it.

How we Learn.

Great truths are dearly bought. The great truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market, at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tale of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer-dream;
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream.

Not in general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems;

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the unsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-plowed field,
And the soul feels it has not wept in vain.

H. BONAR.

What is Prophecy.

Prophecy is a revelation of God's will and designs in relation to man, and the government of the world.

Prophetic truths are presented in various forms, suited to the varied circumstances and conditions of those addressed.

Prophecy may include doctrine, instruction, warning, entreaty, expostulation, or whatever Jehovah has been pleased to reveal to man.

But especially and principally, *prophecy* is the foretelling of *future events*. It is a delineation of the fate of cities, nations, kingdoms and empires; sometimes with all the minuteness of historic record.

To reveal future events is solely the prerogative of him who "sees the end from the beginning;" with whom all things are present—nothing past, nothing future.

God accomplishes his purposes through various *media*. Sometimes he "makes the wind his messengers, and the lightnings his ministers;" the sea hears his voice, and executes his high behests; the earthquake heaves the solid earth, and cities fall; volcanoes belch forth their flames and fiery floods, and consternation and devastation are spread around.

But man is the medium through whom God has been pleased to reveal the purposes of his will; and those through whom he thus communicates are called *prophets*.

CHARACTERISTICS OF A TRUE PROPHET.

A true prophet is one who is under the direction of the Spirit of God.—Without this Spirit he could as easily invade heaven and scale the throne of the Eternal, as to lift the thick veil of futurity and unravel its dark mysteries. Yet aided by that Divine afflatus, he records with unerring precision the destinies of nations and kingdoms, even before they exist.

In his revealings, he uses no mummeries—no incantations—no cabalistic signs—no mysterious knockings. He invokes not the aid of familiar spirits—neither does he pretend to read the destinies of men and nations by the configurations of the heavenly orbs. He makes no pretensions to superior sagacity or foresight, nor to greater holiness. Neither does he boast of the possession of intellectual powers and literary attainments higher than other men.

When God made choice of men to fill the prophetic and apostolic offices, he passed by the reputed wise, learned and honorable amongst men, and chose "the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty," &c., and this he does "that no flesh should glory in his presence."—I Cor. 1: 27-29.

A true prophet faithfully reports or records what God has revealed to him while under the Divine influence. If the things come to pass which he has spoken in the name of the Lord, then we know assuredly that the Lord hath spoken by him.

Sometimes, when under the afflatus, the prophet heard, as it were, the voice of God speaking to him, directing him what to do and what to say—as, "Thus saith the Lord;" "The word of the Lord came unto me, saying."

Sometimes in dreams and visions of the night, things and events were portrayed before them with all the minuteness and vividness of reality—a daguerreotype likeness of things before they transpire; as, for instance, the prophesies of Isaiah are represented as "visions of things which

he saw concerning Judah and Jerusalem;" also, the vision which Peter, James and John saw on the Mount of Transfiguration, representative of the glory which Jesus and the saints will have in the future age; and also, the vision of things beyond the power of utterance, which Paul saw and heard in Paradise, &c.

Again, symbols are sometimes employed to represent nations, kingdoms, empires, peoples, governments, powers—Heaven's heraldic signs of things to come, represented by the sun, moon, stars, heavens, earth, seas, &c.

PROPHETIC SYMBOLS.

Sun, Moon and Stars—Symbolic of kings, princes and nobles.

The Heavens—Symbolic of the Political Constitution of a nation or kingdom. As the constitution of a kingdom is the basis of law and government, so the Heavens are said to rule.

The Earth—Symbolic of the People upon whom these heavenly constellations shed their glory.

The Sea—The People in a state of agitation.

Earthquake—A Revolution, a change of Government—a turning of things upside down.

Hail—Invasion.

Wild Beast—A roving, warlike power, of a character and disposition akin to the representative beast.

Wings—Speed. When attached to a beast, irresistible and rapid conquest.—Sometimes they denote shelter or protection.

Horns—Power, strength.

Darkening of Sun and Moon, and Falling of Stars—The overthrow of thrones and principedoms, and the extinction of nobility, by reducing it to the level of the people.

The rolling up the heavens as a scroll—The rolling up and laying aside of a parchment, upon which the constitution of a nation is engrossed, when no longer in use.

The passing away of the Heavens and Earth with a great noise—Great debate, clamor and uproar among the people, consequent upon the extinction of their constitution and the loss of their nationality.

New Heavens and New Earth—A new constitution and arrangement of things, which will effect a complete change in the character of the people.—*Scel.*

Sectarianism.

Sectarianism has done more to injure the truth of God than all the writings of Hume, Gibbon, Voltaire and Paine. Human creeds prevent men from studying the Bible, as they are supposed to be a sufficient guide without it. Men who subscribe to certain articles of faith, are accepted as church members, whether they have ever experienced that deep and abiding faith in God or not.

Sectarianism leads to alienate men from each other, and makes them clanish and exclusive in their feelings. their sympathies become contracted, and they only feel an interest in those who are of their view, or pronounce their *shibboleth*.

Sectarianism leads to persecution. Men who cannot religiously subscribe to certain articles of faith, have been burnt at the stake, and made to suffer all kinds of death, simply because they would not sell their souls to the blind and bewildering creeds made by synods and councils. Woe unto that man or body of men who dare claim a free spirit not bound to some formula of faith forged in the conventions of finite man.

The Divine Father has given us our guide, and we should not seek to supersede it by inventing systems of our own, lest we go beyond the power given us, and shut out the only light which shines across our path. The resolutions and creeds of men will all perish, but the Word of God "*liveth and abideth forever.*" Happy is he who accepts it as his chart, hopes in its promises, obeys its instructions, and has an abiding faith in its Author, who will bless us forevermore.

The Scriptures have been translated into 184 languages and dialects, of which 121 had, prior to the formation of the "British and Foreign Bible Society," never appeared. And 25 of these languages existed without an alphabet in an oral form. Upward of forty-three millions of these copies of God's Word are circulated among not less than 600,000,000 people. "What hath God wrought?"

God is in good earnest with us; we ought therefore to be so with him.

THE MILLENARIAN.

The MILLENARIAN advocates the personal return of Christ to our earth, his literal reign over Israel and the nations, the resurrection of the holy dead at the commencement of the Millennium, and their reign with Christ during the Millennial day and beyond. It also advocates the necessity of a life of trust and obedience in order to a participation in that Kingdom which shall stand forever. The literal fulfillment of Prophecy, and the signs which foreshadow the nearness and certainty of His coming who is the Desire of Nations are also specially examined.

TERMS: \$1.00 per year, in advance. Single Copies 10 cents. Address all orders to.

H. V. REED,
No. 27, Tribune Building, Chicago.

CHICAGO, JANUARY, 1874.

The Millenarian.

We commence the publication of the MILLENARIAN with an earnest desire to do good. Our object will be to investigate those great truths bearing upon the literal fulfillment of prophecy, the personal reign of Christ over Israel and the nations during the one thousand years of blessedness, and the final triumph of good over evil. It was in view of these important subjects that we selected the name which our paper bears.

The MILLENARIAN shall be the organ of no party or creed, but will investigate all questions pertaining to the truth as set forth in the Living Oracles.

Events of startling moment are about to occur in the Old World which will awaken new interest in the study of prophecy by those who love the truth. The new phases of the Romish Church, the movements in Germany and Italy, and the efforts now being made to confederate all Europe upon a new religious creed, having a Catholic type, are among the interesting subjects which need to be investigated as so many signs of the approaching kingdom of Messiah.

Our field is broad and comprehensive, and we shall do our utmost to keep our readers posted upon these subjects. Keeping in view the fact that a merely theoretical knowledge of the truth is not sufficient, we shall urge the importance of a pure life in order to participate in that glory soon to be revealed. The future is big with events which to the world foreshadow distrust and anarchy, but to the child of God they are harbingers of coming rest when the weary watchings shall end, and the crown of life shall be given.

Hoping to receive the co-operation of all who love the truth, and that we may be worthy of the "well done" when the King shall come, we send forth the MILLENARIAN on its mission to save men.

No prophecy of the Scriptures is of any private interpretation.

The Contrast.

Scientists are constantly predicting the destruction of the physical earth, but in this they are in conflict with the Word of God. It is said, "One generation passeth, and another generation cometh; but the earth abideth forever." Again it is said, "The meek shall inherit the earth, and dwell therein forever."

That certain great changes are to occur is plainly foretold in the prophets; but that the earth itself is to pass into nonentity, is a mere speculation of those who ignore the promises of God.

We are told that the "world by wisdom knew not God," and in nothing is this more apparent than is shown by these modern prophets. They have kept the people in a constant excitement over some approaching comet, which was to utterly destroy the earth, or some "cold season," that would destroy the people by frosts.

One thing, however, can be said in their favor: These terrible calamities are not to happen for some millions of years in the future, and by that time they will have some new theory.

A Scriptural understanding of the truth will set all these matters at rest. For we are told to pray for the Lord's kingdom to come, and his will to be done on earth as it is done in heaven. When that prayer is answered, and the Divine Father's purposes are fulfilled, it will put an effectual end to all speculation about the destruction of our globe.

Bryant on Darwin.

In a speech made by the poet Bryant at a meeting of the alumni of Williams College, he thus treated Darwinism:

It is a good while since the remark was made by an English wit, that he did not like to look at monkeys, they seemed to him so much like poor relations. What was regarded at that time as a clever jest, has since been taken by: eminent naturalist as the basis of an extensive system, which professes to account for the origin of the human species. According to Mr. Darwin, man is an improved monkey. In his system the lowest form of animal life is a minute, animated cell. A number of these cells come casually together and form a dab of jelly fixed on a crag in the ocean.

They somehow become arranged in a sort of symmetry; they gradually acquire organs; they rise to the dignity of oysters and mussels; they multiply; by a principle of selection on the part of the parents they rise higher and higher in the scale of being; they become quadrupeds; they crawl upon the land; they waddle upon the

shore in the shape of seals ; they build houses as beavers, they climb trees as squirrels ; their talons and paws become hands furnished with fingers, and we have the monkeys ; the monkey acquires the faculty of speech, and matures into a man. It is the old theory Monbodo propounded a hundred years ago but spread over a large surface, and set forth with new illustrations.

But allowing all that its author says of consanguinity of man and the inferior animals ; admitted that we are of the same flesh and blood as the baboon and the rat, where does he find his proof that we are improving instead of degenerating ? He claims that man is an improved monkey ; how does he know that the monkey is not a degenerate man, a decayed branch of the human family, fallen away from the high rank he once held, and haunted by a dim sentiment of his old dignity, as we may infer from his melancholy aspect ? Improvement, Mr. President and gentlemen, implies effort ; It is up-hill work. Degeneracy is easy ; it asks only neglect, indolence, inaction. How often do the descendants of illustrious men become the most stupid of the human race ?

Book Notice.

THE DURATION AND NATURE OF FUTURE PUNISHMENT :— By Henry Constable A. M., London : Kellaway & Brown, Chicago : A. W. Tucker.

The subject of human destiny has assumed many new phases within the last thirty years. The old methods of discussing the subject have been quite generally discarded, even by those who claim to be orthodox. The arguments formerly used to sustain the doctrine of future endless suffering, are now abandoned, and many modifications have been suggested, and in most cases adopted. Mr. Constable's book, mentioned above, is perhaps one of the strongest and most able works which has ever come from the press. Mr. C. takes the medium ground, he neither advocates endless suffering for the lost, nor their final destruction ; but that all who are found to be unworthy of the immortal life, will wholly die out after the judgment. The subject is treated in a scholarly and candid manner. The book will command the respect of the reader, even if he does not agree with its conclusions. Persons who are in doubt upon the subject, and who wish a fair and honest discussion of the whole question, will find this work of great assistance. The author treats his opponents with great fairness, and most clearly shows that the Scriptures do not teach the immortality of the lost. We welcome this work to our literature, and esteem it among the best books upon the great question of future punishment. It should have a wide circulation among all classes.

It takes up both sides, and explains each critically. The history of endless suffering, how it became a doctrine of the church, the meaning of the original terms employed by the sacred writers, and the general harmony of the Bible are treated in a manner at once powerful and convincing.

Coming Events.

The following remarks from the pen of David N. Lord, of New York, written over fifteen years ago, are doubly true in our day, when great events are crowding in upon us with so much rapidity. There seems to be no rest. Men are in a hurry, and can only be satisfied by rapid changes in all matters religious and secular. Says Mr. Lord :

There has been no period for ages, probably, when there was so general an expectation among evangelical Christians of all classes, that either the Advent of Christ is at hand, or else some great measure of Providence, by which a new era is to be introduced to the church ; and what is equally remarkable, no time before in which other men of all creeds and classes--atheists, pantheists, infidels, apostates, formalists, nothingists, were also looking as they are now, for a regeneration of the world after their several schemes of perfection and blessedness. Among the signals that Christ is at hand, one of the most striking is the skill and success with which Satan is working with all power and signs and lying wonders, and deceptableness and unrighteousness in them that perish ; and their abandonment by God to strong delusion, that they may show forth their true character as his enemies, and make the propriety manifest of the condemnation and destruction with which they are soon to be overwhelmed.

We hope our friends will feel at liberty to write for the MILLENARIAN, but we trust that they will be concise, as we have no space for long articles. Give us your best thoughts in brief, pointed language. Variety is necessary to keep up an interest among our readers. Say what is important, and leave the balance for *private meditation*.

It is our intention to publish during the year, a series of lectures on Prophecy and kindred subjects. These lectures will form an outline view of the plan of redemption as set forth in the teachings of Moses and the Prophets, Jesus and the Apostles. In short we shall spare no pains to make the MILLENARIAN worthy of patronage by those who feel interested in the New Dispensation now rapidly approaching.

The lateness of this Number is due to a pressure of business which prevented us from preparing the copy. The February Number will be out as soon as possible.

Behold, I come quickly ; and my reward is with me.

A New Map of Palestine.

A new and remarkable Map of Palestine has just been shown us, recently completed by the author and compiler, Mr. J. F. Wilcox, and will soon be issued by the Chicago Lithographing Co., Chas. Shober & Co., Lakeside Building, cor. Adams and Clark sts., Chicago.

It has been compiled with great diligence and care from the latest and most reliable sources, and may be relied upon as being unusually correct in all its details. The Geology, Mineralogy, Meteorology, Botany and Topography of the country have received careful attention, and afford accurate data for the student or traveler.

The length of rivers and streams, size and depth of lakes, population of cities and towns, altitudes and depressions, and routes of travel are all carefully marked. In all these matters the map may be relied upon as the most accurate guide ever issued from the press. The ancient division of the land among the twelve tribes by Joshua, is also shown, and the boundary lines carefully drawn.

But the most remarkable feature of the map is its prophetic character. The author is a Millenarian, and a close student of the prophecies. He has studied Prophecy as other men study Mathematics—coolly, practically, systematically and thoroughly; and has given to the world on this map the fruits of ten years hard labor in this field.

The remarkable division of the land, promised by the prophets of the Old Testament, among the twelve tribes after their restoration and conversion, is here delineated in colors upon the map itself; while a synopsis of the sayings of the Scriptures upon the subject is drawn up in the form of propositions to which the Scripture references are subjoined, and printed on a scroll in the space occupied by the Great Sea. A plan of Jerusalem and its environs, Ezekiel's Temple and Herod's in juxtaposition for comparison. A map of Paul's journey, and the world as known to the ancients, journeyings of the Israelites in the wilderness, a profile view of a section of the country from Jaffa to the Mountains of Moab, a table of weather, seasons, productions, &c.; a chronological scale of the principal events in the history of the world with the prophetic periods, &c., occupy various important places on the map.

The map is 36x54 inches, got up in the highest style of the art, cloth backs, colored, mounted and varnished, and will be sold at the low price of \$5.00. We speak for it an extensive and rapid sale. Orders may be sent to H. V. Reed, 27 Tribune Building, Chicago, or to the author at Fort Atkinson, Wis.

A book entitled, "Israel of the past, present and future," will be offered for sale with the map, giving a complete history of this wonderful land up to the present time, and its future prospects in a political, social, and religious point of view. However much we may differ with the author in his conclusions in these matters, it cannot be denied that a long array of powerful and venerable names sustains him and commands our respectful attention; while his remarkable map, viewed either in a scientific or religious point of view is worthy a place in every parlor, and is one of the most valuable additions to the school-room, classroom or study, that has appeared from the press in a long time.

The Restitution,

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The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ, as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief in the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins; and a holy life as essential for salvation.

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THE MILLENARIAN.

A MONTHLY SERIAL.

Vol. I.

CHICAGO, FEBRUARY, 1874.

No. 2.

Pre-Millennial Advent.

LETTERS FROM CHARLES BEECHER TO
HENRY WARD BEECHER.

Eighteen hundred years ago, there lived a man upon the soil of Palestine, whose whole career was an inexplicable enigma to the generation in which he appeared.

Himself the centre of all prophetic oracles, he yet seemed to reverse every expectation prophecy had created.

Probably no man ever excited such intense and universal expectations. Certainly no man ever so completely changed expectations into bitter disappointment. The nation and the world expected a conqueror and a king. They received only an executed convict,—an expiatory sacrifice.

Yet the results of that first appearing, humble as it was, and utterly subversive of the wishes of a world, have developed themselves for ages, and are yet shaking all nations.

If, then, a second advent of that same singular personage be nigh, how much greater disappointment of a nation's, yea, a world's anticipation, may it involve! How much more tremendous consequences may it not produce!

That that "same Jesus shall so come in like manner as they saw him go up into Heaven," we distinctly believe. And if that coming should prove to be the beginning and the cause of millennial prosperity, while the universal church are thinking it only the consummation and the close, would not their astonishment exceed that of the church before his first appearing?

And if that first appearing, without splendor, without judicial authority, without the manifest assertion of regal

power among the nations, has wrought results of wonder, what results might not ensue, should millennial hours be ushered in, not only by the mighty movings of the Holy Ghost, but by earthquake shock, and trumpet note—by the flaming apocalypse of Him whose face is as the lightning, conveyed by angels of his might, descending with the clouds of Heaven, to stand upon the Mount of Olives?

And if to the previous expectations of the Jewish mind the after developments of the gospel dispensation were a mystery, inscrutable, into which scarce the prophetic gaze of an apostle might penetrate, how much more may the developments of the regal era, the millennial reign, be expected to be a mystery to the professing church and to the world, until the very splendors of the day itself flash upon their startled eyes.

But is that second coming of the Son of Man so nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the millenium? This is the simple question now in the providence of God first claiming the solemn attention of the churches. That he shall return in majesty to judge the earth, we all believe.

"For God hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained." The simple question where we differ is, Is that coming pre-millennial?

To the answer of this question, I believe the church is solemnly called.

Do you say that it is in vain to pry into unfulfilled prophecy? There is a mode of interrogating prophecy, I am aware, in regard to days and hours and minute details, which savors of presumption. But such is not the nature of this great

inquiry. It is a subject, on the contrary, upon which the church has already pronounced; upon which the popular strain of modern preaching has uttered oracular decision. And it is no longer a question whether it be a legitimate subject of opinion, but which of two opinions already formed and bodily expressed, is legitimate?

It will be my object in succeeding letters, to show by scriptural argument that the coming of Christ to judgment is pre-millennial; and consequently near at hand. In prosecuting which intention, I pray that the Holy Spirit may grant me aid, and enable me so to exhibit his mind and will, contained in Scripture, as to arouse attention and inflame the ardor of all true believers, to prepare for the coming of their Lord. And I pray God that our whole soul and spirit and body be preserved blameless unto the coming of our Lord.

* * * * *

In my last I commenced to show that To deny the pre-millennial coming of Christ you must spiritualize every 'promise of his coming' connected with millennial descriptions, in the Bible."

2. Let any one attentively consider the 45th and 46th Psalms, in illustration of this point, and ask if they do not appropriately describe the millennial era? Christ is here described as triumphantly riding forth. The people fall under him. His throne is for ever and ever. At his right hand stands the queen. "The Bride, the Lamb's Wife." The marriage festival is celebrated. And scarce a feature of the whole description can fail to be recognized as belonging to the millennium; that blessed era when "he maketh wars to cease unto the end of the earth."

But, in this millennial Psalm, are there no passages to which St. Peter might have looked as "promises of his coming"? Indeed, are there any which do not sustain that character? Is not this the glorious approach of one not "more marred than any man," "without form or comeliness," but now at length "fairer than the children of men"?

Does he not come to sit, not at the right hand of the Father's throne, but upon what is here proclaimed *His*

throne, forever and ever? And is not the burden of triumph this, "Jehovah of hosts is with us"? And do we not hear him quell the tumult of the nations by saying, "Be still and know that I am God, I will be exalted among the heathen, I will be exalted IN THE EARTH"?

Are not these promises of his personal return? Or must these fade before the waving of the allegoric wand? But what reason is there for spiritualizing the advent here described? Is a triumphal procession, and a marriage festival, a fit emblem of the outpouring of the Holy Spirit? Is it the third person of the adorable Trinity which is the Bridegroom, and must espouse the church? Or is it the second? And what good reason can be assigned for perverting these symbols from their usual, their obvious, meaning, except that it is necessary to escape the belief of the pre-millennial advent? Will not this be a second step in eliminating every "promise of his coming" from the millennial prophecies of the Bible?

3. Consider, next, Psalms 96, 97 and 98; all three closely related in spirit. Do not these manifestly allude to millennial times? When, but in the millennial jubilee, shall they "say among the heathen, the Lord reigneth, let the heavens rejoice, let the earth be glad, let the sea roar and the fullness thereof, let the field be joyful and all that is therein, then shall all the trees of the wood rejoice"? "Confounded be they that serve graven images, that boast themselves in idols, worship him all ye gods." "O sing unto the Lord a new song, for he hath done marvellous things, his right hand and his holy arm have gotten him the victory, his righteousness hath he openly showed in the sight of the heathen, he hath remembered his mercy and truth toward the house of Israel. **ALL THE ENDS OF THE EARTH HAVE SEEN THE SALVATION OF OUR GOD.**"

But if these Psalms manifestly describe millennial times, what shall be thought of the solemn annunciation: "Let the floods clap their hands, let the hills be joyful together before the Lord, *for he cometh, FOR HE COMETH! TO JUDGE THE EARTH;* with righteousness shall he judge the world, and the people with equity." If this be not a "promise of

his coming," thrice so solemnly repeated, to which St. Peter might refer as a coming to JUDGMENT, where can such a promise be found? How is his *coming* described? "Clouds and darkness are round about him." "A fire goeth before him, and burneth up his enemies round about." "HIS LIGHTNINGS ENLIGHTENED THE WORLD, THE EARTH SAW AND TREMBLED."

Compare with this what Christ says, Matt. 24: 27—"As the lightning cometh out of the east and shineth unto the west, SO SHALL ALSO THE COMING OF THE SON OF MAN BE."

"The hills melted like wax at the presence of the Lord, at the presence of Lord of the whole earth."

Now if St. Peter could not refer to this as that day when the "elements shall melt with fervent heat," to what passage could he allude? And if this be wrested from his grasp by modern spiritualizing, well might the scoffer ask, "Where is the promise of his coming?" and the apostle be puzzled for a reply. What answer could he give but, "Nowhere! these spiritualists have given all those passages I used to rely on a different meaning."

And what reason for this spiritualizing? What reason for divesting these solemn Psalms of their obvious meaning? What, unless it be because the *coming* here described is evidently a coming at which the earth rejoices, and *millennial glories begin*? If this be his personal coming, it is *pre-millennial*. Therefore spiritualize it, and so add another step to that process of eviscerating any promise of his coming from the whole millennial writings of the prophets.

A society composed of none but the Wicked, could not exist; it contains within itself the seeds of its own destruction, and, without a flood, would be swept away from the Earth by the deluge of its own iniquity. The moral cement of all society is Virtue; it unites and preserves, while Vice separates and destroys. The good may well be termed the Salt of the Earth. For where there is no integrity, there can be no confidence; and where there is no confidence there can be no unanimity. — Colton.

The Cross and Crown.

These two emblems of suffering and reigning cover the whole past and future of the church. The one represents the age of darkness and trial, the other that of glory and victory. The cross is the emblem of redeeming love, and without it there had been no redemption; but it has ever been the signal of struggle and conflict.

The Scottish cross of fire and blood, borne through the mountain wilds, called every man to the side of his chief, prepared to fight, and if need be fall, beneath the Highland flag. The banner of the cross was flung upon the breeze, when all Europe rang with the war-cry of the Crusaders. From the Tiber to the ocean, and from the Rhine to the other side of the Pyrenees echoed the words, "It is the will of God." Europe poured forth her blood and treasure and in the East, on the fairest plains of earth, the contest grew deeper as the years went by. The Cross and Crescent were pitted against each other—the warriors of Saladin against the chivalry of the West. The bravest knights of Europe fell upon the shores and plains of Palestine and yet they *lost* Jerusalem.

Ever since the brow of Calvary was crowned with the cross, and consecrated with the blood of our Lord, the emblem of persecution has hovered over the church. Martyrs have borne it through prison-cells to faggot fires, and sealed their loyalty with their blood. But not alone in martyr-fires has its strength been told; every Christian heart has felt its burning touch, and received its sacred benediction.

The pilgrim Church shall ever bear it as she wends her way over the thorny path to the crown that surely lies beyond. It is at once her shield and battle-cry. When ease and prosperity wait upon her footsteps, and invite her from the narrow way, the fiery cross points back to Calvary's stain, and onward to the gates of the City.

This is the age of conflict, while just before us lies the age of glory. This is the night of weeping, but soon we shall hail the morning of joy. We must suffer with the Crucified, if we would

reign with the King. The fires of persecution blaze around the cross, but the light of glory shall gleam from the crown. "*Be thou faithful unto death, and I will give thee a crown of life.*"

The diadems of earth are bright and jeweled, but they are crowns of death. England's coronation regalia is estimated at fifteen millions — money enough to feed all her helpless poor; but it is invested in diadem and golden orb, in sceptre and cross, in bracelets and golden spurs, and in the crown of England. This useless wealth is hoarded away within the thick walls of that old Tower that has witnessed so many scenes of blood. It is guarded day and night in that impenetrable fortress, while England's poor watch and wait and toil for scanty bread. The diadem of the Cæsars cost the lives of thirty millions of human beings. Among the most sacred relics of Europe is the "Iron Crown of Lombardy," often called the "Iron Crown of Charlemagne." It was used more than twelve hundred years ago, at the coronation of Agilolph, king of the Lombards, and one thousand years have rolled away since it rested on the imperial brow of Charlemagne. When Napoleon I. was to be crowned with a pomp of ceremony never surpassed, he sent for the "Iron Crown of Lombardy," which for hundreds of years had been guarded by night and day in the Castle of Manza, at Milan. It is deemed the most precious of earthly diadems, because twining along amidst rubies and emeralds, surrounded by diamonds, and encrusted with the purest gold, there is a thread of wire, which, legends say, was drawn from one of the nails that pierced the hand of our Savior. But this is also a crown of death, and its price, the price of blood. Its gold has gleamed in the fires of revolt, and its jewels have been wrung from tottering thrones, while every brow it has ever pressed lies lower than the foot of the peasant.

But the Lord hath promised to them that love him, *a crown of life*. Death cannot touch the wearer's brow, or still the joyous heart. No poison lurks among its gems, no tears are found amid its pearls; no carnage lies in its shadow, and the poor are not cursed by its glory.

The pages of history glow with the descriptions of royal diadems, but there is another crown which is seldom noticed in the list of gems — the Crown of Thorns once worn by Israel's King. The princes of earth wear no coronet like that. Designed as an instrument of torture, it became the type of the glorious diadem that awaited his brow when Messiah should be crowned "King of kings, and Lord of lords." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that *fadeth not away.*" Compared to this, what were the diadems of the Cæsars, liable to be lost on any battle-field? or the crown of England, which may be melted down in the fires of revolution?

The humblest child of God shall receive this diadem of glory which *fadeth not away*, for the crown jewels of the kingdom are guarded by no gloomy fortress. A Charlemagne or a Napoleon may never wear it, for they strive to obtain a corruptible crown, but we an *incorruptible*. Our diadem shall be one that time can never tarnish, for it is to be worn among the unfading flowers of immortality. The clear waves of eternity's ocean can never wear a gem from its setting, for it belongs to the jewelry of God's kingdom. And when the mists of time have rolled away, and the saints shall wear their crowns of everlasting joy, the glory-clad hilltops shall echo back the words, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us unto our God, kings and priests, and we shall reign upon the earth."

MRS. H. V. REED.

Testimony of Baptist Divines.

The following confession of faith, signed by *John Bunyan* and forty other elders, deacons, and brethren, and approved by more than twenty thousand others, was presented to King Charles II., in London, 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

Art. 22. "We believe that the same Lord Jesus who showed himself alive,

after his passion, by many infallible proofs (Acts 1 : 3), which was taken up into heaven (Luke 24 : 51), shall so come in like manner as he was seen to go into heaven (Acts 1 : 9—11). 'And when Christ, who is our life, shall appear, we also shall appear with him in glory.' (Col 3 : 4.) 'For the kingdom is his, and he is the Governor among the nations' (Psa. 22 : 28), and 'king over all the earth' (Zech. 14 : 9), 'and we shall reign with him on the earth.'—(Rev. 5 : 10.) 'The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdom of our Lord and his Christ.'—(Rev. 11 : 15.) 'For all is yours' (ye that overcome the world), 'for ye are Christ's, and Christ is God's.' (1 Cor. 3 : 22, 23.) 'For unto the saints shall be given the kingdom, under the whole heaven.' (Dan. 7 : 27.)

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone visible supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God

shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."—*Crosby's History of the Baptists, Vol. II., App. 85.*

This Generation.

Verily, I say unto you, this generation shall not pass till all these things be fulfilled. Math. 24 : 34.

But does it not occur to you at once, dear reader, that "all these things" must include more than this alleged "figurative coming" of Christ to destroy Jerusalem? It must at any rate include the unequalled tribulation, *immediately after which* the coming of the Son of man takes place. If then you are determined to take the words "this generation" as denoting the race of men then alive, when our Lord delivered this discourse, see what you do:—you set Daniel and our Lord in hopeless opposition to each other. You make the one say, that this unequalled tribulation is when Jerusalem was destroyed, while the other says that it is to be when his people, the Jews, are delivered. Any interpretation which makes Scripture flatly contradict itself, cannot be the true one. Nor is there the slightest pretext of any necessity for such an interpretation here. Here are two statements of our Lord Himself. One is couched in language which cannot possibly admit of any sense but one: "For then shall be great tribulation, *such as was not since the beginning of the world to this time, no, nor ever shall be.*" There are not two ways in which you can understand or interpret these words. They defy misconstruction. Daniel's words are equally plain, determining that this unparalleled tribulation is at the deliverance, not at the dispersion, of His people and the destruction of their city. Now here is another statement of our Lord, namely, "This generation shall not pass till all these things be fulfilled." This statement is *in itself* susceptible of being variously understood; it is capable of more than one meaning; we must therefore adopt such

a construction of it as agrees with those other declarations which cannot be understood but one way. Now, if you regard it as meaning what our anti-millenarian brethren allege it means—namely, that those living when our Lord spake, would see the fulfillment of all these things, you interpret it in opposition both to Daniel and our Lord. "This generation," therefore, *does not mean the race of living men then existing on the earth.* But, again, among the "all these things" which were to be fulfilled there is "the gathering together of the elect from the four winds, from one end of heaven to the other." (See ver. 31.) Now, interpret this as you may, no one can pretend that this was "fulfilled" within the lifetime of those who heard our Saviour speak. What, then, is the meaning of "this generation?" Our reply is, consult any good dictionary of your own language, and you will find that the primary meaning of the word "generation" is not that of a single succession of men, but that of *a race, or a people*; and in this respect our own language corresponds exactly with the Greek, from which the expression is translated. This is admitted by our opponents, but they say that it is forced and unnatural to understand the word in this confessedly primary sense here. But where is the proof of this? Here is a prophecy commencing with a prediction of the destruction of the temple; it proceeds to testify of wars, pestilences, famines, earthquakes, and, finally, of a time of tribulation unequalled by any before or after it—tribulation so great, that unless its continuance were shortened, *no flesh could be saved.* What is there unnatural, what is there forced, in understanding our Lord to say, that notwithstanding all these multiplied, complicated, unparalleled distresses, the generation, the race, the nation of the Jews, should not pass, till all these things be fulfilled? Could anything be more natural than for our Lord to say this, in view of all that He had said before? Could there be a more simple, natural construction of His words? We think not. Besides, this interpretation of the words "this generation," makes the whole discourse harmonious with itself, and with all other Scripture: and it so,

it leaves the whole discourse what it undoubtedly is—an unanswerable proof, among many, many others, that the actual, personal, second coming of Christ is at the commencement, not at the close, of the millennial period.

W. TROTTER.

Height of the New Jerusalem.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. Rev. 21: 16.

It has been inferred from the above text that the New Jerusalem City is to be as high as it is long, and that its length will be twelve thousand furlongs or *fifteen hundred miles.* It appears to us entirely unnecessary to place such a construction upon the language. The word equal does not always mean the same as to dimensions or position, it is frequently used in the sense of proportion. If we were to say that the length and the breadth and the height of the city were in proportion, we should not violate the language. This view is taken of the text by Jas. Du Pui, A. M. in his "Exposition of the Apocalypse." The following from Thomas Wicks, author of Lectures on the Apocalypse, presents the same idea: "The language, however, will bear another meaning, which is far more natural. It is not that the length and breadth and height were severally equal to *each other* but equal *with themselves*; that is the length was everywhere the same, the breadth everywhere the same, and the height the same. It was perfect and symmetrical in all its proportions. This is confirmed by the fact distinctly stated, that the wall was one hundred and forty-four cubits high or two hundred and sixteen feet, a proper height for a wall; while it is said that 'the length is as large as the breadth.'"

The Greek word, *Isos*, which is translated *equal* will, according to Pickering, bear the meaning of proportion. Greenfield, in defining another form of this word (*Isotes*), gives it in the sense of "equal proportion," and refers to 2 Cor. 8: 13-14 as an example where this definition is quite admissible.

Grandville Penn gives quite another turn to the text, and claims the follow-

ing as the true rendering: "And he measured the city with the reed, twelve thousand furlongs. The length and the breadth of it are equal. And he measured the height of the wall thereof a hundred and forty and four cubits, according to the measure of man, that is the angel."

Prof. C. F. Hudson, an eminent scholar, claims that the above is "no rash conjecture" but quite probable.

It would appear therefore that the height of the city was proportionate to its length and breadth, and not that it was as high as it was long. The text certainly admits of a more rational interpretation, and the one suggested above frees it from all ambiguity and shows perfect harmony in the general description.

A Personal Presence.

The words used in the Scriptures to denote the second advent of our Lord, make it very certain that it will be a real, personal presence. That "this same Jesus," the same corporeal person, will return to this earth, establish the kingdom of God here, and reign over the nations with his immortalized saints as kings and priests with him, are truths so plainly taught in the Bible that they become the broad foundation on which we base that faith without which "it is impossible to please God."

"Alas! when the Son of man cometh, will he find this faith in the land?" The word "coming," so often used in the New Testament, is, in seventeen instances, where used to denote the second advent, or personal coming of our Lord, a translation of the word *Parousia*, which literally means, "a personal presence,"—"a being alongside of." Let the reader use the word "presence," in place of the word "coming," in the following texts, and see, as the original text would show him, how much better we realize the idea of a tangible person, whom our eyes can see, and our hands handle, than the myth of a spiritual coming in the hearts of men, or a providential coming in the events of history.

1 Thess. 3: 15—"We who are alive and remain unto the *coming* of the Lord."

1 Thess. 5: 23—"May you be preserved blameless unto the *coming* of our Lord Jesus."

2 Thess. 2: 1—"We beseech you, therefore, by the *coming* of our Lord."

James 5: 7—"Be patient, brethren, unto the *coming* of the Lord."

James 5: 8—"For the *coming* of the Lord draweth nigh."

2 Pet. 1: 16—"Made known unto you the power and *coming* of our Lord."

Also note how clear examples we have of a visible, personal presence in some cases where the same word is used in connection with other persons, as in

1 Cor. 16: 17—"I am glad of the *coming* of Stephanus and Fortunatus and Achaicus."

2 Cor. 7: 6—"God comforted us by the *coming* of Titus, and not by his *coming* only, but by the consolation," etc.

2 Cor. 10: 10—"His bodily *presence* [coming] is weak."

Eph. 1: 26—"By my *coming* to [presence with] you again."

Phil. 2: 12—"Not as in my *presence* [coming] only, but now much more in my absence."

The same word will be found in such passages as, "The sign of thy *coming*," "The *coming* of the Son of man," Christ's at his *coming*," "At the *coming* of our Lord," and should always be translated "presence."

The other two words used to denote the second coming of our Lord are equally as clear on this subject. Thus, "Epiphany," the same term used for the "showing" of the babe to the wise men, means an exhibition, or something plainly shown. It is generally translated "appearing," and once by "brightness," as in

2 Thess. 2: 8—"That wicked whom the Lord shall destroy by the *brightness* of his *coming* [the exhibition of his presence]."

1 Tim. 6: 14—"Until the *appearing* of our Lord."

2 Tim. 4: 1—"At his *appearing* and his kingdom."

2 Tim. 4: 8—"All them also that love his *appearing*."

Apocalypse, generally translated "revelation," means to uncover something before covered, so that it may be seen. It may be found in the following texts:

1 Cor. 1: 7—"Waiting for the coming of our Lord Jesus."

2 Thess. 1: 7—"At the revelation of the Lord Jesus from Heaven"; or, as our version has it, "When the Lord Jesus shall be revealed."

1 Pet. 1: 7—"At the appearing of Jesus."

1 Pet. 1: 13—"At the revelation of Jesus."

1 Pet. 4: 13—"At the revelation of his glory."

Rev. 1: 1—"The revelation of Jesus Christ."

Do not these words show and prove the *unveiling*, or *uncovering* again of the person of the Christ, an *exhibition* or *showing* of himself to us and the world in a literal, *personal presence*, so that, as in times past, we may hear, our eyes see, and our hands handle this Word of Life? If I go away I will come again, is his parting message.

GEO. F. WORK.

Restoration and Conversion of the Jews.

Our faith on this point cannot be better expressed than in the words of the prophet Jeremiah: words too unequivocal to be misunderstood; and which, I am bold to say, have not been fulfilled, either in the return from captivity in Babylon, or in the first advent of our Lord Jesus Christ. "Behold the days come, saith the Lord, that I will raise up unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land." Jer. 23: 5-8.

This subject—the conversion and restoration of God's ancient people, is one of deep and engrossing interest to every

student of prophecy. The remainder of this discourse, therefore, shall be devoted to a brief sketch of the fate of that wonderful people whose history and fortunes occupy so large a space in the sacred volume.

You need not be reminded of the important place assigned to the Jews in the scriptures both of the Old and New Testaments. You well know that they were the chosen people of God. To them "pertained the adoption, and the covenants, and the promises: whose are the fathers: and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." God's providential government of the world was so directed as to promote their interests, and to fulfill the promises which he made unto their fathers. Their whole history presents, as it were, a succession of miracles from the calling of Abraham to the destruction of Jerusalem. Need I remind you how God delivered them from sore bondage in Egypt with his mighty hand and stretched out arm? how he conducted them by an inspired leader during their forty years journeying in the wilderness? how he gave them a perfect law amidst the miraculous thunders and lightnings of Mount Sinai, supplied them with food by raining down manna from the clouds, satisfied their thirst with water from the rock, and finally drove out their enemies before them and gave them possession of the promised land? Need I remind you that he fought their battles and interposed for their protection? that when he had permitted them, for their sins, to be carried captive into Babylon, He, at the end of seventy years, fulfilled his promise by restoring them again to their own land? I might go through their whole history, noticing the succession of judges and monarchs he raised up for them, and tell you of the prophets whom he sent, in successive ages, to make known his judgments and mercies, till, in the fulness of time, he sent the Prophet of prophets, his only begotten Son—the light of the world—the glorious antitype of the legal sacrifices—"of whom Moses in the law and the prophets did write." And at the close of this enumeration of wonders, such as can be found in the history of

no other people, I might say to you, in the language of Joshua, "Ye know in all your hearts, and in all your souls, that not one thing hath failed of all that the Lord hath promised: all have come to pass; and not one thing hath failed thereof."

It is true that the chosen people, as a body, did not welcome the Messiah. "He came to his own, but his own received him not; they crucified the Lord of glory." And then, for their impenitence and unbelief, judgment came upon them to the uttermost. Their holy temple was defiled; their glorious city was laid in ruins; their civil and ecclesiastical polity was destroyed; their sacrifice and oblation ceased; and they were driven out "scattered and peeled, to be a by-word, and a hissing among all nations."

It is too commonly thought that, with their rejection of the Messiah, God's interest in the Jews came to an end: that he would no longer regard them, except to visit them with the inflictions of his wrath. The popular belief is that they were then finally cut off from his covenant, and are no more to be blessed, otherwise than as individuals among them are converted to the Christian faith. But it should be remembered that their rejection of the Messiah and consequent sufferings were distinctly foretold; and that they are preserved, notwithstanding their scattered and suffering condition, in conformity with the announced purpose of Jehovah: still preserved as by a miracle, a distinct and peculiar people — marked out by their features, principles, and habits, as a separate race; dispersed among all nations, yet mingling with none: and in this remarkable fact, we behold a fulfillment of the prophecy "Israel shall dwell alone among the nations."

Why are they thus preserved as a peculiar people? no less so than when brought out of Egypt? We may be answered, It is for a striking proof of truth of prophecy—and as perpetual witnesses of God's judgment against unbelief. But while we admit this, we ask, Are they not thus marvellously preserved for some ulterior and more glorious end? What saith St. Paul? "Hath God cast off his people whom he foreknew? Have they stumbled

that they should fall? God forbid: but rather, through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness? As concerning the Gospel, they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." Rom. 9: 11, 12, 28, 29.

The attention of the Jews, throughout their wide dispersion upon earth, is directed to their holy city, and their favored land. Whether in Portugal, or India, in Bokarra, or in London,—they are waiting for the coming of the Messiah to repair the tabernacle of Jacob, which is fallen down, to restore the throne of David, and to reign over them in Zion, and in Jerusalem, and before his saints gloriously. Now, however carnal and grossly erroneous their conceptions of the glory that awaits their nation may be, yet the Lord will not fail to perform the mercy promised to their fathers, and to fulfill his holy covenant. He will restore the preserved of Judah, and bring back the lost tribes of Israel, whose hiding place has, thus far, eluded the search and scrutiny of men. The time is coming when they "shall be no more forsaken: neither shall their land any more be termed desolate: but they shall be called Hephzi-bah, and their land Beulah: for the Lord delighteth in them, and their land shall be married: and they shall be called, Sought out, a city not forsaken." Isa. 62: 4-12.—*Bishop Kenshaw.*

Shadow and Substance.

When we read the words of the apostle which affirm that "the fashion, or outward show, of this world passeth away," every thoughtful mind responds at once to their truthfulness. The eye gazes upon no object so beautiful that shall not vanish from human sight; the hand touches nothing that may not perish in its grasp; the heart centres its affections upon no earthly good that may not pass away. Well-conceived plans are frustrated by the vicissitudes

of the passing hour; high aspirations lead the soul out into the untried future, and after heroic struggles, and just as the hope of a life-time seems about to be realized, he is driven back, disappointed and distressed, only to see the goal of his ambition recede further and further from his sight.

As we stand, bewildered, in the midst of these dissolving views of human life, we cannot always comprehend the meaning of the economy under which we are working out the problem of our existence. Life seems only a delusion, and the fondest desires of the heart, a mockery. And, indeed, if it be true that every thing in human experience is transient and shadowy, this world is an illusion; if there is nothing in it essentially reliable and enduring, we are drifting upon the "ocean of years," without any great purpose or plan.

But we need not be long without a philosophy which shall solve our doubts and banish our perplexities. The New Testament is replete with teachings which help us to an understanding of the mysteries that are sometimes so baffling. They tell us that these momentary experiences may work out the eternal glory of the soul; that the life is not summed up in what passes before our eyes. And so we learn that what we call our experience, be it ever so adverse, or prosperous, as the world goes, is not in itself a measure of our life. But rather is it in the result which has been produced upon us by our experiences, that we are to find the evidence of what we have, and are. In other words, it is the *character* that is coming forth from the moulding process through which the discipline of life is taking us that gives us the estimate of what use the world is to us.

The question is not, What has been done to make the life of sense more abundant and enjoyable? but what has been done to develop the spiritual life? Whether my purposes have been defeated or accomplished, my hopes blasted or realized, is of little moment. The important thing to know is, whether any acquisition of moral strength has been made through the varied experiences of my life? If I have accomplished anything in this direction, then

have I laid up treasure in Heaven—a permanent possession.

There is, then, something real and abiding, though the fashion of this world passeth away. This higher moral and spiritual life, earned, it may be, at the expense of fortune and fame, endures; it is above all the changes of the world. Faith in God, made sublime by trials and disappointments, is abiding. These are the realities after all. The means by which they are attained are alone transient. Amidst all the shifting scenery of the world, there is yet something on which our feet may firmly rest. Annoyed and perplexed as we may be, by the failures and bitterness of life, we can find an alembic which shall turn all our experiences into a perennial source of good, into a means of lasting benefit. Happy is the man who knows how to use the world as not abusing it, who, while he sees his plans frustrated, and his fondest hopes dashed to the earth, can tread with a firm step the rough path over which he is led, and still endure, as seeing, in the midst of the fleeting and unstable, that which is immutable and eternal. W. J. L.

Signs of the Times.

O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times. Matt. 16: 3.

The mass of men have always been indifferent to those events which gave unmistakable evidence of an approaching epoch. This statement is confirmed by what occurred before the flood, and in the days of Sodom. It was also true as regarded that generation living when Messiah appeared. The words of the prophets were unheeded, and the voice of John was not sufficient to convince the people of the near approach of heaven's royal Majesty. There were a few in each of those generations who heeded the warning and conformed to the word of promise; but the multitudes rushed on in their worldly pursuits, regardless of coming judgments, and met the full reward of their infidelity.

Jesus is our authority for saying that as it was in the days of Noah, and in the days of Lot, so shall it be when he returns to earth. See Matt. 24. The

present state of society is such as to strongly foreshadow the moral condition thus foretold.

Again, we are told by the Apostle that in the last days scoffers shall arise, walking after their own lusts, and saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation?" Peter 3: 1-5. It is safe to say that most men who claim to be Christian in our day are destitute of faith in the coming again of the Son of God. Indeed, some go so far as to say that his coming is entirely unnecessary. It is claimed that the church can do all the work of converting and saving men without the personal presence of our Lord. But it should be remembered that it was not long after the death of the apostles before the church went into a deep and wide-spread apostasy, from which it has never recovered itself. The ministry of to-day takes upon itself a type of religious thought more in harmony with the philosophy of the world than of the oracles of God. The command to "*Preach the word,*" is amended by the new order of things, and the pulpit orations are made up on eulogies of scientists and statesmen.

Anciently, while Moses was with God in the Mount, the people went into idolatry, and forgot their obligations to heaven's King. So, while the Prophet like unto Moses is away, having gone to "receive unto himself a kingdom, and to return," for the people have become indifferent about his return, and their worship takes on a mere human type which does away with the necessity of our Lord's appearing.

Another type of spiritual decline is in the formalism of our times. The Church at large is divided up into petty factions, and a schismatic spirit seems to pervade their deliberations and worship, showing the absence of that spirit of charity which vaunteth not itself, thinketh no evil, hopeth all things, believeth all things, and is not easily provoked. The church is forgetting her true calling, and is conforming to the world, and is increasing in wealth and political power. Hence those who disturb her quiet by earnest appeals to

reform are deemed fanatical and are classed with those who see no good in Zion.

These are signs which foretell with clearness the nearness of him who is the Desire of nations, and whose coming is a moral necessity. Without Christ the church will ultimately lose sight of its distinctive work, and cease to be a light in the world; but by his personal presence a change will take place, which shall result in the going forth of the law from Zion, and the word of the Lord from Jerusalem, causing the nations to beat their swords into plowshares and their swords into pruning-hooks.

The world's latter-day glory is beyond the coming of our Lord and the resurrection of the dead. Then shall Jehovah return to the people a pure language that they may all call upon him with one consent. In those millennial times there will be one Lord, and his name one. The signs of these times are unmistakable that until Messiah comes things will grow no better, but worse. It is therefore the earnest prayer of every true heart: "Even so come Lord Jesus, come quickly."

RIDICULE.—Every age has its besetting sins; every condition its attendant evils; every state of society its diseases, that it is especially liable to be attacked by. One of the pests which dog civilization, the more so the further it advances, is the Fear of Ridicule; and seldom has the contagion been so obnoxious as in England at this day. Is there anybody living, among the upper classes at least, who has not often been laughed out of what he ought to have done, and laughed into what he ought not to have done? Who has not sinned? who has not been a runagate from duty? who has not stifled his best feelings? who has not mortified his noblest desires? solely to escape being laughed at? and not once merely, but time after time, until that which has so often been checked, becomes stunted, and no longer dares lift up its head. And then, after having been laughed down ourselves, we too join the pack who go about laughing down others. —Anon.

Morning.

The fallen leaves, the grasses sere.
 The withered fields and woods that lie
 With somber silence, dull and drear.
 Bring bitter tears to Memory's eye.
 As she recalls the vision sweet
 Of summer's songs and flitting wings,
 A Paradise of fairer things.

When winds of winter wildly blow,
 And leafless branches, torn and bare,
 Are struggling with the storms and snow
 That fly with white wings through the air,
 How sad the graves where sleeping lie
 The thousand forms of life and light
 That gladdened once our happy sight.

With brooding care, the mother-breast
 Of Nature holds the treasures safe.
 Each seed and germ in love-watched nest,
 With every wandering, wind-tossed waif.
 All tenderly are folded down,
 Till rain and sunshine call and wait
 With life and beauty at the gate.

So we with armor girded on
 Stand till the times be overpast,
 And all the weary night be gone,
 And dawn of morning glow at last
 To show the coming glory near,
 When all who sleep and wait shall rise,
 And songs of gladness fill the skies.

DUFF PORTER.

The Judgment.

ITS CHARACTER AND CONSUMMATION.

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead"—Acts 17: 30, 31.

There was a long period after the time of dispersing the builders of Babel, during which God did not interpose to prevent their pursuit of their chosen course, in idolatry; but now he commands all to repent.

"*Repentance*" conveys a distinct and intelligible idea. Matt. 21: 29. He "repented and went,"—*changed his mind*, and went. Thus the Jews were called on to change their minds and obey God. Repentance must result in reformation. The sinner gives up his own mind for the mind of God. Then as he acts in obedience to God's purpose, he "is a new creature."

"*Godly Sorrow* worketh repentance,"—it works this change of mind and manners—"unto life." None can be saved without this change, because all are "out of the way." God's command is thus issued more in *mercy*, than in anger; or from mere authority.

The *Judge* or King is already ordained: it is Jesus. Acts 10: 42. His Judgment—his judging—his ruling of the world, is to be in the resurrection life—in association with those who having suffered, shall then "reign with him."—Rom. 8: 17. 1 Cor. 6: 2. Rev. 2: 21.

The *assurance* of this judgment is the resurrection of Christ from the dead. This is to the world God's assured pledge—his policy of insurance—that the Kingdom will come. "God hath sworn with an oath to David, that of the fruit of his loins he would raise up" Christ "to sit upon his *throne*."—Acts 2: 30—35. The resurrection of Christ is the crowning consummation of all the past Divine miraculous manifestations for human salvation. Thus it is that God assures us all that the judgment will transpire at the "time appointed." It opens at the Advent, now especially near.

The theme of this solemn portion of Scripture is the judgment—God's judgment of the world. Its character, its course, and its consummation, demand distinct attention—it having been utterly misapprehended.

Its character is "in righteousness," or in mercy and beneficence! Its course is through "the great and notable day of the Lord—as a thousand years!" Its consummation involves the utter and everlasting extinction of all evil, physical and moral.

1. *Its character.* This is here expressed by the phrase "in righteousness."—Ps. 96: 10—13. Ps. 98: 1—9. All creation is called on to rejoice before the Lord; for behold he cometh to *judge* the earth. He shall *judge* (rule) the world in righteousness, and the people with his truth. The true and Scriptural idea of judging is found in the Book of Judges. "The *judge* judged Israel forty years." "The *judge*" was called the "deliverer" (savior, *margin*.) who delivered them! He was

their sovereign—their supreme ruler, who “reigned in righteousness.” *Reign, rule and judge* in Scripture convey the same leading idea, 2 Sam. 23 : 1—3. Ps. 9 : 7, 8. Ps. 72. Isa. 9 : 6, 7. Isa. 32 : 1, 2. Isa. 33 : 20—22. Jer. 23 : 5, 7. Ezek. 21 : 24—27. Ezek. 37 : 24. Dan. 7 : 14. Luke 1 : 32, 33. Acts 3 : 21. 2 Tim. 4 : 1. Rev. 19 : 1—9. Rev. 20 : 4—6. Then heaven and earth hold jubilee.

Every leading Divine intervention in judgment, thus far, has been of this benevolent character. It has been “in righteousness”—to restrain or destroy evil, and promote or establish righteousness. Thus he judged Egypt—because “his *mercy* endureth forever.” —Ps. 136.

2. Its course—its duration is through the great and notable day of the Lord—the dispensation of the fullness of times, the thousand years. Act 2 : 20. Eph. 1 : 10. 2 Pet. 3 : 8. Rev. 20 : 4—6.—Rev. 13 : 14. “He must *reign* (rule and judge) till all *rule* and all authority and power are subdued unto him.” 1 Cor. 15 : 24—27. 1 Tim. 6 : These times of restitution—times of restoring—are “HIS TIMES.”—Acts 3 : 21. 1 Tim. 6 : 15. All nations that obey him not, are then to “perish.” Isa. 60 : 10—12. Zech. 15.

3. Its consummation comprehends the final extinction of evil. Our Judge and King will “destroy death and him that hath the power of death, that is the devil!” Then “there will be no more” sin, sorrow, suffering or Satan! The heavens and earth, God’s creation (Gen. 2 : 1.) will then be restored from the curse of sin and sorrow, death and the devil.

There was once no curse, but all was pronounced “very good.” at the review of God’s creation. Gen. 1 ; 31. Then again, after the consummation there shall “be no more curse!”

There was at first and prior to sin, no death. But there shall yet, after the judgment, “be no more death, neither shall there be any more pain, for the former things” shall then have forever “passed away.”

Hades, the hell of Rev. 20 : 13, 14, did not exist in the Paradisiac age.—Then all was “*very good*.” Then, of

course, there was no state or place so very bad as that term now expresses. “Death and hell (shall be in the judgment) cast into the lake of fire. This is the second *death*!” This is the termination of both death and hell. Beyond that “all things” shall be “*new*”—renewed and made again “*very good*.”

The serpent’s head being bruised—the works of the devil being destroyed, death and hell being cast into the lake of fire and thus the last enemy being destroyed—the judgment will have reached its blissful and complete consummation.

This grand view—this final triumph of our Lord—this proposed destruction of evil, and its untimely deathless population from the bondage of corruption, if not obtained by doubtful verbal criticism or evasive interpretation—is the grand and ultimate assertion of inspired men. It is the mighty affirmation of the Holy Ghost, combined from various texts into one necessary conclusion! The Lord’s prayer will thus be answered, prophecy be accomplished, and the full measure of sacred vision verified. God’s “glory will cover the heavens, and the earth be filled with his praise!” Amen and Amen. Hab. 3 : 3. Ps. 72 : 19. J. B. Cook.

The Betrayal Money.

The “thirty pieces of silver” for which Judas betrayed Christ were silver coins of a denomination regarded with peculiar favor by the Israelites and spoken of in their holy books as the “Holy Shekel of the Sanctuary.” It was a little larger than one of our own wicked national coins, the half dollar, and was of about the same value. So Judas betrayed his divine master for \$15. The Holy Shekel bore on one side the emblem of Aaron’s rod with the inscription “Jerusalem the Holy.” On the reverse a Pot of Incense with the words “Shekel of Israel.” All Israelites between the ages of twenty and fifty were required to pay this amount into the public treasury as a ransom for their delivery during the sojourn in the wilderness. There is one of these very rare and curious coins now in the Vatican.

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CHICAGO, ILL., FEBRUARY, 1874.

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The Resurrection.

The resurrection of the dead is emphatically a doctrine of the Bible. Indeed, were it not for what the Scriptures say upon this subject, we should be destitute of anything satisfactory or convincing. Attempts have been made to show that the Bible idea of a resurrection, was in strict harmony with the theory of the ancient philosophers, who taught that the departure of the soul from the body was the method of reaching the future life. This theory makes death and the resurrection synchronous and virtually the same.

It appears to us that we are bound to accept what the Scriptures really teach upon the subject or else abandon the whole question. The resurrection of the dead is either a doctrine of Christianity, or it is not. If it is the former, then we are obliged to accept whatever the Bible teaches. If we treat the question as a mere speculation of the philosophers, one theory is as good as another; for all are human and unfounded.

The Bible terms used in connection with the resurrection of the dead, are such as to preclude that interpretation which would confine it to a mere transit of the soul from the body. The Scriptures speak of the resurrection as taking place at the personal coming of Christ. See 1 Thess. 4 : 13, 17. The Bible also says that the dead are to be raised from their *graves*, from the *sea* and from the *earth*. Rev. 20 : 13; Isa. 26 ; 19-21. It is also stated that multitudes shall be raised at a time; the righteous, when Messiah comes, at the commencement of the millennium, the wicked, at its close. See Rev. 20 : 4-6; Luke 14 : 12-14; 1 Thess. 4 : 13-16.

It is also stated that this mortal must put on immortality, and this corruptible, incorruption. 1 Cor. 15 : 53, 54. Isaiah states that his *dead body* is to live when the dead come forth. Isa. 26 : 19.

Again the resurrection is to take place at the last day, when the Redeemer comes to reign. See Job. 19 : 24-27; 14 : 12-15.

The foregoing allusions are such as to place the question beyond the reach of doubt, that there will be a literal resurrection from the state of death.

Again we have certain examples presented to us which illustrate this position, and confirm it as the truth of heaven.

Elijah raised the widow's child; Jesus raised Lazarus from the tomb, and Christ himself was raised with the same body which was put into the Sepulchre. His hands, his feet, and his own direct testimony: "I am he that liveth and was dead," put the question at rest. If the other view be taken, that his resurrection took place without his literal body, then the whole representation was a delusion. To spiritualize all these facts, and make the Bible mean something entirely different from what it says, is to unsettle every principle of language, and destroy all faith in the word of God. We are simple enough to accept the testimony as given to us, and trust in the consummation of the Christian's hope of glory and immortality when the holy dead shall hear the voice of the Son of God, and come forth to a life of perfect peace.

Spiritualism.

It is a fact patent to all that the great body of Spiritualists openly repudiate Christianity and the New Testament. It is therefore refreshing to meet with the following admissions from Gerald Massey, one of the most prominent and consistent Spiritualists. In his closing lecture in this city on "The Coming Religion," Mr. Massey said Spiritualism was bound to conquer, because it substituted new facts for old ideas and faiths. The lecturer criticised Catholicism because it was superstitious, and Protestantism as a religion which had done much good but stopped short of the perfection which Spiritualism would provide. In the conclusion of the lecture

Mr. Massey showed that the coming religion was nothing more nor less than the Christianity of Christ as laid down in the New Testament, a religion with Charity as its basis, with all the shortcomings of latter-day Christianity removed, and the beauties of Spiritualism substituted.

Is it certain that Spiritualism teaches no new moral truths, has not given to the world anything so simple and beautiful as the Christian faith, as taught in the New Testament. We are at a loss, therefore, to know what beauties Spiritualism expects to add to the words and life of Christ.

Is Christ Now Reigning?

The idea that Christ is now reigning as King in heaven, on his Father's throne, has led some expositors of prophecy to question his future reign on earth. It has always been a matter of surprise to us that the above view could be taken by any student of the Prophets. That Christ has been exalted we freely admit, but it is that he may become a *Prince* and *Savior*. He is also the head over all things to the church, which is his body; but he is only an *heir* to a kingdom in common with all who become children of God by faith. See Rom. 8: 17-18.

Again: He is at the right hand of God, expecting, till his enemies are made his footstool, or subjects, which is not the case at the present time; for says Paul to the Hebrews, "We see not yet all things put under him," etc. This language is too explicit to need comment. It shows clearly that the dominion of earth is not yet placed under him.

He is represented in one of his own parables as a nobleman going away into a far country to receive for himself a kingdom and to return (Luke 17).—During his sojourn at the right hand of the Father, his disciples are to occupy, with certain talents, till his return with his kingdom. The drift of this parable is to show that he is not invested with regal powers until he comes in his kingdom, at which time he reckons with his servants and judges the world. See also 2 Tim. 4: 1; Rev. 11: 15; Matt. 25: 31, 32.

Furthermore: Only one kingdom has ever been promised to Christ, and that is the king-

dom which is to be established at the time of the destruction of the Roman empire and mystic Babylon. Dan. 7: 13, 14, 21-27; Rev. 17th and 18th chapters.

Christ is now on his Father's throne, but when he comes to reign he will take that kingdom and throne promised in the covenants, and will reign as King of kings. Then he will subdue all things unto the Father, and consummate the great work given into his hand. See Acts 3: 19; Luke 1: 31-33; Matt. 19: 28; Dan. 2: 44, 45; 1 Cor. 15: 21-27; Isa. 11: 10-16; Jer. 23: 5, 6; Acts 15: 13-17.

It is plain, therefore, that Christ is not now in a position to fulfill the mission assigned him in the economy of reconciliation. At present his co-heirs are suffering and waiting, and in fervent prayer are asking for God's kingdom to come and his will to be done on earth as it is in heaven. At that time Messiah will be inaugurated and commence his reign with those who have become members of his royal brotherhood. Rev. 3: 21.

A clergyman in trying to get rid of the millenarian view of Christ's reign, takes the position that the Tabernacle of David, spoken of by Amos, and referred to in Acts 15th chapter, was set up during the first advent of Christ. The same clergyman, is a strong advocate for the *literal fulfillment* of prophecy; but when he finds that his theory will not harmonize with the Bible, he finds it convenient to ignore his own rules of interpretation, and resort to the mystic system of interpretation. We think, however, that God will fulfill his promise, even though it may not agree with our friend's theory.

The lateness of this number is due to the fact that we have been out of the city, lecturing most of the time for the last month, and have had no time to prepare copy. This explanation, will, we trust, be satisfactory to our readers.

We have on hand a number of important articles which are crowded out for want of space. They will appear in our next.

He who can take advice, is sometimes superior to him who can give it.

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Now to all who have beforehand been able to convince themselves, for what they consider sufficient reasons, that everything asserted in the Bible is therefore in the highest conceivable sense historical, to these persons the mere fact that Jesus' resurrection is narrated in the Bible is, of course, an ample basis for a rational belief in the matter mentioned. If there is anything whatever irrational about this belief, the irrationality does not primarily appertain to their belief in the Resurrection, but rather to their having been beforehand convinced for inadequate reasons,—taken, however, by themselves for adequate reasons,—of the absolutely historical character of everything narrated in the Bible.

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cally single out the speeches of Jesus in Matthew, as being, in particular, the most original and trustworthy portion even of that gospel. And then it only remains to go through with precisely the same process in the case of Baur, as in the case of Strauss, —the only possible diversity in the result being that, whereas the Logia of Matthew will not permit Strauss to foist over the thaumaturgic pretensions of Jesus upon the Messianic myths, the same Logia will not permit Baur to foist them over upon the inventive genius of the early Christians, but will, instead, most inexorably persist in fixing those pretensions upon the personal and living Jesus.

In short, twist and turn this matter as we may, it is utterly impossible that the pretensions of Jesus instanced, should ever be shifted over from himself into the domain of abstract speculation, and the like. Not only have Strauss and Baur, and all other masters of the past and present, most signally failed in the effort: the secret of success, it requires no prophet to predict, is already to be found only among "the lost arts" of the future. If Jesus, that is to say, ever lived at all, if we have a single authentic word of his remaining to us even among the Logia of Matthew, then Jesus personally appeared upon the scene before his cotemporaries in the character of a most deliberate wonder-worker.

This most momentous demonstration being, therefore, firmly fixed in mind, let us next proceed to inquire, according to the Logia of Matthew, what personal connection Jesus must have had with the special miracle of his resurrection.

And first: "According to the evangelical accounts," says Strauss, "Jesus predicted his resurrection, in words not less clear than those in which he announced his death, and also fixed the time of its occurrence with singular precision. As often as he said, 'The Son of man shall be crucified,' he added: 'And the third day he shall rise again.'"

But not only, according to the Logia of Matthew, did Jesus, prior to his crucifixion, thus repeatedly predict

his resurrection. According to those same Logia, Jesus, after he was crucified and buried, said to his disciples: "All hail! . . . Be not afraid: go tell my brethren that they go into Galilee, and there they shall see me," —thus bearing, in his own proper person, the most explicit witness possible to his having risen from the tomb.

And thus we have not only the miracles of Christ at large, but also the miracle of his resurrection in particular, transferred altogether out of that domain of mere abstract speculation, literary developement, and the like, where the German anti-Christian scholars vainly try to place them, and find ourselves compelled to grapple with them, precisely as they ultimately must be grappled with by all the modern skeptics, namely, as belonging to the world of actual facts connected with the actual life of Jesus.

* * * * *

The Jesus of Matthew, it will be remembered, therefore, had ventured not only that he would meet his death by being crucified, but that on the third day he would rise again; and this prediction must, according to the supposition, now be fulfilled by a series of deception.

The first deceptive step to be taken with success would be for Christ, in some way or another, really to appear to die, but actually to avoid a real death upon the cross. This thaumaturgic feat we may, however, conceive to have been satisfactorily accomplished by Jesus having pre-arranged that there should be some stupefying drug adroitly mingled by his disciples with that potion which we read was actually given him to drink during the progress of his crucifixion; which stupefying drug should have the effect of hastening him to an apparent death, before he actually could die. But all this studied pre-arrangement to escape an actual death upon the cross, having barely escaped defeat, amid the thousand perils of a crucifixion, now come the further problems for Jesus, first, of avoiding suffocation in the grave, until the third day arrives; and after that, of successfully escaping from the grave despite every precaution of the

alert foe and crucifier; and after that even, of successfully playing the knavish *role* of a really risen Jesus among his friends and followers!

Gentlemen, — opponents of the Christian faith, — when it comes to put the only logical alternatives here presented to the free and fearless thinker precisely into language, — what do you propose to say? No dodging, gentlemen. Do you propose to say that the Jesus, whose words remain to us in Matthew, did *not* have a real resurrection from the dead? If you do, then you must likewise propose to say that this self-same Jesus was, first of all, a sufficient fool to have deliberately placed himself in a predicament of a person who would require to have at least an apparent death upon the cross, and then, the third day afterwards, a real resurrection from the dead; and in the next place, was a sufficient knave successfully to have carried out this most astounding deceptive thaumaturgic programme, to the very letter!

Besides, how did that Jesus, who speaks to us in Matthew, ever come to place himself in such a peculiar personal plight before his contemporaries that either a most astounding series of veritable miracles, or else a most astounding series of shameless tricks and frauds, ending with a personal rising from the dead, alone could rally to his rescue?

Now it would just here doubtless be most deeply to mistake the truth, did we attribute to the original disciples of Jesus any such clearly defined and influential conceptions, as it concerns his superhuman personality, as to-day pervade the Christian mind. But that the lofty personality of Jesus, whether superhuman or merely human, had most deeply impressed itself upon the minds of his immediate followers, is not to be denied. No more is it to be denied that Jesus had in some way or another impressed himself upon those followers as a person possessed of superhuman powers — wholly aside from the question of his superhuman person. No more is it to be questioned that these two circumstances combined would have acted as a most powerful predisposing cause among those

followers to place a facile credence in the reality of his having risen from the dead, in case the rumor of his resurrection had once begun to fly abroad throughout the Christian circle.

But if the question be shifted from the original Christians, to Christians of to-day, we have here at length uncovered the most underlying of all reasons for the perpetuity of the Christian belief in Jesus' resurrection. It is not, that is to say, because the story is recorded in the gospels, but because the story is recorded in the gospels concerning such a perfectly exceptional and colossal career and character as appertain to the Jesus of the gospels, that the marvel continues to be accepted. Make only this change, merely convert this Jesus of the gospels, whether into a Mahomet, or into any other character in all human history besides himself alone, and then all long-continued credence in the story would simply and inevitably *die out* from every Christian mind which is perceptibly affected by modern modes of scientific thinking.

And now, therefore comes the knotty question for the anti-Christians, how they can possibly demolish the perfectly exceptional and colossal career and personal character of the Jesus of the gospels.

It is here, first of all, perfectly idle for a Strauss to say that this character was never actually claimed by that Jesus in person who used to live in Palestine, but was, on the contrary, merely foisted on him by those traditions which arose about him after he was dead, and which traditions collected together constitute our present gospels. That, tested solely by the Logia of Matthew, the original Jesus himself over and over again asserts himself to be the superhuman Son of God, is something which we trust hereafter to prove to the rigid satisfaction of the modern savant.

When we once begin to direct our thoughts to those specific words of Jesus, turn and twist them, and even contort them as we may, we still must always, invariably and unavoidably, reach precisely this result, namely, that whatever may be either true or

false concerning any other Jesus, the Jesus whose words remain to us in Matthew, beyond all doubt or question, not only prior to his crucifixion predicted, but subsequently to his crucifixion attested, his real death and real resurrection.

Nor is this all; but we must furthermore remember that this question of the personal complicity of this Jesus with his resurrection, does not in any sense come before us as an original, exceptional, and isolated question connected with his mental and his moral character. Conversely, long before we could even reach this special question of his resurrection for a separate investigation, we have found ourselves obliged formally, in a preceding paper, and by way partly of recapitulation, and partly of additional suggestions, in the present one, to trace this Jesus step by step through a most unparalleled career of deliberate thaumaturgy; have been compelled, in fact, either to say that this Jesus was in truth, a superhuman wonder-worker of the very highest order, or else to say that this Jesus was in truth among the greatest knaves and fools combined ever known or dreamed of. Here indeed everything is precisely of a piece concerning that Jesus of which alone we speak, and who is the only Jesus of which any scholarly recognition whatever can be made in this deliberation, namely, that Jesus whose words remain to us in Matthew. If, in other words, the resurrection of that Jesus was a real one, it is then to be regarded by us merely as his "crowning miracle"; if, on the contrary, it was not a real one, it is then to be regarded by us merely as his crowning act of foolishness and fraud.

But so soon as we have ventured out so far as this from the shore, we then for the very first time begin to realize that the central current of the argument and evidence in favor of the Christian view of Jesus' resurrection, and the like, instead of having been so soon as this exhausted, has in fact now but fairly caught us; and that there is after this no longer any choice left us, excepting either, in the first place, to yield ourselves up and go like an arrow directly down the stream

to Christian standing-ground; or else in the second place, to turn defiantly back against the whole rush and struggle of both the argument and evidence, and so attain at last to anti-Christian standing-ground only by the sheer force of dogged dogmatical resistive swimming. — *Scribner's Monthly*.

The Great Tribulation.

"His blood be upon us and on our Children."

It is impossible to suppose that the furious council, headed by the High Priest, who subjected Jesus to a sham trial and with mock solemnity declared that, "He is guilty of death," really believed him to be so. They must have known that they were clamoring for innocent blood, when, at Pilate's Judgment Hall, they continually cried out, "Crucify him, Crucify him." And when Pilate, wearied out with their clamors, and fearing an insurrection, and the consequences of their bold accusation that "If thou let this man go thou art not Cesar's friend," washed his hands in their sight, and declared himself "innocent of the blood of this just person;" they invoked heaven to let the consequences of that deed of blood fall upon them and their posterity—the very acme of heaven-defying impiety was reached. It was not the boldness born of innocence, but of vehement rage, envenomed hate and desperate wickedness. It was the atrocious audacity of a murderer appealing to heaven in proof of his purity and innocence, with his hands yet wet with the blood of his victim. How terribly their impious prayer was answered let history testify.

"In the year A. D. 38, the Emperor Caligula issued an edict ordering divine honors to be paid to himself. Everywhere, throughout the Roman dominions, the Jews refused to obey. At Alexandria, a frightful massacre took place, and for a moment it seemed as if the whole inhabitants of Judea, too, were doomed to perish; but Herod Agrippa I, tetrarch of Northern Palestine, and a friend of Caligula, dissuaded the emperor from carrying out his barbarous design. About the same

time the Babylonian Jews became involved in a quarrel with the Parthians, and were slaughtered in vast numbers." Chamber's Ency.

This was the first installment of the terrible debt of blood which the just vengeance of heaven, through seventeen weary centuries, has exacted to the last drop. When Pilate offered them the choice between Christ and a robber, they vehemently chose the latter; and, previous to that supreme catastrophe whereby their city and temple were destroyed, the whole land was overrun with robbers and assassins, freebooters, plunderers and cut-throats; "the antipathy between the Jews and Samaritans waxed fiercer and fiercer, the latter waylaid and murdered the orthodox Galileans as they went up to Jerusalem to worship;" the hatred between the populace and the Roman soldiery increased, the priesthood was riven by dissensions, and the whole land was a constant scene of turbulence and bloodshed. In spite of all efforts of Herod and the better part of the populace to prevent it, robbers at last proved the ruin of their commonwealth; for, "the party of Zealots, *i. e.* Sicarii or Assassins, burst into open rebellion against Rome, which, after horrible carnage (Josephus estimates the number killed at 1,356,460) was terminated (A. D. 70) by the conquest of Jerusalem by Titus, the destruction of the temple, and the massacre and banishment of the hundreds of thousands of the unhappy people." *Ib.*

"Their last attempts to throw off the Roman yoke, at Cyran A. D. 115, Cyprus 116, Mesopotamia 118, and Palestine under Bar Cocheba A. D. 130, were defeated after enormous and almost incredible butchery. The whole of Judea was made like a desert and about 985 towns and villages were laid in ashes."

After this final expulsion from Palestine various fortunes followed them in different countries; but few periods of quiet and peace, however, attended them. Constantine calls them "that most hateful of all people." and all people hated them. In the sixth and seventh centuries the Franks and Spanish Visigoths inflicted on them

frightful persecutions. About A. D. 627 the Jewish kingdom of Homeritis of South-west Arabia was overturned and the Jews expelled by Mahomet. A fierce persecution arose against them in Mauritania 790; and one in Egypt in 1010. Basil II, the Byzantine emperor renewed the persecution in the East about the same time: and before the close of the eleventh century the Babylonian Jews were expelled, the Prince of the Captivity had perished on the scaffold, and great numbers of the common people were butchered in cold blood.

In the West after 877 A. D. "Kings, bishops, barons, and even municipalities, all joined in a carnival of persecution. From the eleventh to the fourteenth century their history is a successive history of massacres. "In 1321 A. D. a religious epidemic known as the Rising of the Shepherds having seized the common people in Languedoc and the central regions of France, they signalized themselves by horrible massacres of the hated race; so horrible, indeed, that in one place, Verdun on the Garonne, the Jews in the madness of their agony, threw down their children to the Christian mob, from the towers on which they were gathered; hoping, but in vain, to appease the demoniac fury of their assailants. In the following year the plague broke out, and the wildest crimes were laid to their charge. One shudders to read of what followed; *In whole provinces every Jew was burned. At Chinon a deep ditch was dug, an enormous pile raised, and 160 of both sexes burned together.*

"Yet Christianity never produced more resolute martyrs; as they sprung into the place of torment, they sang hymns as though they were going to a wedding. Finally in 1395, they were indefinitely banished from the middle of France."

It was not, however, until two hundred years later (1594) after suffering every form of inhumanity and injustice which the most fiendish cruelty could suggest, that they were finally expelled altogether from the kingdom by Charles VI near the close of his reign.

In Germany the imperial protection

and the Papal ordinances preserved them from general attack till the time of the Crusades.

It was at Treves that the suggestion was first made to the fanatical multitude, proceeding under Peter the Hermit to take possession of the Holy Land that they should fall upon the enemies of the cross living among themselves. The choice of death or conversion was given to the miserable Jews of that city, and but two escaped from the general massacre. Fathers presented their breasts to the sword after putting their own children to death, wives and virgins sought refuge from the brutality of the soldiers by casting themselves into the river with stones fastened to their bodies.

Metz, Cologne, Mainz, Worms, Spires, Strasburg, and other cities were deluged with the blood of the "unbelievers." "The word 'Hep' (said to be the initials of the words *Hierosolyma est perdita*, Jerusalem is taken) throughout all the cities of the empire became the signal for massacre; and if an insensate monk sounded it along the streets it threw the rabble into paroxysms of murderous rage." A nobleman named Rhinfeish in the thirteenth century proceeded through many of the most populous cities of Germany followed by a bloodthirsty multitude who destroyed whole communities. A peasant named Armleder followed a similar course in 1337, A few years later, the whole of Europe being desolated by a plague called the "Black Death," the Jews were accused of poisoning the wells. The result was terrible. They were murdered and burned by thousands, and many even sought death amid the conflagrations of their synagogues. At Basle, the Jews were forced into a vessel on the Rhine and all consumed with the vessel. "They were expelled from Vienna 1196, Mecklenburg 1225, Breslau 1226, Brandenburg 1243, Frankfort 1241, Munich 1285, Nurnberg 1390, Prague 1391, and Ratisbon 1476."

It would be tedious to enumerate all the atrocities committed against them during the period of the Crusades, in Germany alone; but from Switzerland to Siberia the land was drenched with

innocent blood; Switzerland, Hungary, Russia—every country of Christendom, received, persecuted and expelled them. Their condition in England during this period was scarcely less calamitous. It is impossible to enumerate all the terrible things they suffered there; a few alone must suffice. The first general display of the public hatred occurred on the occasion of the coronation of Richard I, surnamed the Lion Heart in 1189. "Some foreign Jews being perceived to witness the spectacle from which their nation had been strictly excluded, a popular commotion broke out against them in London." Their houses were pillaged and burned, and the most violent tumult raged for two days in spite of all the efforts of the indignant king and his ministers to quell it. Reports were circulated throughout the realm that command was issued for a general slaughter of the hated race; and, encouraged by a bigoted and bloodthirsty priesthood, the rabble glutted themselves with blood and plunder. The work of destruction went on in all the principal cities, including Norwich, Edmundsburg, Stamford and York. In the latter city the Jews took refuge in the castle and made a vigorous resistance; but finding their situation hopeless they devoted themselves to voluntary destruction. First destroying their valuables, they next slew their wives and children, and then submitted themselves to mutual slaughter. Meanwhile, those who were indebted to the Jews, assembled at the cathedral where the bonds were kept, and, amid general rejoicing, committed them to the flames.

"Ultimately, in 1290 A. D., they were driven from the shores of England, pursued by the infuriated rabble, leaving in the hands of the king all their property, debts, obligations, and mortgages. They emigrated for the most part to France and Germany. Their number is estimated at about 16,000."

But it was in Spain that their cup of bitterness was filled to the brim. Under the whole of the brilliant period of Moorish rule in the peninsula they enjoyed exceptional peace and prosperity. But under the reign of

Alphonso X, in the thirteenth century, the star of their fortunes began to decline. Always happier under Mohammedan or even Pagan rulers, than *Christian*; they found that the exchange in this case was too terrible for the imagination to conceive. Passing through the usual preliminaries of suspicion, intolerance and hatred, the minds of their *Christian* masters were finally wrought up to the required pitch of religious fury, and the attack began.

Inflamed by a sermon which an archbishop delivered in the Cathedral at Seville in 1391, the popular fury burst all bounds and a general attack was made on the Jews' quarter. "Of 7,000 families over one half were put to death, while the remainder sought safety by a pretended conversion to Christianity." In Cordova, Toledo, Valencia, Catalonia, and the island of Majorica outbursts of priestly and popular violence took place. Many thousands were butchered and wholesale theft was perpetrated by the religious rabble. Escape was impossible, except through flight to Africa, or by accepting baptism at the point of the sword. The number of those enforced converts is reckoned at 200,000, and, subjected to constant suspicion, their condition was worse than death." The fate of the Jews in Spain, however, during the fifteenth century beggars description. Persecution, violent conversion, massacre, the tortures of the Inquisition—we read of nothing but these. Thousands were burned alive. In one year 280 were burned alive."

And so unsparing was the energy with which the *Holy* Inquisition prosecuted its unholy work, that in a short time Seville numbered more prisons than inhabitants. Two thousand in the year following, were executed in various ways, and many imprisoned for life, and 17,000 subjected to corporal punishment. At one time the number of victims awaiting death was so great that a large stone building was filled with them, immense masses of fuel piled about it and fired, leaving its miserable inmates to perish by slow torture.

"Sometimes the popes, and even the nobles, shuddered at the fiendish

zeal of the inquisition and tried to mitigate it, but in vain. At length the hour of final horror came. In 1492 Ferdinand and Isabella issued an edict for the expulsion, within four months, of all who refused to become Christian, with the inhibition to take neither gold nor silver with them out of the country. The Jews offered an enormous sum for its revocation, and for a moment the sovereigns hesitated; but Torquemada, the Dominican inquisitor-general, dared to compare his royal master and mistress to Judas; they shrank from the awful accusation, and the ruin of the most industrious, the most thriving, the most peaceable, and the most learned, of her subjects—and consequently of Spain herself—became irremediable. This is perhaps the grandest and most melancholy hour of their modern history. It is considered by themselves as great a calamity as the destruction of Jerusalem. 300,000 (some give the numbers at 650,000 or 800,000) resolved to abandon the country which a residence of seven centuries had made almost a second Judea to them. The incidents that marked their departure are heart-rending." Multitudes encamped on the open plains without food or shelter, and thought themselves happy to obtain a sufficiency of grape roots on which to subsist. Many in attempting to cross the straits of Gibraltar into Africa in open boats miserably perished in the sea. Others were set on shore on desert islands by inhuman ship-owners, or sold as slaves. "Almost every land was shut against them. Some, however, ventured into France; others into Italy, Turkey and Morocco." The resident Italian Jews refused to receive them, and thousands perished on the shore, till even the pope, Alexander VI, interfered in their behalf. Frightful privations, starvation and death, awaited them everywhere. "Of the 80,000 who obtained an entrance into Portugal on the payment of a certain sum of money a heath, but only for eight months to enable them to obtain the means of departure to other countries, many lingered after the expiring of the appointed time, and the poorer were sold as slaves.

In 1495, King Emanuel commanded

them to quit his territories, but at the same time issued a secret order that all Jewish children under fourteen years of age should be torn from their mothers, retained in Portugal, and brought up as Christians. Agony drove the Jewish mothers into madness: they destroyed their children with their own hands, and threw them into wells and rivers to prevent them from falling into the hands of their persecutors." Multitudes binding their children to them sprang from over-hanging cliffs into the sea and were drowned.

"The miseries of those who embraced Christianity, but who for the most part secretly adhered to their old faith, were hardly less dreadful, and it was far on into the seventeenth century before persecution ceased. *Autos da Fe* of suspected converts happened as late as A. D. 1655.

"The invention of printing, the revival of letters, and the Protestant Reformation, brought no immediate advantages to the Jew. Indeed, in many parts of Germany, Protestant as well as Catholic, their lot became actually harder than before. They were driven out of Bavaria 1553, out of Brandenburg 1573, and as late as 1730 they excited many popular tumults even in the Protestant city of Hamburg. And, in fact, during the whole of the seventeenth and the first part of the eighteenth centuries the hardships inflicted upon them by the German governments positively became more and more greivous. What really caused the change in their favor was the great uprising of human reason that marked the middle of the seventeenth century." The great doctrine of the equality of all men irrespective of creed, nationality or color, embodied in the Declaration of Independence of the United States, heralded to all the world and sealed with truth by the establishment of the Great Republic, sounded as the jubilee trumpet to the perishing Jews. Although in 1753 the British Parliament made an effort to naturalize the Jew, yet the act fell as a dead letter on the statute book through the opposition of the people. In our own country, first of all, the Jew was ad-

mitted to all the rights of citizenship. They acquired the same rights in France next, in 1790. In Holland in 1796. In Denmark in 1814. In Prussia 1848. And it is noticeable that by every popular revolution since the beginning of the nineteenth century the Jews have been the gainers, and are rapidly pressing to the front throughout the world. They have drained the cup of fury and bitterness to the very dregs.

The "great tribulation such as was not since the beginning of the world, to this time, no, nor ever shall be," commencing soon after the words were uttered by our Savior, and raging with ever-increasing fury as we have seen, evidently terminated about the beginning of the present century. Their star is now in the ascendant, and is sweeping rapidly to the zenith. The same word that declared that "I will persecute them with the sword and with famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them" (Jer. 29: 18), also declared that "I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out: and I will get them praise and favor in every land where they have been put to shame"—for I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord. Zeph. 3: 19, 20.

J. F. WILLCOX.

Fort Atkinson, Wis.

DESTINY.—The wheels of Nature are not made to roll backward: every thing passes on toward Eternity: from the birth of Time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. ~~Meanwhile Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of Earth, and collecting within its capacious bosom whatever is pure, permanent, and divine.—Robert Hall.~~

The Three Angels' Messages.

Soon after the seventh trumpet begins to sound, the angel flying through mid-heaven having the everlasting gospel, will announce to the nations that the hour of God's judgment has come. "And I saw another angel flying in mid-heaven, having the everlasting gospel to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice: Fear ye God, and give him glory, for the hour of his judgment is come; and worship ye him who made the heaven, and the earth, the sea, and fountains of water." Chap. 14: 6, 7. The hour of God's judgment of the living nations to whom this announcement is to be made, is the hour or time in which he is to judge them, as is foreshown under the seventh trumpet, and Matt. 25: 31-46; and to accept and reward those of them who are obedient, and condemn and destroy those of them who are his enemies. The angel vested in light, and flying through the high regions of the air where all eyes can see him, is the symbol of an order of men who are in a conspicuous and impressive manner to proclaim the everlasting gospel to the nations of the earth, and warn them that the time has arrived when God is to judge them, and assign them everlasting rewards, according as they are or are not his worshippers, and to exhort them to fear and adore him. This indicates that the ministers of the gospel, or at least a large and conspicuous body of them, will at that time understand the predictions under the seventh trumpet, as announcing the speedy coming of Christ to establish his throne on the earth, to raise and glorify his dead saints, to judge and reward his living elect, and to destroy his incorrigible enemies. The perversion of the Scriptures by spiritualization will then have ceased. The great revelations God has made of his purposes, will be received in their natural and true meaning; and the dreams of a redemption of the world by human instrumentalities, and of a millennial kingdom without its king and its risen saints, now so fondly cherished

by multitudes, will have given way to the joyous expectation and assurance of the Savior's coming and reign in power through everlasting ages.

This proclamation that the hour of God's judgment has come, is soon to be followed by the announcement by another body of men that it has already commenced, in the fall of Babylon. "And there followed another angel saying, Babylon is fallen, is fallen, the great city, because she made all nations drink of the wine of her fornication." Chap. 14: 8. And another angel, it seems from chap. 18: 1-3, instead of flying along the high regions of the air, came down from heaven, and repeated this announcement. "And after these things I saw another angel come down from heaven having great power: and the earth was lighted up with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the fury of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." These angels, like that with the everlasting gospel, are symbols of bodies of men, who are to rise and proclaim to the nations the fall of Babylon, by the judgment of God because of her great sins. She is spoken of chiefly as a woman. Her arts as such, and her seduction of the nations by her intoxicating cup, are symbols of her apostasy from her covenant with God to the homage of demons and idols, and allurements and compulsion of the nations by her arts and power to join in her false worship. Her fall accordingly is her dejection from her station on the wild beast, ch. 17: 3, and signifies the fall of the hierarchies which she symbolizes from their position as nationalized by the civil governments; not their annihilation; for they are to subsist after their fall, and be a station for demons and monsters, as the literal Chaldean Babylon on its overthrow became the abode of the most hideous and detest-

able animals. Her destruction is to take place at a later period, and by the hands of the people, not of the rulers. The splendor of the angel who lighted the earth with his glory, indicates that those whom he represents are to be the persons of great distinction and influence; and their proclamation of her fall from her connection with the states that have sustained her, given her power to tyrannize and persecute, and executed her bloody decrees, shows that the people of God will regard it as an event of the greatest moment, and deem it essential that it should be contemplated as the act of God's vengeance in retribution of her sins.

This public and emphatic announcement by those whom the angel represents that she is hurled from her lofty station, because of her infidelity to God and seduction of the nations from his worship to the homage of demons and idols, seems eminently proper, both as a vindication of God, and justification of those who have resisted her sway, and as a confutation of her impious usurpations and claims. Her vassals are not to be left to regard her fall as a mere natural event that presents no index of her character. The nations are not to be left in doubt what the judgment of God respecting her is.

The announcement of the fall of Babylon is to be followed by a warning to the nations not to pay any more homage to the beast and its image which they will still endeavor to exact. "And another, a third angel, followed them, saying with a loud voice: If any one worship the wild beast and its image, and receive a mark on his forehead, or on his hand, he shall even drink of the wrath of God poured out unmixed into the cup of his indignation, and shall be tormented in fire and brimstone before the holy angels, and before the Lamb. And the smoke of their torment ascends for ever and ever. And they have no rest day nor night who worship the wild beast and its image, and whoever receives the mark of its name. Here is the patience of the saints, who keep the commands of God and the faith of Jesus. And I heard a voice

from heaven saying, Write, Blessed are the dead, who hereafter die in the Lord; yea, saith the Spirit, that they may rest from their toils, and their works follow with them." Chap. 14: 9-13.

This angel, like those that preceded him, symbolizes a body of eminent men who are in a public and impressive manner to utter this warning against worshipping the beast and its image; and pronounce this blessing on those who suffer martyrdom rather than swerve from their allegiance to God. The wild beast is the symbol of the civil rulers of the western Roman empire: the image is the symbol of the Catholic hierarchy of that empire, or whole body of Catholic clergy with the pope as their head, which is modeled after the imperial government at the time of the vision, and is for that reason called the image of the wild beast. To worship the wild beast and its image, is to acknowledge and submit to the claims and commands of the civil rulers and papal ecclesiastics in which they usurp the prerogatives of God, and legislate over his laws as though they had supreme authority over religion itself, and could determine who or what men shall worship, and what acts or services shall be the means and conditions of salvation:—a submission to which is equivalent to an inscription to the beast and image of the rights of God. Any one who after this warning defies and worships them in that manner, and thereby in effect denies that God is his supreme lawgiver, and that it belongs to him alone to determine the method of salvation, is to drink the unmixed wine of God's wrath. He is not to be saved from that doom by being led by the Spirit to repentance. He is not to be forgiven. The only measure God will take with him will be to present to him the cup of his indignation; to consign him to the fires in which the incorrigible are forever to be destroyed. The warning indicates that the powers symbolized by the beast and its image will still persist in their impious claims to dictate the religion of the people, and that there will be persons who will be tempted to yield to them: And the announcements, "Here

is the patience of the saints; who keep the commands of God and the faith of Jesus," and the voice from heaven, "Blessed are the dead who hereafter die in the Lord; yea saith the Spirit; that they may rest from their toils, for their works follow with them," shows that the civil powers and the Catholic priests are to endeavor to constrain obedience to their impious dictation.

The saints are at this juncture, as well as at the period when the witnesses are slain, to show their steadfast allegiance by enduring persecution rather than unite in the worship of the apostate church, and some of them are to surrender their lives for Christ's sake. The contest between the two parties is thus to continue to the last. The antichristian powers are not to be brought to repentance by the judgments with which they are smitten. The beast and the false prophet are to continue to blaspheme and make war on the Lamb and his followers, till he interposes and hurls them to destruction.

DAVID N. LORD.

The Testimony of the Rocks.

In every age of the world the rocks have been used as a simile of firmness and safety. Hence says Job, "Oh that my words were now written . . . that they were graven with an iron pen and lead in the rock forever." While parchments might be lost or destroyed, whatever was engraven upon the rocks was considered safe and permanent. Hence the ancients, whether Jews or Gentiles, Christians or Heathens, sometimes resorted to these for the record of their most important events. The children of Israel in their wanderings recorded their history upon the high rocks of the wilderness, and the Egyptians wrote upon the rocky tablets the names and generations of their kings.

When these facts became known to the modern world, the sceptic caught eagerly at the idea that here, at last, might be something which would contradict God's Word. It has come to be a common statement among a certain class of infidels that "ten thousand

and years before Adam was born the priests of Egypt were carving astronomical signs on the Pyramids." The "proof" that they offer of this is the Egyptian chronology, the histories of the reigning princes, and especially the hieroglyphics themselves. It has been ascertained, however, that they reckoned by lunar years, or months, which will make quite a difference with their chronology, and moreover, the dynasties of their kings as drawn from their records, were of course supposed to be *successive*, many of whom however prove to be *cotemporaries*. Herodotus mentions *twelve* Egyptian kings who were reigning at the same time.

So far as their own chronology was concerned it was strangely contradictory, some of them computing about thirteen thousand years *more* than others, from the first of their dynasties to the reign of Alexander the Great. Surely he must be very anxious to obtain evidence, who will accept it from witnesses, who cannot agree by thirteen thousand years, as to the date which they claim to prove.

But the hieroglyphics themselves—here was the argument which of all others the infidel would consider fatal to Christianity. Napoleon and his savans cut out of the ceiling of a temple at Dendera a stone which was covered with uncouth astronomical, astrological and hieroglyphic figures, which was carried to the National Library at Paris. It was there placed on exhibition and there was usually some one present to inform visitors that "This remarkable stone proved the whole Bible to be a series of lies." This was evidently a very satisfactory conclusion, and it did not seem to trouble those French philosophers at all, that no two of the wisest of them could agree by thousands of years as to the real age of the stone.

They were not acquainted with Egyptian astronomy, and not one of them could read the hieroglyphics, that might solve the mystery. Everything about the stone was exceedingly dark to them except the one central idea that it proved the Bible account of the creation of man to be false. On this point and this only, their opinions

and statements were unanimous. A pamphlet was published by a professor of the university at Breslau entitled "The invincible proof that the earth is at least ten times older than is taught by the Bible." Many such publications followed, and for forty years or more infidel newspapers and magazines gloried in this great refutation of God's Word.

But men began to study Egyptian astronomy and our own archeologist Dr. Young and M. Jettoune and Champollion of France learned to read the hieroglyphics, and lo! upon the stone from the temple of Dendera were found the names, surnames and titles of the emperors Tiberius, Claudius, Nero, and Domitian.

The Roman title *autoerat* was engraved upon the Zodiac itself, thereby declaring its antiquity to be not quite two thousand years.

The temple at Esneh had been stated to be thousands of years older than that of Dendera, but as soon as its characters were interpreted, the names of Claudius and Antonius Pius were found thereon.

Thus the bulwarks of infidelity must ever fall, in the light of true science as well as true revelation. Astronomy has also been employed to ascertain the dates of events recorded on Egyptian monuments, as having happened to one of the Pharaohs, when such a star was in a certain position. Mr. Poole has spent years in gathering such inscriptions and in calculating the dates thus furnished. The Astronomer Royal at Greenwich, Mr. Airy, has reviewed the calculations and found them correct. The result, as these truly scientific men declare, is that the astronomical chronology engraved upon the Egyptian monuments sustains the Bible record.*

The learned Adrian Balbo well remarks that "No monument either astronomical or historical has yet been able to prove the books of Moses false, but with them, on the contrary, agree in the most remarkable manner, the

* It must be remembered that these are not their calculations of chronology, which have been found both erroneous and contradictory, but simply the record of the positions of certain stars at the time when important events took place. For a further examination of this subject please see Poole's "Horeæ Egyptiacæ."

results obtained by the most learned philologists."

Geology itself, which the infidel has zealously claimed as one of his own witnesses, assures us in these later years, that the alleged vast antiquity of the Egyptian monuments is impossible, as it cannot be more than five thousand years since the soil of Egypt first appeared above water as a muddy morass.**

When Jesus said that "If these should hold their peace, the very stones would cry out," he did not mean that the stones would become vocal, but that the rocks themselves would testify to the truth—that their secrets would be revealed, as they are being revealed in the last days to confirm the Word of God. The history of the children of Israel has always been sneered at by the sceptic as utterly unworthy of credence, but the research of the nineteenth century has revealed that the rocky heights of the wilderness where they wandered bear many an ancient inscription. Scientific men have sought out and copied their mysterious symbols, and our best philologists have translated their meaning, and find that they corroborate in a remarkable manner the Bible history of that people.

Men have denied over and over again that the ancient world was ever swallowed up by a flood, but science has shown us the wave-washed tops of the mountains where the waters left their imprint upon the very stones. And the land of antiquities has at last given to us an old Assyrian record of the flood, written in the rocks only a few generations since the days of Noah. These inscriptions not only describe the deluge and the ark, but even the dove and her olive branch have found a place therein.

Wise (?) critics, with Voltaire at their head, decided long ago that Nineveh, the metropolis of the ancients, could never have been so large as stated in the Old Testament. Voltaire has gone back to dust, but the earth has been opened and her very stones refute his blasphemous assumption. Nineveh herself has shaken off the dust of ages and brings to-day her

* Henri L' Egypte Pharonique.

unimpeachable testimony. Layard states that the discoveries made by the digging up of the ruins, bear witness to the truth of Jonah's statement concerning the size of the ancient city.

In the ruins of the old Egyptian temples were found pictures and hieroglyphics revealing the servitude of the sons of Abraham, and inscriptions confirming the books of Moses. Bunsen testifies to this fact, as well as Henstenberg, and in later times their statements are confirmed by the celebrated Egyptologist, George Ebers, of Leipsic.

Infidels have also questioned the truthfulness of the books of Samuel and of Kings, but the stones in the land of Moab have cried out against them. A tablet of rock has been discovered bearing an inscription concerning Mesa, the king of Moab. The German philologist, Ichlottman Noeldeck, and others, have translated the record, and lo, the inscription verifies in a striking manner, the statements of Bible writers concerning king Mesa and the history of his reign.

During a recent visit, Prof. Owen, an English savant, discovered the tables of the old Egyptian law. These tables contain thirty commandments, and among the thirty are seven of the ten commandments of the old *Mosaic decalogue*. The Egyptian law is founded upon these, the other precepts referring to matters of minor importance, such as the removal of a neighbor's landmarks, etc.

A recent exploring party among the pyramids, discovered in their rocky depths beyond the "kings chamber," a manuscript which was sealed up in a cavity of rock. On being brought to Europe and translated it was found to be almost identical with the five books of Moses.

Beneath the plain where the Arab of the desert roamed and pitched his tent for ages, records have been found which were placed there twenty-five hundred years ago. This is a testimony which was "graven with an iron pen and lead in the rock forever," and which being placed side by side with the pages of Holy Writ, they are found to-day to answer one to the other as doth a man's face in a glass.

And the end is not yet. Science is only beginning her investigations. This is the morning of discovery, and the first faint light has illumined the rocky caverns of earth, but they shall yet stand revealed in the glorious noontide of truth, for every rock-bound page bears witness to the immutability of God's Word.

The children of Israel sleep in the wilderness, but their testimony lives in the rocks that tower above their dust.

The glory of Assyria lies as low as her fallen kings, but the truth of God is still engraven upon her very foundations. The waves of time have beaten down the temples of ancient Egypt, but have left still legible their stone-cut records.

The prophecies concerning the land of Moab have been literally fulfilled. Her lands are laid waste, her cities are desolate, and the glory of Nebo is spoiled, but the very stones which lie among her ruins, testify to the living truth.

While kingdoms have risen and fallen around them, the gray pyramids have stood alone like sentinels on the coast of time. Ever faithful to their ancient trust, the rock-bound records have been safely kept, and lo! to-day they stand revealed as witnesses for God.—*From a forthcoming work by Mrs. H. V. Reed, entitled "Earnest Words to Honest Sceptics."*

The Two Witnesses.

Rev. xi. affords the prophetic history of the "two witnesses," of whom the Lord says, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." The place of their testimony is Jerusalem; for to what other place does this description apply—"the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified?" That Jerusalem was the place of our Lord's crucifixion, we need not affirm; and the *literal* Jerusalem in which our Lord was *literally* crucified, is, in Isaiah i. 10, "*spiritually* called Sodom." As to its being *spiritually* called Egypt, the statements

made as to the two witnesses, show the most marked resemblance between its state, at the time of their testimony, and the state of Egypt during Moses' ministry and Pharaoh's reign.

We are well aware that numbers of learned Christian men take the days in this chapter for years, and regard the sackcloth testimony of the two witnesses as symbolical of the testimony borne by the Waldenses and Albigenses, and others, during the dark ages; and who believe, in consequence, that their testimony is long since finished, and that their death, resurrection, and ascension to heaven in the sight of their enemies, long since took place! Into the detailed discussion of such views, we are not about to enter. But we would put it to those of our readers who are conversant with the history of the dark ages, whether anything in the humble path of Christ's witnesses in those days can be made to correspond with what is here affirmed of the two witnesses? "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Let each day be made into a year—let the two witnesses stand for many thousands—let the language in which their power and their actings are described, be understood as ever so figurative; still, what is there in the past history of the present dispensation to correspond in any degree with the predictions of this chapter?

We are bold to answer, Nothing! and more than this, we are bold to affirm, that had there been among the Waldenses and Albigenses, anything analogous to shutting heaven, that it might not rain, or to causing fire to proceed from their mouths to destroy their enemies, or to smiting the earth with all plagues, they would so far have deviated from the true spirit of Christianity, and failed to be faithful witnesses for Christ. Alas! there was among them sometimes the forgetful-

ness of that word of Christ, "they that take the sword shall perish by the sword;" but it issued in the fulfillment of Christ's declaration, not in their being proved invincible, as the two witnesses are in Rev. xi. till their testimony was finished. No, the dispensation must be changed, ere God's witnesses can rightly act in the spirit, or perform the deeds, attributed to the two witnesses in the chapter before us.

The subject of the chapter is the coming crisis, when the Church has been removed, and the present dispensation of perfect grace has come to a close. God will not yet, indeed, have taken to Him His great power to reign—but He is about to do so—and before He does, He raises up these two witnesses to testify in sackcloth at Jerusalem. It is the time of final Jewish and final Gentile apostacy, when the rulers of the Jewish nation will have made a covenant with the Jews for the one reserved week of Daniel's seventy weeks—a covenant which, in the midst of the week, as shown in a previous paper, he violates, and sets up the abomination that maketh desolate. During one part of this week, either the former or the latter half, or a portion of both,* the two witnesses prophesy; and God endows them with power to do so, and makes them invincible till their testimony is completed. When it is finished, they are permitted to be slain. "And when they shall have finished their testimony, the beast that ascendeth out the bottomless pit, shall make war against them, and shall overcome them and kill them." The identity of this beast with the little horn of Daniel vii. we have seen in previous papers. The connection of the two witnesses with the Jewish Remnant is too obvious to need pointing out. They are at least a part of that remnant, and of the martyred portion of it. The beast slays them. The dwellers upon earth rejoice to have

*We express ourselves thus on this subject, not from a cause of having seen ground to hesitate as to what was expressly affirmed in our former edition, viz., that it is during the first half week that the two witnesses prophesy. The point is one of deep interest for students of prophecy, but it does not in the least affect the general principles of prophetic interpretation, or the general outline of prophetic events as here set forth.

got rid of them. For three days and an half their dead bodies lie unburied in the streets of Jerusalem, while festivities and merry-making, and sending gifts one to another, convince the delight men have in their death. But the triumphing of the wicked is short. "After three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, 'Come up hither.' And they ascended up to heaven in a cloud; and their enemies beheld them." Thus we have, as to a part at least of the martyred remnant, the explicit assurance of God's word, that resurrection from the dead and ascension to heaven, are the destiny that awaits them.

Nor is this all. The beast has other victims of his persecuting rage, whose death is noticed in the book of Revelation. Chapters xii. 11, and xiii. 7, 15, apprise us that there will be such; and in chapter xv. 2, they are seen as a distinct company, standing on the sea of glass mingled with fire, having the harps of God, and singing the song of the Lamb. These are the remainder, for whose death the martyrs under the fifth seal were told they must wait. What a victory is theirs!—a "victory over the beast, and over his image, and over his mark, and over the number of his name." But not only are they presented as a distinct company of victors in chapter xv., in chapter xx. 4, we find them associated with Christ and his co-heirs, and with their brethren, the martyrs of the fifth seal, in the glories of the millennial reign. "And I saw thrones, and they sat upon them, and judgment was given unto them." The "they" and "them" in this clause, doubtless refer to the great body of the faithful, the saints of all ages, including "the Church" and all the Old Testament saints—all, in short, who are raised or changed at the descent of Christ into the air. But the martyrs of the crisis are not excluded; and lest we should suppose they were, both classes of them are mentioned. "And I saw the souls of them that were beheaded for

the witness of Jesus, and for the word of God." Compare this with what is said of the martyrs of the fifth seal, and you can scarcely fail to perceive that they are the same. But what of those for whom they were to wait? Ah! the number is now complete. "And (they) which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Our space will only allow us to present to our readers this interpretation of the passages which have just passed under review. Let it be weighed in the balances of the sanctuary, and the Lord give us understanding of His ways. Considerations, confirmatory of the view here presented, will naturally find their place in our next, which we hope may be devoted to the question of the interpretation of the Apocalypse as a whole.—*W. Trotter*

Twenty-eight Plain Proofs,

FROM THE SCRIPTURES, THAT CHRIST WILL PERSONALLY APPEAR AGAIN, TO RECEIVE HIS CHURCH, AND REIGN WITH HER ON OR OVER THE EARTH.

1. When false Christs and false prophets arise, declaring that Christ may be seen in this or that place, the Word of the Lord declares that "as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the SON OF MAN BE." Matt. xxiv. 24-27.
2. Who or what will put an end to the great tribulation spoken of by Daniel and Matthew? It is written, "Immediately after the tribulation of those days . . . shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the SON OF MAN COMING in the clouds of heaven with power and great glory." Matt. xxiv. 29, 30.
3. Did the waters of the flood overtake and destroy the unbelieving and mocking antediluvians? "So shall also the coming of the SON OF MAN BE." Matt. xxiv. 37-39.
4. Do servants receive gifts on the ascension of the Lord Jesus? It is that "After a long time the LORD OF THOSE SERVANTS COMETH, and reckoneth with them." Matt. xxv. 14-20.
5. Are all the nations to be called to account for their treatment of the messengers of God? "When the SON OF MAN

SHALL COME in His glory then shall He set 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," etc. Matt. xxv. 31, 32.

6. Instead of the kingdom appearing during our Lord's lifetime on earth, "The nobleman was to go into the far country," and receive the kingdom and then return, and having given his servants gifts to trade with during his absence, he said, "Occupy till I COME." Luke xix. 11-14.

7. If the Saviour goes away to prepare mansions for His people, He says, "I WILL COME AGAIN and receive you to myself." John xiv. 3.

8. The poor disciples were doubtless perplexed and much disappointed, that the glory they so much looked for had not been openly exhibited by the Lord, they therefore ask, at the last interview with Him, if He would then restore again the kingdom to Israel. The Lord's reply is very significant. The *time* or the season for such an event. He declared, the Father alone had put in His own power, but He does not say a word about the gospel introducing the kingdom: on the contrary, it is stated, that "while they looked steadfastly toward heaven," two angels informed them that the same Jesus which they saw ascending thither, should so come in like manner as they had seen Him go into heaven. Acts i. 6-12.

9. The Jews, whom Peter addressed at Jerusalem, were informed that God had not only raised, but glorified, His Son Jesus, although they had denied, delivered up, and killed Him. "Repent ye, therefore," he says, "and be converted, and He shall SEND JESUS CHRIST, whom the heaven must receive until the time of restitution of all things." Acts iii. 13-22.

10. Instead of any thought of the world being converted by the gospel, we have the plainest testimony to the contrary given by James. "Simon hath declared how God at the first did visit the Gentiles *to take out* of them a people for His name;" and then adds, "after this I WILL RETURN and will build again the tabernacle of David that is fallen down." Acts xv. 13-18.

11. Speaking of the order of the resurrection, and to correct some of the melancholy errors of the Corinthian church, Paul declares that "all should be made alive in Christ." But "every man in his own order; Christ the first fruits; afterwards *they* that are Christ's *AT HIS COMING.*" Observe, he does not say that all the dead shall be raised when Christ comes, but only *they that are Christ's.* 1 Cor. xv. 22-24.

12. Sin and death have each a victory now over the bodies of the saints, but when "the last trump" shall sound at CHRIST'S SECOND COMING (1 Thess. iv. 16), *then*, but not till then, "shall be brought to pass this saying that is written, O death, where is thy sting? O grave, where is thy victory?" "Even we ourselves groan within ourselves, *waiting* for the adoption, even the *redemption* of our body." 1 Cor. xv. 51-56; Rom. viii. 23.

13. Mere professors walk as citizens of this world, and consequently make their "god their belly, glory in their shame, and mind earthly things." But our "conversation [or citizenship] is in heaven, from whence also we LOOK FOR THE SAVIOUR, the Lord Jesus Christ, who shall change our vile body [or body of humiliation], and make it like to his glorious body." Phil. iii. 18-21.

14. The power and character of Paul's ministry are seen in the fruits produced at Thessalonica. The believers there received the word "in power, in the Holy Ghost, and in much assurance," and amongst the many exceedingly blessed effects produced, we see them "turning from idols to serve the living and true God and to WAIT FOR HIS SON FROM HEAVEN." Nothing is here put between their service and their waiting for Christ. 1 Thess. i. 5-10.

15. Is the holy and heavenly conduct of the Christian, the subject in hand? It is "that He may establish your hearts unblamable in holiness before God, even our Father, at the COMING OF OUR LORD JESUS CHRIST with all His saints." 1 Thess. iii. 13.

16. The Thessalonian Christians were evidently in doubt and perplexity with respect to their departed relatives. It would seem they had doubts lest their friends, who had fallen asleep in Christ, should not be with Him at his coming. The Apostle leaves them in no uncertainty as to this point. "I would not have you to be ignorant," he says, "concerning them that are asleep For this we say unto you by the word of the Lord, that we which are alive and remain UNTO THE COMING OF THE LORD shall not prevent [or go before] them which are asleep. FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN with a shout and the dead in Christ shall rise FIRST: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Not one word have we here about the unbelievers, either dead or living, for Christ's coming into the air had nothing to say to any but to His Church. 1 Thess. iv. 13-18.

17. THE DAY OF THE LORD, or the personal appearing of Christ, when he shall be manifested with His saints to the world, will come as a thief in the night, and overtake the unbelievers at the very moment that they in their indifference and blindness are saying, "peace and safety." "Sudden destruction" shall then come upon them and "they shall not escape." This, it is needless to say, will be a considerable time after the saints are caught up to "meet the Lord in the air." 1 Thess. v. 2-4.

18. Believers in Christ have suffered all kinds of persecution from age to age, but this is not to last always. When shall it cease? "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, *when the Lord Jesus shall be revealed* from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thess. i. 6-10.

19. False teachers and deceivers, led on by Satan, had taught the Thessalonians to believe that the day, or revelation, of Christ in judgment, had set in, and was then present. The apostle, in this second epistle, corrects this evil teaching, and re-states what he had already declared in his first epistle, namely, that Christ would first come for His Church, to receive her to himself. This should have taught them that the judgment could not have set in, seeing that they had not yet been gathered to meet the Lord in the air. "We beseech you, brethren," he says, "*by the coming of our Lord Jesus Christ, and by our gathering together unto Him*, that ye be not soon shaken in mind or be troubled, as that the day of Christ is at hand"—or, more properly, present. That the day, as we have said, could not come until after they were caught up; neither could it come until after the awful apostacy, or falling away, had set in, and the man of sin, with all his fearful features and doings, had manifested himself. Thus, then, is it taught, again and again, that His coming is that, and that alone, for which we are to be looking, and not for signs or circumstances connected with it. 2 Thess. ii. 1-4.

20. Does Timothy receive a charge as to preaching, reproving, rebuking, exhorting, because the time was coming when they would not "endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears," that solemn injunction is thus prefaced, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, and His kingdom." 2 Tim. iv. 1-4.

21. If Paul exhorts his "son Timothy" to "fight the good fight of faith," he can say himself, "I have fought a good fight, I have finished my course, I have kept the faith;" and then most blessedly and triumphantly can he add, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that day*, and not to me only, but unto all them also that love His appearing." 2 Tim. iv. 7-8.

22. In giving directions to Titus as to servants and others, the apostle exhibits the practical character of the grace of God. He says, "that it teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world;" but it teaches yet more, "Looking for that blessed hope and the glorious *appearing of the Great God and Saviour Jesus Christ*." Titus. ii. 9-14.

23. The priests under the law were continually offering their sacrifices. Every year the high priest had to enter in once into the holiest with the blood of others; but Christ had not to offer the blood of any creature, either once or frequently, nor yet to offer Himself "*often*," for then must He often have suffered since the foundation of the world; but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself. But if Christ appeared once to bear and put away sin, "to them that look for Him shall He *appear the second time* without sin unto salvation." Heb. ix. 24-28.

24. The elders or shepherds are exhorted to feed the flock of God and to take the oversight thereof, not by constraint, but willingly, neither for filthy lucre, but of a ready mind. And they are further told, not to lord it over God's heritage, but to be ensamples to the flock. And now what is the motive put before them? And when *the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away. 1 Peter v. 1-4.

25. If any should doubt what the Lord Jesus meant to have conveyed by His transfiguration, they have only to turn to Peter's interpretation of it. "For we have not followed cunningly devised fables, when we made known to you the power and *coming of our Lord Jesus Christ*, but were eyewitnesses of His majesty," etc. 2 Peter i. 16-17.

26. Scoffers walking after their own lusts are made inadvertently by their infidel questioning, to prove that the coming of Christ was fully acknowledged as promised, or why ask the question, "Where is the promise of His *coming*?" 2 Peter iii. 4.

27. The very practical character of the second coming of Christ is found everywhere throughout the New Testament, but

in no instance, perhaps, is it more strongly marked than by the apostle John. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when *He shall appear* we shall be like Him; for we shall see Him as He is. And every man that hath *this hope* in him *purifieth himself*, even as he is pure." 1 John iii. 2-4.

28. The Apocalypse or Revelation begins, it may be said, and ends with the second coming of Christ. In opening this book, amongst the cardinal and prominent truths of the first chapter are, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is *to come*, the Almighty. Behold, He *cometh* with clouds, and every eye shall see Him," etc. And the last chapter speaks thus, "*Behold, I come quickly. Behold, I come quickly.* He which testifieth these things, saith, Surely, *I come quickly.*" Rev. i. 7, 8, and xxii. 7-12-20.—*English Tract.*

Signs of the Nearing Advent of Christ.

BY THE REV. HORATIUS BONAR.

The night cometh! nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night-birds are already on the wing, fitting around us, and reminding us of the descending night.

Yet it is written also, "The day is at hand!" The night, though dark, will be brief, and will be soon succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

The signs of Christ's Second Advent that have been given us both by the Lord and his apostles are both notable and numerous. And it is very evident that those have been selected

which were the most expressive and least ambiguous. They are chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced, and the most striking concealed. If so, then is it not very remarkable that the Millennium of a thousand years (Revelation 20) is never mentioned as a sign at all? Had this been to take place before the Second Advent, how has it never been alluded to as one of the signs? It would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere, by prophets or apostles, or by the Lord himself, is it noted as a sign. How can this be accounted for, save upon the ground that it was to take place *after* not *before* the Advent? If this be admitted, all is plain; if it be denied, then let those who deny it, account for the fact, that among the many signs of the Advent, the Millennium is never mentioned as one.

But this is not all. The signs which are given are inconsistent with the idea of a Millennium before the Second Advent. Who that reads the Lord's prophecy in Matt. 24, which begins with the destruction of Jerusalem and ends with his second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the church that they were to expect sorrow, not joy, tribulation, not triumph, up to the time when he should return. These signs were the successive crests of the billows, on which she was to be tossed, till he, with his own voice and presence, should rebuke and calm the ocean. The simple *omission*, then, of the Millennium as a sign, is a fact on which we ought to lay much stress; but the omission of it in circumstances which preclude the possibility of its being a thing, reserved or merely unspoken, furnishes a strong argument in proof of a pre-millennial Advent.

Let me now note some of the signs which in the present day seem most remarkable as forerunners of the Lord's appearing.

WARS AND RUMORS OF WARS.

Matt. 24: 6, 7. I need not enter minutely into the proof of the existence

of these. The public journals bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is this not the prelude to the last universal war? Ezek. 38; Zech. 14; Dan. 11: 40-45, 12, 1; Rev. 13: 7, 16; 12-16, 17; 8-14, 19: 11-14. Is it not a sign of the near approach of Him, who, when earth's madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter—Himself appears for their discomfiture and ruin?

THE RESTLESSNESS OF THE WORLD.

This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. "Distress of nations with perplexity—men's hearts failing them for fear and for looking after those things that are coming on the earth," "and then shall they see the Son of Man coming in a cloud" (Luke 21: 25-27), is God's picture of the state of men as the final crisis draws on. This certainly seems our attitude at this moment. The earth and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and color of the clouds forebode speedy change and threaten tempest to the nations. Now will the kingdoms of the earth be shivered; throne and temple overturned; wall and fortress laid in ruins. Such is the night which is to precede the long-looked-for day—when not only Israel but the whole earth shall arise and put on the garments of beauty, fit and meet for the personal presence of their glorious King.

DISBELIEF OF THE APPROACHING ADVENT.

It is no marvel that the world should either deride or deny that event. And it is of the world's mocking that Peter speaks when he says, "There shall come in the last days, scoffers, saying, Where is the promise of his coming?" But the Church also loses sight of that day; nay, refuses to credit the news of its approach. She says, "My Lord delayeth his coming." She slumbers and sleeps. And it is just when she is speaking thus, and thus slumbering; it is an hour when she thinks not, that he arrives. It is often said, "Surely if the time were just at hand, more of God's people would believe it." But it is when many of them are not believing it, and counting on delay, that the Bridegroom comes. While then we mourn that so many should disbelieve the nearness of that day, let us also lift up our heads, for by this sign we know that our redemption draweth nigh. 2 Pet. 3: 3, 4; Mat. 24: 48.

HUMAN EFFORTS OF SELF-REGENERATION.

I do not say this of the church, though there are some tokens of it even in her. But I speak of the world. Man seems now to be putting forth every effort to regenerate himself without God. Amid all the modern achievements of science and art, he has lost sight of his own helplessness and dependence on Him who created him. It is as if before God's glorious purpose of restitution is brought to pass, man is to be allowed to do his utmost for the renewal of himself and of the world. He is to be put to the proof. He is to be permitted to boast himself for a little, and congratulate himself upon the triumph before him. Hence the vain-glorious speeches we so often hear, of man's powers and man's prospects. Political reforms are spoken of as the regeneration of the world.

Education, science, literature, philosophy, are called the world's regenerators, and no limits are assigned to the blessings which these are to confer upon the world. These efforts at self-regeneration must prove abortive; for man cannot undo either his sin or

its consequences. They may succeed to a certain extent, but only so prove how little they can effect. These are, however, signs of a coming deliverance. For when man's endeavors shall prove fruitless, both in reference to himself and society, God shall at length interpose and accomplish the work of renovation by the word of his power.

THE SPREAD OF KNOWLEDGE.

"Many are running to and fro, and knowledge is increasing." Dan. 12: 4. Nor is it knowledge of one kind, but of every kind, secular and sacred. It is, however, for the former, that this age is specially distinguished. Most truly has the present state of the world been described by one of the world's own poets, when picturing the gay glitter of an evening assembly, over which was thrown—

"A dazzling mass of artificial light,
Which showed all things, but nothing
as they were."

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, art, philosophy, are all their own! Yet there is an artificial coloring, an unreal brightness, over all. And, in connection with this, there is a proud air of independence, like that which said, "Our lips are our own; who is Lord over us?" There is a reckless determination to hold what opinions men please, unchecked and unproved.

THE MATURITY OF THE PAPAL ANTICHRIST.

Popery itself is no new thing on earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which, in other ages it could not claim. It is rising in stature, and fast hastening to its consummation.

Never, since the Reformation, has Popery made so deadly and determined a struggle for the recovery of throne and altar. Hundreds of missionary priests are thrusting themselves into every corner, winding themselves into the confidence of the influential, and insinuating themselves with serpent-stealth and subtlety into all seats of power. They mark off their

districts; and rear their churches everywhere, carrying on their work of proselytism at any expense, and by every method. They build with costly splendor; they adorn with most attractive grace; they cast the net with consummate art, that beneath its ample stretch they may entangle the thousands of every age, and class, and temper, who love a theatrical religion, that will gratify the carnal sense, and furnish men with a license for the commission of any amount of iniquity. They talk proudly, too, and boast openly of their success, casting off the mask of meekness and modesty which they had in some measure assumed; proclaiming loudly that as no heresy was ever allowed more than a duration of three centuries, the British apostacy has now reached its close. Thus they prophecy of their own speedy triumph, and of our hastening doom.

It is not my part either to confirm or to confute the prophecy. A few years will unfold it all. There may be darker days in reserve for Britain than many will believe. Her day has been long bright, her sky long cloudless. What nation has ever enjoyed a century of such profound tranquillity as we have experienced, unbroken save by a few political commotions, or a few murmurs of fretful discontent? The cup of trembling, which was put into the hands and pressed to the lips of every nation in Europe, in 1793-1815, passed us by. The revolutionary earthquake shocks that have during this century successively laid waste every kingdom around us, convulsing nations and overturning thrones, tearing up a thousand hearths, and agitating ten thousand fearful bosoms with alternate despair and hope, reached us not, nor stirred even one ripple on our sea-bound shore. When God raised up Napoleon Bonaparte as the scourge of the Papal empires; when he called him to his feet, gave the nations before him, and made him ruler over kings, giving them as dust to his sword, and as driven stubble to his bow, He appointed him his bounds, that he could not pass over, and we were preserved, unmolested and secure. When every

capital in Europe was in flames, from Moscow to Madrid, we were sitting each man under his own vine and fig-tree, with none to make us afraid. The enemy, with the vanquished might of Europe in his train, prepared to overwhelm us. He threatened, boasted, numbered his armies, talked of a second Armada; but in vain! We were secure. We needed "no bulwarks, no towers along the steep." We were Protestant, and therefore invincible. Our protest was our paladium. From our far-off lonely island, there went forth upon the earth the solitary voice that testified for Christ against Antichrist, in the midst of a world of idolatry and darkness. God heard the testimony, and he blessed the witness.

But since that time what has taken place? We have laid aside our protest, as too bigoted for an enlightened age like ours. We have struck our Protestant colors, and hung out the flag of neutrality; or rather we should say, of religious indifference. With our own hands, we have taken down the old ancestral standard which has braved three centuries of storm; allowing the spoiler to tear in pieces and trample under foot the inheritance of our fathers, the birthright of our sons; proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being, whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor of our National Protestant testimony is gone!

THE DIFFUSION OF INFIDELITY.

This at least is new. Our fathers knew comparatively little of this. An infidel was rare indeed in their day; a man wondered at and shunned. Towards the close of the last century, infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself every-

where, and is eating out the very heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready to fall to pieces of themselves, or leveled by the first blast. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigor which religion imparts is no longer visible. Superstition has come to the rescue, and is trying to supply its place. But in vain! Expediency rules. Large masses of people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord's return to end it? Is it not a sign of his approach, and a denial of the possibility of a previous Millennium of holy blessedness upon the earth?

THE INCREASE OF IMMORALITY.

Like a flood it is swelling and widening in its course. It is without shame and without fear. Crimes that our fathers knew not of, are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is "a shame even to speak of those things that are done of them in secret." Drunkenness staggers along every street. Blasphemy pours itself forth, till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow-man, in fiendish hatred, or more fiendish love of gain; none spared; the parent slaying his children, the child his parent, the husband the wife, the wife the husband: no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. Oh, what a cry of innocent blood, blood which a righteous God will yet avenge!

But the picture of our spreading immorality is one not easily drawn. save by the record of facts, facts which one man scarcely ventures to whisper

to another, too awful to be laid before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it "in secret places" before the Lord. Men are truly "lovers of their own selves, covetuous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-bearers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than of God." All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous the signs of the advent,—signs of whose nature, whose progress and whose termination demonstrate irresistibly that there can be no millennium before his coming.

And are not these signs of the last days? Is it not when the virgins are slumbering that the midnight cry is to be heard, "Behold the Bridegroom cometh?" And when the Son of man cometh, "shall he find faith on the earth?" Where, then, is there room for a millennium before the advent?
—*Signs of the Times.*

One of the Sweet Old Chapters.

One of the sweet old chapters.
After a day like this—
The day brought tears and trouble,
The evening brings no kiss.

No rest in the arms I long for—
Rest and refuge and home:
Grieved, and lonely, and weary,
Unto the Book I come.

One of the sweet old chapters—
The love that blossoms through
His care of the birds and lilies,
Out in the meadow dew.

His evening lies soft around them:
Their faith is simply to be.
Oh, hushed by the tender lesson,
My God! let me rest in thee!

BRIEF SAYINGS.—They that will not be counselled cannot be helped. He who lives for himself alone, lives for a mean fellow. Christianity consisteth not in never falling, but in rising when you fall. The fewer the words the better the prayer. Habit is a cable; we weave a thread daily, and at last we cannot break it.

Waiting for The Kingdom.

"There was a man named Joseph... who also himself waited for the kingdom of God."

Recently hearing a minister of post-millennial views, urging upon the people of his charge the importance of being always ready for the kingdom of Christ, I was led to inquire what was essential for a person to know about this kingdom in order to intelligently expect, and patiently wait for it? And I find three leading thoughts naturally suggest themselves as the basis of our faith: the time of its coming; the tokens of its approach; and the nature of that kingdom. Guided by the abundant revelation of the Word, we will briefly consider these interesting topics.

When will the kingdom come? We answer emphatically, not till Jesus the King shall himself personally appear. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "And I saw in the night vision, and behold one like the Son of man came with the clouds of heaven. . . . And there was given unto him dominion and glory and a kingdom, that all people, and nations, and languages should serve him." In Titus 2: 13, Christ's "appearing and kingdom" are mentioned as inseparable events. We read the wheat and tares are to grow together until the harvest. And that man of sin who is to deceive those that obey not the truth is to be found exercising his anti-christian power when the Lord appears, and is to be destroyed by the brightness of his coming; literally, *the epiphany of his presence*. A stronger form of expression than which, perhaps could not be found to denote that Jesus is to be actually and visibly present when this event transpires. 2 Thess. 2: 8. These facts are incompatible with the idea of a millennium previous to the return of the Lord Jesus.

The phrases "Kingdom of Israel," "Kingdom of God," and "Kingdom of Heaven," are used in the Bible interchangeably. 1 Chron. 28: 4, 5; 1 Chron. 29: 23; Matt. 8: 11, 12; Luke 13: 28, 29. This kingdom has been overthrown (Ezek. 21: 25-27) and will so continue "until the time of restitu-

tion." when the rightful heir to whom it is promised on oath of God (Psa. 89 : 35-37) will *return*, build up the tabernacle of David (Acts 15 : 16), establish his throne on Mount Zion and with his immortal saints reign over the obedient nations during the long Millennial Sabbath. Blessed tidings of joy! Who will dare invert the Divine order of these events.

The tokens of the coming kingdom.—God has not taught us to daily pray "thy Kingdom come," and yet left us in uncertainty whether it is near at hand, or far in the future. Lights of prophetic truth are scattered all along the way. Various lines of chronology, by something more than human ingenuity, find a common converging point. The four great monarchies which were to precede the stone kingdom (Dan 2 :) have had their rise and fall; and we are living to see Rome, the last of the series, in its divided state with elements like iron and clay, unable to be consolidated. The fearful forms of wickedness (2 Tim. 3 :), and the appalling spirit manifestations foretold to occur in the "last days," (1 Tim. 4 : Rev. 16 : 13, 14,) are being daily fulfilled. The lamentable apostasy which was to take place in the church just previous to her Lord's return, we are seeing verified. She has mixed pride with piety; prayer meetings and festivals. Her cross of sacrifice has become a jeweled ornament; she encourages her children to fight, and hires unbelievers to sing her praises; her daughters walk mincingly, and her sons deal defraudingly.—In short, she has despised her head, and "reigns without him." While a spirit of war and rebellion, rampant all over the globe, threatens to speedily involve the nations in a general conflict, even "the battle of the great day of God Almighty." Christian! do you discern these things? Are you waiting for Jesus? Watch unceasingly! for he will come as a thief!

The nature of Christ's kingdom. It will be literal, universal and everlasting. The phrases "Spiritual kingdom," and "Kingdom of grace in the heart," are not found in the Bible.—The passage "my kingdom is not of this world," means not of this age or

dispensation. And the expression "kingdom is within you," is rendered, "among you," margin, "the King is among you."—Prof. Whiting. "God's royal majesty is among you."—*Diaglott*.

Christ and his saints are to be literal rulers (Isa. 32 : 1; Luke 22 : 29, 30; Rev. 20 : 4), the land of Canaan their territory (Isa. 24 : 23; Jer. 3 : 17; Micah 4; 2, 7, 8), the whole earth their possession, and Israel and the nations their subjects. (Isa. 66 : 19, 20; Jer. 23 : 5, 6; Amos 9 : 14, 15.)

Of the universality of this kingdom it is said, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea all kings shall fall down before him, all nations shall serve him." "The Lord shall be king over all the earth in that day and there shall be one Lord, and his name one."

Of its duration is written: "Thy throne O God, is forever and ever."—"His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Beloved fellow christian, are you waiting for this kingdom? Have you an intelligent hope founded on God's sure promises of sharing in that glorious reign? Dear sinner shall I meet you there? Or, when Abraham, Isaac, and Jacob and the saints possess their inheritance, will you be cast out?—The Lord give us grace to *overcome*, that we may sit with Christ on his throne, and have power over the nations. E. A. ANNABLE.

"Lay Not Up."

One voice speaks to us both from the Teacher sent of God, and from the providences which he appoints, and its burden is "Lay not up." Floods and flames, storms and tempests, losses and disasters, shipwrecks and earthquakes, moth, rust, mould and rottenness, all these bear one message to man,—*"Lay not up."*

Act in the living present. Let the work of the day be complete. The things of time are for time, and not

for eternity. The accomplished act has value; purposes, plans, half-finished undertakings, all these are mere memorials of folly and presumption; of mis-spent time, and miscalculated ability. A little done is better than much begun. A cottage finished is better than a palace undertaken.—“Finish thy work!” The time for working is passing,—yea, it is almost past. “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.” Your plans will die with you. Your thoughts and purposes will perish when you return again to dust. All that you meant to do, and hoped to do, and promised to do, and tried to do, and began to do, will be lost and forgotten;—only what you have done will remain.

“Lay not up.” Presume not on coming days and better opportunities. Finish your work. Fulfill your plans. Execute your own will. Use this world as not abusing it, and use it before it slips forever from your grasp. Speak the kind word to-day. Do the good deed to-day. Stretch out the hand of help before the dark waters close over the helpless and they are gone forever from your sight.

“Lay not up.” Nothing on earth is safe. Your boards will perish, your riches fly away, your works will be consumed, and you yourself will vanish like a dream. Nothing that you have will be retained or remembered then. Only what you have done; only what you have used, will be reckoned in the great account.

“Lay not up.” Wheat garnered will spoil,—sown, it will die and live again, and multiply and continue.—The damp soil preserves corn safer than the best crib. There is no chest nor closet that will keep bread from mould,—cast it on the waters and it will come back sweet and fresh “after many days.” Trust your grain in the earth, your bread on the waters, and your money with your God. Lend to the Lord, and you shall live on the interest when the principal is gone. Things done cannot be undone. And that which has been placed in God’s hands is safe for all eternity. The

rich man may gnash his teeth or tear his hair as he sees his wealth consume, or finds his hoards stolen, his stocks depreciated, and his investments swallowed up; but he who has done his work for God, and invested his surplus in his hands, can smile at fire and flood, and convulsion and bankruptcy, can defy thieves and laugh at robbers, and thank God that so much of his wealth has gone where the Devil can never find it.

Man of earth, remember the Saviour’s solemn word: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also.” Matt. vi. 20, 21.

H. L. II.

Early Experience.

The early experience of a person who comes out from the world, unites with the church, and takes a stand for the truth is calculated to make an impression on his mind that will not be soon forgotten.

The careless expressions and insinuations in regard to religious matters, especially of those who have a good standing in society, and who are regarded as men of judgment and influence, now all seem to be aimed directly at him, and unless he is on his guard, they will prove stumbling blocks in his way, weaken his efforts to do right, and perhaps cause him to abandon the good resolution he has made to serve and obey Him who is above all, and who has promised to reward those who keep his commandments, and hearken not to the counsels and teachings of men. He will hear these men refer to certain members of the church, whose reputation for honor and good morals is bad, and question the motives and sincerity which induce people generally to make a profession of religion.

That many use religion as a cloak cannot be denied, and their conduct furnishes a club in the hands of the

world with which to cripple the church in its work of reclaiming the wayward, and preparing mankind for that inheritance which is "incorruptible and fadeth not away." All that these people can say or do, however, does not detract from the realities of religion or lessen the virtue there is in obeying the truth and doing right.—Each individual must work out his own salvation. The responsibility rests entirely on his own shoulders to prepare for a day of settlement with his God. It is a personal matter with himself, and when he is convinced of his duty and hears the voice of God saying "My son, give me thy heart," he should go forward in obedience to the command, regardless of the conduct and doings of others. By thus doing, he will enjoy a peace of conscience self-justification and satisfaction that are invaluable, and also enlist the sympathy and love of the intelligent and better part of the community in his behalf, who will gather around him, and amidst their prayers and Christian association he will fully realize the truth of that declaration of our Savior; "Take my yoke upon you and learn of me, for my yoke is easy and burden is light."

W. D. KINGERY.

Why Should We Care?

When the Lord called in the care and anxiety and desire of his people from the kingdom of the present world, as wholly unworthy of their pursuit, he did not leave them without another kingdom on which these affections might be worthily employed, which he nameth the kingdom of heaven: that is, the kingdom to come, whereof we are heirs, and to the inheritance of which we shall be raised up to enter along with our risen Lord. This kingdom we cannot presently possess, save in faith and hope, because it is yet future. And for this inheritance it is that we continue strangers and pilgrims in the present evil world, patiently looking for a city whose builder and whose maker is God. And why should I who shall see God, and see him as he is—no despised man in

weeds and sorrow, but a king in his beauty—care for the fear and favor of the great ones and beautiful ones of the earth? And shall I, who am the son of the King of kings, and heir-apparent to a crown of glory, to "an inheritance incorruptible and undefiled and that fadeth not away," care for worldly distinctions or courtly preferments or aught appertaining to the rebel and corrupt vice-sovereignities of the earth? Thus it is the believer, embodying to himself that future reign of glory which awaiteth him, seeketh earnestly to be possessed of it in the good time and pleasure of the Lord, and in the faith thereof is content to remain all unnoticed, all despised, and trodden on through the valley of mortality and sorrow, which his Lord so-journed in before him. One present possession he desireth: the righteousness of that kingdom which is its earnest, and the seal of admission to it is glory.

EDWARD IRVING.

Promises.

The caravan, in deserts drear.

Slow toiling through the burning sand,
If but a blade of withered grass

Should by the parching wayside stand,
Rejoices for the promise dim

Of far-off fountains pure and sweet,
And grateful palm trees' cooling shade
With rest from noontide's scorching heat.

A drifting ship, on seas unknown,

The cruel sport of wind and wave.

A helpless thing in doubt and gloom

Upon the borders of its grave,

Grasps eagerly a floating weed,

And joy drives out the clouds of fear.

For it is rich with promises

Of sunlit harbors waiting near.

A glimpse of blue in tempest clouds,

A shining star in midnight gloom.

A bird song from the branches bare,

A green bud born on winter's tomb.

Are cheering signs of promise, all.

Of better times than these we see.

And gladness fills the trusting hearts

That almost grasp the things to be.

With searching eyes we read the signs

And con the sacred message well.

And gratitude thrills our rapt souls

As we the words of promise tell.

The patient bide with growing faith

The coming of the golden year,

And gleams of dawn that fill the skies

Foretell the glorious morning near.

DUFF PORTER.

Peter's Repentance.

Where and how he spent his dismal days following his denial, we know not. After that look from him in the judgment-hall, he never saw his Lord alive again. But as on the third morning we find him and John together, we may believe that it was from the lips of the beloved disciple—the only one of all the twelve that was present at the trial before Pilate, and who stood before the cross—that Peter heard the narrative of that sad day's doings; how they bound and scourged, and mocked and spat upon the Lord; how they nailed him to the cross, and set him up in agony to die. And at each part of the sad recital, how would that heart, softened by penitence, be touched; how would it grieve Peter to remember that he, too, had a share in laying such heavy burdens on the last hours of his Lord's suffering life! That Master whom he had so dishonorably and ungratefully denied, was sleeping in the grave. Was he not ready to exclaim, "Oh! but for one short hour with Him!"—a single interview!—that he might tell him how bitterly he repented what he had done, and get from his Master's living, loving lips the assurance that he had been forgiven! But that never was to be. He should never see him more.

Never, grief-blinded man! Thine eye it sees not, thine ear it hears not, neither can that sorrow-burdened heart of thine conceive what even now Jesus is preparing for thee.

The third morning dawns. The Savior rises triumphant from the grave: in rising, sets the angels as sentries before the tomb; gives to them the order that, to the first visitants to the sepulchre, this message shall be given:—"Go, tell the disciples and Peter that he is risen from the dead." This message from the angel, Peter had not heard, when he and John ran out together to the sepulchre, and found it empty. But he heard it not long after. Who may tell what strange thoughts that singling out of *him*—that special mention of his name by the angelic watchers of the sepulchre—excited in Peter's heart? How

came those angels to think of *him* at such a time as this? It could not have been their own doing. They must have got that message from the Lord himself—been told by him particularly to name *Peter* to the women. But was it not a thing most wonderful, that in the very act of bursting the barriers of the grave, there should be such a remembrance of him on the part of that Master, whom he had so lately denied? Was it not an omen for good?

Peter had his rising hopes confirmed, his doubts and fears all quenched, when, some time in the course of the forenoon, waiting till John and he had parted—waiting till He could meet him alone, and speak to him with greater freedom and fullness—Jesus showed himself to Peter. Before he met the others to speak peace, he hastened to meet Peter to speak pardon. One of the first offices of the risen Savior was to wipe away the tears of the penitent.—*Hanna.*

Drawing Nigh to God.

The divine instruction, "Draw nigh to God," seems very simple, yet it is wonderful. Shall we draw nigh to the Infinite? Shall we approach the throne of Omnipotence? Shall pollution come into the presence of spotless purity? What wonderful condescension is manifest in the command, "Draw nigh to God." It is too wonderful for us to comprehend; and still it but opens to the soul the supply of its greatest need. It needs instruction, life, purification, communion,—all of which can only be found by coming to God for them.—Can the soul bear exposure to the all-searching eye? Can it bear the divine illumination which will show its own appalling character? If shielded by divine forgiveness, can it at last render due gratitude to a sin-bearing God? Shall not its incompleteness provoke the wrath of him that sitteth upon the throne? Remembering that our completeness is in Him who hath redeemed us with his own blood, we may rest secure in him. Hence our approach to God may be in peace and with the most absolute confidence.

There is abundant reason why we should draw nigh to God. We need to be instructed, purified, quickened, and strengthened. All these are found in God through Christ. We need peace and communion to allay our souls' fear and satisfy the cravings of intelligences formed for holy companionship and immortal existence. We find these, through Christ, in our Father's presence. In him we find beauty, love, usefulness, happiness, and elevation in the scale of existence. This drawing nigh to God, though averse to the fallen nature of man, accords entirely with his primitive condition; hence he who is stirred by that Spirit which was banished by the fall, is deeply moved with longing to approach the Author of that Spirit,—and well he might be, for there is peace, and true wealth, and salvation in no other. All are lost that stay away from God.

How happy is the condition of him who draws nigh to God and there abides continually. He need not depart from him. There we may abide—there rejoice. What sunshine does his presence afford! What a glorious hope in the light of his countenance! What strength is imparted by his vitality! What consuming of sin, what purifying in his presence! In the sunshine of his grace, irrigated by the streams of life, how does every virtue flourish, and every heavenly fruit grow and ripen. What comfort, what happiness, what security, is afforded!—What triumph over sin, what victory over death, and what a glorious hope of immortality cheers him who thus draws nigh to God. Useful in life, victorious in death, he shall at last be richly endowed with eternal life in God's presence, where there is fullness of joy, and at his right hand, where there are pleasures for evermore.—*Telescope.*

Testimony of Eminent Men.

Dr. Tholuck, a German Professor, said:—

“The glorification of the visible creation is more definitely declared in Rev. 21: 1, although it must be borne in mind that a prophetic vision is there

described. Still more definitely do we find the belief of a transformation of the material world declared in 2 Pet. 3: 7–12. The idea that the perfected kingdom of Christ is to be *transferred to Heaven*, is properly a *modern notion*. According to Paul and the Revelation of John, the kingdom of God is placed upon earth, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators: e. g., Chrysostom, Theodoret, Augustine, Luther, Knox, and others. Luther says, in a lively way, ‘God will make not the earth only, but the heavens also, much more beautiful than they are at present. At present, we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes.’”

Dr. John Cummings says:—

“In the very heart of the chaos there begins a Genesis of order, beauty and peace. The old earth shall put off its ashen robes, and array itself in its bridal garments. The world, we are told, shall close as the world began—with Eden. An Eastern morn of beauty shall dawn upon the earth. Nature groans and travails in pain, waiting to be delivered. ‘Nature,’ or nature, about to bring to the birth, shall bring forth a new world. This is the hope of each new year. This is the joyous anticipation of the people of God. ‘We look for new heavens and a new earth wherein dwelleth righteousness.’” He adds:—

“I know that some have tried to establish the conclusion that the new heavens and new earth is merely a descriptive metaphor of blessedness and joy which shall be realized by all the people of God. If there were scriptural texts to prove that it really is thus to be construed, I should be the last to demur to such an interpretation. But when I see the language and the whole tenor of Scripture clearly and unequivocally indicating that the earth we now inhabit is to be restored, that the air we breathe is about to be regenerated, and that nothing is to be consumed in the last flame but that which the devil has introduced, and which man has ac-

cepted—in short; that this world, which God made and pronounced good and beautiful at its first creation, is to be re-made and reconstructed at least as good and beautiful again—I must adhere to the literal interpretation now so generally adopted. It appears to be most natural, and most readily to present itself to an unprejudiced reader. The Apostle Paul evidently anticipated such a creation as this when he said, 'For unto the angels hath he not put in subjection the world to come, of which we speak.' That expression, 'the world to come,' is literally the age or dispensation that is to come; and be assured that that dispensation which is to come is to be upon the earth which we now inhabit and under the air which we now breathe."

Dr. J. Pyc Smith said:—

"If it be the purpose of God that the earth shall be subjected to a total conflagration, we perfectly well know that the instruments of such an event lie close at hand, and wait only the divine volition to burst out in a moment. But that would not be a destruction; it would be a mere change of form, and, no doubt, would be subservient to the most glorious results. 'We, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.'"

John Wesley said:—

"Thus said the Creator and the Governor of the universe: 'Behold I make all things now!'—all which are included in that expression of the apostle, 'A new heaven and a new earth.' This is the introduction to a far nobler state of things such as it has not yet entered into the heart of man to conceive—the universal restoration. For 'we look,' says the apostle, 'for new heavens and a new earth wherein dwelleth righteousness.'"

Dr. Griffin said:—

"It is scarcely credible that God should annihilate any of his work, much less so many and so glorious works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animating thought that this visible creation,

which sin has marred—which the polluted breath of men and devils has defiled—and which, by sin, will be reduced to utter ruin—will be restored by our Jesus—will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

"After a laborious and anxious search for light on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the Reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."

JUDGEMENT.—The most necessary talent in a man of Conversation, which is what we ordinarily intend by a Gentleman, is a good Judgment. He that has this in perfection is master of his Companion, without letting him see it; and has the same advantage over men of any other qualifications whatsoever, as one that can see would have over a blind man of ten times his strength.—*Steele.*

The Heart.

How hard it is, to feel that the power of life is to be found inside—not outside; in the hearts and thoughts, not in the visible actions and show; it is in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way! How often do we try and persevere in trying to make a sort of neat show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground to make a pretty show for the hour! We find faults in our lives, and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it, not by sowing the divine seed of a heavenly principle, but by copying the deeds that the principle ought to produce.

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CHICAGO, ILLS., MARCH-APRIL, 1874.

The Sixty Churches of Berlin.

We clip the following item from a secular paper. It shows that there is but little vital faith in the German Empire. And when we take into consideration the fact that Germany was the home of Luther and the birth-place of Protestantism, the outlook is anything but encouraging for the Christian faith. Those who believe in the world's conversion before the coming of our Lord, certainly have great confidence in the power of the church to subject the kingdoms of the world to the gospel of Christ. If the apostolic churches could not shun the great apostacy, it is useless to expect the world's conversion to the law and spirit of Christ without his personal presence. But here is the extract:

It would be interesting to inquire into the precise number of Christians who attend the sixty churches of Berlin, considering that this imperial city is the headquarters of the Protestant army now mustered for the final overthrow of the Roman Catholic faith. The famous English clergyman, Rowland Hill, once told a story in the pulpit of how he had met a man in an ale house who declaimed furiously against the Bible. Rowland Hill asked him if he had read the Bible, and the man in the ale house said he had not read it because he did not believe in it. A Berlin professor of European reputation told me frankly that no educated German was a believer in revealed religion. Only some uneducated persons are believers of a most energetic sort.

I have been given to understand, upon good authority, that there are not 20,000 regular worshippers in the sixty churches of Berlin; and perhaps, if they are worshippers of the kind above mentioned, they are not much edified by their devotions. There are now, however, nearly 1,000,000 inhabitants in the Prussian capital, and though

the house of God is empty, the house of Baal is full, and no city has more drinking shops of a disreputable kind. It is utterly ridiculous to talk of Church and State at Berlin, for it is all State and no Church there. A few persons of the upper ten thousand, a few of the better class of tradesmen go to church, nobody else goes, because the church is not in fashion under military government. Therefore all the social relations of life are changed. Women for instance, at Berlin, do not marry because they love a man; they merely love him because they have married him, and they are not bound to obey the soldier law of discipline.

The English Pulpit.

A remarkable article has recently appeared in the *Quarterly Review*, which lashes with no unsparing hand, the faults and failings of the English Pulpit. It is an inquiry as to the usefulness and influence of the preaching in the Established Church at the present day—a question which, in itself, is not without a certain measure of audacity. The writer claims that the pulpit “considered as one of the spiritual motors of the time, is, with few exceptions, all but powerless. Whatever it may have done in the past, it now does nothing which can be reckoned amongst those large elements that give tone and character to society.”

To account for this decline in the influence and usefulness of the pulpit, the writer examines some of the external causes—as the manner of delivery and the structure of the sermon. In the first place, the ordinary pulpit delivery is purely artificial. The minister's action, intonation and utterance are seldom based on nature. Every touch of vitality is deadened “as a leaf when its greenness is gone.”

The English pulpit is losing its power to hold the attention of its hearers. People “are compelled to hear that which put before them anywhere else, and under any other circumstances, would not, and could not, detain them for an instant; to which, in fact, nothing short of compulsion could induce them to listen.”

The pulpit takes no strong hold of the real faults and vices of the time, but confines its attention to tradition and systems of theological thought; it has little in com-

mon with human interests and activities. "It is able to give us sermons upon such occasions as the twenty-third Sunday after Trinity; it can even go far to invent theological and speculative difficulties, in order to solve and answer them, but upon the large and allowed evils and mistakes of the time it is mostly silent."

Nor does the pulpit of the English church dare to face the inquiries and doubts which are constantly arising in the minds of earnest men and women. It simply ignores doubt and bids the questioner find peace in the offices of the church. It makes no allowance for progress, social, scientific and political, or at the most tolerates it as something which cannot easily be avoided.

Worse than all this, the English pulpit too often disregards religion in its human element; it takes but faint recognition of the moral law as the base of true Christianity; it is controversial, speculative and dialectic, but scarcely practical. "We rarely hear a sermon which touches us with the nearness of an intimate sympathy with the Christian life. We may hear the Christian truths and doctrines expounded, that we are sinful and fallen, and the means of redemption pointed out in general terms, but they are for the most part represented as the merely conventional conditions for undergoing appointed spiritual changes."

This is certainly a bold and unequivocal charge. It is a confession that the pulpit ministrations of the English Church are ordinarily but "sound and fury, signifying nothing."

They take no real hold upon the mass of the people. As the only possible deliverance from these evils, the writer points out a course which seems quite reasonable. This, in brief, is what he urges: Dialectics should be almost, if not entirely, abandoned. The minister should confine himself "to the exposition of sound and earnest practical Christian truth." The central elements of religion should be insisted upon, while no time is lost in intellectual hair-splitting. The preacher must always remember that he is in constant "communication with the actual facts of life, and not with a merely philosophic dream or theory of them." The church must be "re-ani-

mated by the soul, of a living interest," and then, and not till then, will it be an actual, vital power in the world.

So much for the faults and deficiencies in the English pulpit. Is it not possible that kindred objections might be raised with equal force against some of the preaching popular in American pulpits?

The Established Church can scarcely lay claim to all the unpractical, narrow and one-sided expositions of theology current in the world. Ecclesiastical bodies, ministers and congregations everywhere, need to be "re-animating by the soul of a living interest." *

The World to Come.

But few people have any correct ideas of the Bible phrase, "The world to come." It is generally thought to be a vague realm, wherein intangible spiritual entities exist, having nothing especial to do but to sing and pray. The following lines, perhaps, express it better:

"Where congregations ne'er break up,
And Sabbaths have no end."

Everything literal and tangible has been reduced to mere figure, by this system, which deals merely in poetic fancies, and with the imagination.

"The world to come," as revealed to us in the prophets, in no way resembles such a world as is alluded to above. They speak of realities. A city having foundations, was looked for by Abraham, a landed inheritance was included in the everlasting covenant, made with the fathers.

In that prophetic sweep of vision, which took in the everlasting kingdom of God, the prophets spoke of Zion and Jerusalem, of crowns and thrones, of hills and rivers, of trees and fruits. Names made sacred during the ages of suffering, are written on the gates of God's city and engraven on the foundations of its walls. Shall we have all the sufferings literal, and the glory nothing but metaphors? Was not paradise, wherein man was placed after his creation, a perfect type of that future kingdom promised all who overcome? And is it not promised that he who shall overcome shall eat of the tree of life in the midst of the *paradise of God*?

That view of the future life which con-

verts heaven into a big meeting-house with all the solitude of the Jewish Sabbath around it, is not desirable. The Psalmist informs us that at the right hand of the Divine Father there are "joys and pleasures forevermore." He expected something more than a mere ecstasy of vision. His hope was that he should live in the presence of God's Anointed One, have all the blessings and immunities incident to a kingdom of peace. Indeed the promise is, that those who suffer with Christ are to *reign* with him. In view of associations like these there is meaning in the words: "I shall be satisfied when I awake in thy likeness."

"The world to come," literally means in the Greek, the age to come, in other words it is another dispensation beyond this, wherein the Church, which has been bowed down under the weight of the cross shall be exalted to wear the crown and share the honors of her Lord's kingdom. To see Abraham and all the prophets in the kingdom of God, as promised by Christ, is not a mere dream. To see the King in his beauty, to be in his city, and to enjoy companionship with angels, cannot be considered as mere fancies of the imagination or figures of speech. If the promised exaltation and blessings of Christ are worth anything they must be received as realities, as something tangible, otherwise the language is illusive and the hope of the gospel, a mere speculation.

"GRACE AND TRUTH," Under Twelve Different Aspects. By W. P. Mackay, M. A., Edinburg, Scotland; James Taylor; Chicago: F. H. Revell. 1874.

The title of this book is both simple and attractive. It contains much that is really beautiful and Scriptural. We felt shocked, however, when we found the following sentiment: "Man by nature likes neither grace nor truth. He is satisfied neither with perfect justice nor perfect goodness." These statements are at variance with the whole drift of our Lord's teachings, and are destitute of that love which sends rain and sunshine on the good and the bad. It occurs to us that grace and truth are loved by all men, and that it was the special work of Christ in his mission to develop the better side of human life and effort. But if there

is nothing to build upon, then, indeed, does his mission seem useless. Statements like the one noticed above are made without due consideration and become too sweeping and general. Men are not wholly lost to all good. There is a nobler and better view to take of life than this, and we hope old set phrases, such as those which divorce man from all goodness may become obsolete in those works which are designed especially to offer hope and immortality to man in the world to come.

In our present issue we have furnished our readers with their March and April numbers in one. Our reason for publishing this double number is two-fold:—First—that we may bring together several articles on important subjects, that are of unusual length; and, second, that we may be at liberty to respond to pressing invitations to lecture.

The reader will find the article on the Resurrection from *Scribner's Monthly* of great value. It presents many points of vital interest. It will repay a careful perusal.

Correspondents who have written us upon points of Biblical exposition, are informed that we shall attend to the matter as soon as time will permit. We propose to make the MILLENARIAN an exponent of the ancient faith on the literal fulfillment of prophecy, and a literal reign of Christ on earth. This is our especial field, and we hope our friends will keep this in view in sending us articles.

Good Tidings is the name of a new religious weekly just started in this city. It is edited by L. C. Collins and C. C. Marton. Its objects are expressed in an advertisement appearing elsewhere. The paper is handsomely executed, and is conducted with ability. We are glad to see this new candidate taking high religious grounds, and breathing a liberal and free spirit. May it bring good tidings to many who sit in darkness and in the shadow of death. We wish it all success in the field of usefulness, as a teacher of truth and righteousness.

Ernest Renan closes his book on the life of Jesus with the following tribute to his character and work: "But whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his suffering will melt the noblest hearts; all ages will proclaim that among the sons of men, there is none born greater than Jesus." Page 376.

If any have sent money for the MILLENARIAN, which has not been received, we hope to be notified at once.

POLITENESS.—All Politeness is owing to Liberty. We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men's Understandings.—*Shaftesbury.*

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THE MILLENARIAN.

A MONTHLY SERIAL.

Vol. I.

CHICAGO, MAY, 1874.

No. 5.

The Throne of David.

BY GEORGE, DUKE OF MANCHESTER.

I shall now consider the promise to the Virgin: "The Lord God shall give unto Him the throne of his Father David." To sit upon the throne of any one, in its fullest sense, perhaps embraces the idea, not only of reigning over the particular geographical division; as it might be said that Ahasuerus of the seed of the Medes was made king over the realm of the Chaldeans; but it would also include being the legitimate descendant, for which reason it could not be said that Solomon sat upon the throne of Saul, it being another dynasty. And thirdly, reigning over the same people is included; for example, when the Israelites were removed from their land, and the other nations brought up by Assnapper, then it ceased to be the throne of Israel. In this passage, however, as if to prevent the possibility of any mistake, these points are all expressed:

1. The Throne "of David."
2. The Dynasty, "His Father David."
3. The people, "He shall reign over the house of Jacob;" *i. e.*, the twelve tribes. . . .

The promise having been given to Mary, it must be made good. But Christ did not sit upon David's throne in the days of his flesh, for then he would have continued to sit there; because he is to reign "forever," and just before the ascension of the Lord, the Apostles looked forward to the restoration of the kingdom as an event still future. Nor is Christ sitting on the throne of David whilst he is in heaven; for he is sitting on the throne of God; and we must not con-

found the throne of God with the throne of a creature. The promise, then, remains yet to be fulfilled; which I shall further attempt to establish from the first chapter of Acts.

Our Lord, for forty days after his passion, discoursed with his Apostles "of the things pertaining to the kingdom of God." This did not hinder them from asking him before his departure whether he would at that time restore the kingdom again to Israel. We must, then, conclude that our Lord's discourses for these forty days respecting the kingdom, were inconsistent with the views involved in this question. But, on the contrary, the "therefore" shows that the question of the disciples sprang from their previous conversation with Christ about his kingdom; "being seen of them forty days, and speaking of the things pertaining to the kingdom of God; when they, *therefore*, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" for we have already seen that the kingdom of God, and Christ's reign over the tribes of Israel are identical.

Be it observed, moreover, that the Apostles did not seek knowledge as to the fact that the kingdom should exist, nor as to the nature of that kingdom;—we have already seen that they had by the transfiguration been informed upon this subject—they simply inquired as to the time *when* it should be; hence, as we have seen that they knew about what they were talking, their question takes for granted and establishes two points:

1. That the kingdom was to be restored to Israel.
2. That up to that time the kingdom had not been restored.

The restoration of the kingdom to

Israel is synonymous with re-establishing "the throne of David," which was to be not only by the power of the Lord, but in the person of Jesus; for when the Lord shall give unto him the throne of his father David, then will he reign over the house of Jacob, that is, over the twelve tribes of Israel.

Our Lord, in his answer, denying explicit information respecting the time when the kingdom shall be restored, implicitly but clearly confirms the fact of its restoration.

The Apostle shortly before had asked him, "What shall be the sign of thy coming, and of the end of the world?" He answered, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." So referring to the information already given, he says to this effect: "Though the kingdom will not be established when you receive the promise of the Father, yet you shall then be qualified to proclaim the glad tidings of the kingdom, witnessing unto me both in Jerusalem, and in Samaria, and unto the uttermost parts of the earth."* Hence, upon the outpouring of the Spirit at Pentecost, Peter declares the commencement of the dispensation of the last days, which will continue until the great and notable day of the Lord come.

Many seem to suppose that Peter quotes the prophecy of Joel 2: 28-32 as if it were completely fulfilled and exhausted on the day of Pentecost, so as to be no longer applicable to any future period, but I think they mistake the intent of the quotation. The Holy Ghost had been poured out, and some visible effects of his miraculous power had ensued.—Upon this Peter urges the promise that in the last days there should be an effusion of the Spirit, mentioning the miraculous effects there detailed: but it is remarkable that the identical gifts of languages, which marks the ushering in of the dispensation of the Spirit, is one of the very few gifts of the Spirit

not mentioned in the prediction: hence the accomplishment of Joel could not terminate in the gift of languages. The application of the prophecy, indeed, refers not to the detail of the effects, but to the fact of the presence of the Spirit in the church; very little of the detail in Joel having been accomplished on the day of Pentecost. The turning of the sun into darkness and the moon into blood, prior to the coming of "the great and notable day of the Lord," is as yet wholly unfulfilled. . . .

The Apostle proceeds to show that this gift of the Spirit flows from the risen Lord:

"Jesus, the Nazarene, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2: 22, 23.

The miracles of Christ, and the fact of his crucifixion, were undeniable. But the next proposition was the great point to be proved.

"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

I do not understand the Apostle in this verse to assign as a reason why God raised him up, that it was not possible he should be holden of death; this would be no argument with a Jew not willing to be convinced. Had it not been possible, physically considered, for death to hold him, it had been unnecessary for God to exert his power in raising him up. But it was not possible, in accordance with the truth of God, that he should be holden of death, because the Psalmist when under inspiration had predicted otherwise: "For David speaketh concerning him, . . . My flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."

This is Peter's next assertion, that David, by the spirit of prophecy, did speak in Psalm 16 concerning the resurrection of Jesus. Several propositions are involved in this assertion:—

*As the Apostle did not learn until after this that the call extended to the Gentiles (Acts 10: 45), they probably understood the witnessing to the uttermost parts of the earth, to be limited to the Jews who were in "every nation under heaven." Acts 2: 5.

1. God had promised to David that the Messiah should descend from him (ver. 30). 2. That the Messiah should be raised up (*i. e.*, from the dead) to sit upon his throne (ver. 30). 3. That Psalm 16 did speak concerning the resurrection of some one from the dead, without his seeing corruption (ver. 31 with 27). 4. That the individual was not David himself (ver. 29). 5. That this individual should be the Christ (ver. 30). 6. That Jesus was raised up—*i. e.*, from the dead (ver. 32).

It will be seen that all the points advanced by the apostles are supported by Psalm 16, excepting the matter of identity, the evidence concerning which is partly negative and partly positive; that David had not been raised up was a matter of general notoriety; hence David had not been speaking of himself.

"Therefore, being a prophet, and knowing that God had sworn to him, with an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; he seeing this before, spoke of the resurrection of Christ." Acts 2: 30, 31. . . .

The oath of God is admitted to be that mentioned in 2 Sam. 7: 12, 13, upon the interpretation of which I need not enter, the point of importance in our present inquiry being the promise that God "would raise up the Christ to sit upon his throne," it is here introduced to justify and strengthen that which David said in Psalm 16 concerning one to be raised from the dead; for so Peter applies it, "He seeing this before," that is, David previously to writing this Psalm, understanding God's promise to refer to the resurrection, he therefore in that psalm "spoke of the resurrection of Christ."

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you see and hear."

The Apostle appears in this verse to advance two more propositions:—

1. That Jesus is at the right hand of God exalted.

2. That Jesus has received of the Father the promise of the Holy Ghost, from which he deduces that Jesus has shed forth that which they saw and heard. The whole proof is taken from the first verse of Psalm 110, which records that he who, according to Psalm 17, should ascend into the presence of God, was in the relation of Lord to David; and secondly, that this Lord of David should sit at God's right hand. But in order to bear the weight of the Apostle's conclusion, this last proposition must take for granted two more important truths:—

1. That this Lord of David is the Christ.

2. That the session at God's right hand involves the fact of all power and authority having been transferred by the Father to the Messiah.

That the Jews acknowledged David's Lord to be the Christ, is evident by Jesus silencing them by this very question—"How, then, does David in spirit call him [the Christ], Lord?" Matt. 22: 43.

The inferences which I shall draw from this passage are:

1. That the throne of David is the throne of the Anointed, or Christ.

2. That the reign of Christ upon the throne of David was to be after his resurrection: this accounts for the Apostle's asking, when Jesus had risen, "Lord, wilt thou *at this time* restore again the kingdom to Israel?"

3. The reign of Christ upon the throne of David was to be after the dispensation of the Spirit. Christ did not sit on David's throne when he ascended into heaven; for then he sat on God the Father's throne, not as David's Son, but as David's Lord, when even the Holy Spirit himself was subordinate to, and dispensed by him.

The descent of the Spirit marked the commencement of the dispensation of the last days, during which "whosoever shall call upon the name of the Lord shall be saved;" the close of the dispensation will be defined by the coming of "the great and dreadful day of the Lord;" after which will follow the reign of Christ upon the throne of David.

Vessels of the Jewish Temple.

WHERE ARE THEY NOW?

The history of the hallowed relics of the Jewish ceremonial worship, down to the time of their removal to Rome, after the destruction of Jerusalem by Titus, is well known. Their onward history is somewhat obscure; but recent researches have thrown some scattered rays of light upon their fate.

We will take up the dropped thread of their story at the memorable era to which we have referred. At the close of the great triumph which was adjudged by the Senate to Vespasian and his son Titus conjointly, we find that the long procession of haughty victors and of drooping captives closes at the beautiful temple of Jupiter Capitolinus.—Josephus particularly mentions that the “golden candlestick,” the “book of the law,” and the “golden table,” formed the most distinguished part of the spoils of prostrate Judea, on this her great day of humiliation. He also tells us that Vespasian afterwards deposited the “golden table” and the “candlestick” as the trophies which he most highly prized in the magnificent temple of Peace, which was raised by himself as soon as the empire was in a state of repose; while “the Jews’ law, and the purples belonging to the sanctuary, were lodged with great care and reverence in the palace.” From the well-known *bas-relief* on the arch of Titus, an object of such deep interest to every thoughtful student of Scripture-history, we obtain representations not only of the “candlestick” and of the “tables of shewbread,” but of the “silver trumpets” also—those hallowed instruments used only by the priests, which proclaimed the festivals, summoned the leaders of the people, gave forth the signal of battle, and sounded the note of retreat. To the Jew, this arch of Titus is a monument of most mournful meaning; and it is even said that an outcast child of Abraham is *never* known to walk beneath that contemptuous record of his country’s fall, and of his abandonment by Heaven! A little pathway may be distinguished sweeping round the arch, which has probably been trodden

by many a weary exile, with downcast brow and with a drooping spirit.

And what is the next step in the homeless wanderings of these symbols of an extinct dispensation? All dedicated, as they had been, to the solemn worship of the one true God, we have seen them laid up in the heathen temple of Peace, in Rome, the great metropolis of heathendom. But wars and rumors of wars are troubling the Roman world. Barbarian hurricanes, blowing from all the four winds of heaven, are sweeping over the land, blighting and blasting wherever their breath passes. And now Rome, so long the relentless scourge of nations, is herself smarting under the scorpion-whip of Genseric and Vandal. The Vandals, after, revelling in the sunny vales of Spain, had crossed the blue waters of the Mediterranean, and swarmed, locust-like, along the coast of Africa. Carthage, the greatest city next to Rome in the western empire, is theirs. It was not long before Genseric, as if rising to the spirit of the old rivalry of nations, and inheriting the ancient hatreds together with the possession of the city, sailed from the port of Carthage on a new expedition to Rome. Rome falls, is plundered, and is defaced in the sweeping way which has made Vandalism a proverb amongst nations; and among the spoils which load his galleys to the water’s edge behold the seven-branched “golden candlestick,” the “table of shew-bread,” and the remaining precious vessels of the temple service! This was in the year 455.

Here they remain amidst the barbarian splendors of Gentile Carthage, defiled and profaned, until the year 533, when the Emperor Justinian, having espoused the cause of the deposed monarch, Hildric, sent his great general, Belisarius, to wrestle with the usurping Vandal on his own glowing shore.

Three generations of prosperity and a century of African heat had tamed the wandering barbarians into men of luxury and taste, inhabiting elegant villas surrounded by delicious gardens, amidst whose cooling shades they moved about in flowing silken robes, or bathed in marble fountains.

Gelimer and his Vandals fled before Belisarius and his legions; and the latter, marching victoriously into Carthage, displayed such generous moderation as rarely distinguishes the steps of a conqueror. Belisarius, not content with holding the reins of his fierce soldiers with a firm hand, busied himself with restoring the balance of power in favor of the more orthodox followers of Athanasius, in opposition to the dominant party of African controversialists, who had adopted the heresy of Arian. For Carthage had long before this professed to be Christian; an empty name, whose careless assumption only offends us, where, in the midst of so much iniquity, we can discover not a single grain of true conversion.

Now comes the return of Belisarius to Constantinople, the splendid capital of the eastern empire, and to his ungenerous master, Justinian, whose suspicious ear was too willingly bent to catch the poisonous whisper of calumny. His victorious general had become too great. The splendor of his many successes had outshone the glitter of the gilded throne on the shore of the blue Bosphorus, from which Justinian strove to rule the world and the church. But so brilliant had been the many services of the great general that the old Roman honors of a triumph, honors which Constantinople had hitherto never seen, were adjudged to Belisarius. And now, amidst the gorgeous glitter of barbaric wealth, rich armor, golden thrones, beautiful statues, elegant vases, and precious stones, we find the chief place given to "the holy vessels of the Jewish temple!" This was in the autumn of 534.

And now we have to turn over a mysterious page in the eventful history of these interesting representatives of a once exalted and holy service. It is recorded that the superstitious mind of Justinian was troubled by the fierce denunciation of a Jewish rabbi, who predicted that prosperity and security would never rest with that nation which withheld from their lawful place and their lawful owner these hallowed relics of a fallen people. It is further said that the emperor, in

obedience to the promptings of this new fear, frightened a vessel with his treasures, and dispatched her to the shores of Palestine. This almost reads like a fable. But we know that Justinian, imitating the example of Helena, mother of Constantine, built a splendid church at Jerusalem, which he dedicated to the Virgin. Huge stones were fashioned for the building in a neighboring quarry—Lebanon once more bent its mighty cedars—a vein of red and burnished beautiful columns, the two supports of the portico, being famed as the largest in the world. And here comes the last word from the pen of history, the closing of the record concerning these relics of a fulfilled dispensation. Gibbon thrills us by saying that "the holy vessels of the Jewish temple, after their long perigrations, were respectfully deposited in the Christian Church of Jerusalem.—*Selected.*"

Religious Freedom.

The truth shall make you free.

Religious bondage is perhaps the most oppressive of any. Men can exist and get through life when held as chattles and sold in the markets; but when the conscience is held in a vise and kept within the narrow limits of human creeds; it seems almost impossible to find words to express that misery which eats like a cancer, the very vitals of the heart. Men are, to-day held by this power. They try to think that they have liberty. One is held to a passion or vice, another is the slave of wealth, another is crushed in spirit by social discords which shut out the only earthly solace, and still another class are the servants of fashion and pride. All these are withes of iron and steel which bind like fetters and cannot be broken. But how many thousands, yea, millions, are this day held by the creeds of men, which have been forged in councils and synods. There is now and then a soul that will yield to the pleadings of the inner forces of life and conscience and proclaim liberty in the face of priestly tyranny. The world is in as much need of Christ now as it was when he was here.

True liberty does not consist merely in the right of speech but also of noble and manly action, words are nothing, deeds are everything. Men must strike for that freedom which will liberate the man from the yokes of iron made and put on his neck without his choice. Idols have been erected, the flute and the cornet have been sounded, and he must fall down and worship, or be cast into the furnace of fire. Thank Heaven there are a few Hebrews left on earth who dare face the danger and bid defiance to the decrees of man.

Christ found the world in a night of sin, social and religious, he came when the golden mottoes gleamed on the long robes of priests who stood on the corners of the streets, and when the temples were resonant with voices of prayer. The law was read and expounded the shibboleth was distinctly articulated and the *mint anise* and *cummin* paid the tithes for the nation. His voice was a new power, his words burned their way through the ceremonies, and his sinless life and noble work earned for him the crown of thorns, but he bore it, and won for humanity the wreath of freedom. No church received, him no creed endorsed him, no nation owned him. He stood alone in a moral heroism grander than that which gleams in monarchs' crowns. His work produced a revolution, which is yet going on and will continue to move on, until he comes with power to vindicate by his personal presence the cause of true freedom. Bigotry and false creeds figure away his promise; "I will come again," but he will come and the hymn sung on the plains when he was born shall become a living truth: "Peace on earth and good will to men." Then will come peace and life, then will come rest and victory. Till then the earth will wear the garments of servitude, and the religious life will be smothered by the musty creeds and dead forms of institutionalism.

CALAMUS.

PATIENCE.—If the Wicked flourish, and thou suffer, be not discouraged. They are fatted for Destruction: thou art dieted for Health.—*Fuller*.

† The Passion for Reform.

BY J. A. SEISS, A. M.

What is now the leading watch-word that is convulsing the whole earth from the equator to the poles? *Reform, reform, reform!* The church must be reformed; governments must be reformed; everything must be reformed. Nothing is any longer right or adequate for dotard humanity. Laws, creeds, politics, theology, worship, venerable customs, all are found fault with by the restless spirit that is abroad, and must be revised, changed, recast, and reconstructed on other models which cannot be agreed upon. The fathers of old have become mere infants; the intellectual giants of other times have dwindled into dwarfs; the great emancipators of the world have degenerated into dreaming school-boys, who knew nothing of humanity's wants, and never comprehended the will of God or the good of man. Suddenly it has been discovered that our domestic institutions are wrong, that our marriage-laws are wrong, that our entire legislation is wrong, that the wisest cabinets are composed of fools, that our church arrangements are imbecile, that old-fashioned religion is mere hypocrisy and cant, and that whatever is wrong. Protestantism must needs have a new foundation, and men are tinkering to effect it. Catholicism must have an addition to its creed, and so a special convention was called to inaugurate the miserable absurdity. And we must have new recensions, and new liturgies, and new interpretations, and new distributions of powers in church and state, and even new gospels, until everything rocks and totters in the throes of approaching dissolution. Young America, and young England, and young France, and young Italy, and young China, and the ruling spirit even where things have been stagnant for ages, now cry, "Down with the world's old props! Down with the rickety regime of other days!" And everybody is in the intensest earnest. As Carlyle says, "The age of shams is past." Every sect, party, clique, club

and faction, and every individual man, seems to be determined that his own way shall carry. There is no yielding, no compromise, no ear open to the counselings of moderation or entreaty. All is being unsettled, canvassed, distracted and rendered impotent, except in that direction in which the wave may for the moment dash. Never before were such mighty conflicting forces at work in our world. Never before has there been such a deep and universal agitation upon all that respects the interests of man. Governments the most powerful, ideas the most potent and customs the most firmly rooted, are becoming mere playthings in the hands of remorseless and determined revolution. Surely the signal for the end has come. This loud cry from every quarter for reform, change and something new, only proves that "SOCIETY IS SICK," and nearing its dissolution, and yet, like the sick man, imagines that if its bed were changed it would be well. Alas, alas, for the projects and dreamy hopes of modern reformers!

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear,—
For sorrows abound, and judgment is near!

The sun in the heavens is languid and pale,
And feeble and few are the fruits of the vale,
And the hearts of the nations fall them for fear,
For the world is grown old, and JUDGMENT IS NEAR!

The king on his throne, the bride in her bower,
She children of pleasure, all feel the sad hour;
The roses are faded, and tasteless the cheer.—
The world is grown old, and JUDGMENT IS NEAR!

Only look abroad, and see how thrones, powers, governments, superstitions, and all the old stabilities, are creaking, shaking, crumbling, dying. Behold how vain the help of man is. Consider how implacable is human dissatisfaction. Mark how the mind of the world is expecting some great, speedy, mysterious change, such as has never yet been. And is it not certain that—

"The old

And crazy earth has had her shaking fits
More frequent, and foregone her usual rest,
And nature seems with dim and sickly eye
To wait the close of all!"

Wheat and Tares.

"He proposed to them another parable, saying, The kingdom of the heavens may be compared to the field in which the owner sowed good grain."—Matt. 13 : 24-30.

"Another parable he proposed to them, saying, The kingdom of heaven may be compared to a field in which the proprietor had sowed good grain."—Campbell.

According to these translations, the comparison is between the *field* and the *kingdom*. By *synecdoche* the whole is used for a part. Such tropes are not uncommon in the teachings of Christ. Take for an illustration Mark's and Luke's version of the Prophet Zechariah's description of our Savior's triumphant entry into Jerusalem.—Mark 11 : 10; Luke 19 : 38. One uses the Greek word *basilia*, and the other *basilus*. One occurs one hundred and fifty-eight times in the New Testament and is without one exception, translated *kingdom*. The other occurs one hundred and fifty times, and in every occurrence is translated *king*. Zechariah, Matthew, Luke and John, when describing the same personal entry of Christ use the word *king*. Mark evidently puts the *whole* for a *part*, viz: the kingdom for its royal sovereign.

In the parable before us, a part is used by *synecdoche* for the whole.—Please observe:

1st. According to Greenfield's first definitions, the territory of the kingdom would be a fair rendering of the original. Thus: "*basilia*, a kingdom, realm, *i. e.* the *region* or *country* governed by a king." There is a beautiful analogy between the territory of the kingdom in which good and bad men live, and a field in which wheat and tares grow.

2nd. That the comparison is between the *field* and the *territory* of the kingdom; or in other words, that the *kingdom* by *synecdoche* is put for a part of it, *i. e.* for its territory, will appear from the 41st and 43rd verses: "The son of man will send forth his messengers who will gather out of his kingdom (*basilia*) all seducers and iniquitous persons. Then will the righteous be resplendent as the sun in the kingdom (*basilia*) of their Father."—Diaglott.

1st. The tares and wheat are gathered out of the same territory in

which they had grown. This territory and the kingdom are used interchangeably. But this can only be true upon the hypothesis that the kingdom is used for its territory.

2nd. Again, the *locality* in which saints and sinners live during the present dispensation, and out of which they are gathered at the end of this age, is in so many words called the *kingdom*. The only element of the Kingdom of God in which these two classes have lived for eighteen hundred years, and out of which they will be gathered at the end of this age, is the literal earth, which is destined to be the territorial domain of the kingdom. Therefore, *basilia* in all these places means the *territory* of the kingdom. That it cannot mean the church is evident: 1st, from the fact that the Greek word *basilia* rendered kingdom, in all the fore-mentioned texts, is always associated with regal power, dignity and royalty; whereas the Greek word *ecclesia*, without any qualifying term, simply denotes a public assembly or congregation, without any reference to regal authority or royalty. A Christian assembly is distinguished from a political assembly, not by the *philology* of the word *ecclesia*, but by the adjectives which qualify it, or by the distinctive phrase, Church of God.

3rd. The Greek word *basilia* occurs one hundred and fifty-eight times, and in no version of the New Testament extant in the world, has it in one occurrence been translated *church*; but without a single exception it has been translated kingdom.

4th. The Greek word *ecclesia* occurs one hundred and fifty times in the New Testament, and by no author has ever been translated into the word kingdom, or into any element of the kingdom, but always *church*, *congregation*, etc., etc.

5th. The two original words translated kingdom and church, are never in the Bible used synonymously, nor are these two words in any English or Greek version used synonymously.

6th. The kingdom of which our Savior speaks in the parable before us cannot mean the church, for the following reason, viz:

1st. A field in which tares grow so profusely that a single stalk cannot be pulled up without plucking wheat with it, would not be an appropriate type of the Church of God, in which none except the called and chosen, and faithful can remain.

2nd. A kingdom in which sinners, and all who work iniquity are allowed to remain till the harvest, with a positive prohibition to expel them, certainly cannot be the Church of God, of which Christ is the head. Can such an admixture of all the sinners known in the world, with only here and there a righteous man, like Lot in Sodom, be the Flock of Christ, which he purchased with his own blood, and which he will present to his Father and his holy angels as a chaste virgin? Never. It is blasphemy to say so. But understand by the kingdom, its territory, the earth, in which the children (*i. e.* heirs) of the kingdom, and the children of the Wicked One have lived for eighteen hundred years, and out of which they will be gathered at the end of the present age, and *all* is plain and easy to be understood. The good seed in the previous parable, develops the good seed in this parable. The seed is the *word* of the kingdom, which being received in good and honest hearts, and obeyed according to the conditions prescribed in the Gospel of the kingdom, constitutes children (*i. e.* heirs) of the kingdom. The rejection of the word of the kingdom on the other hand, develops tares, or the children of the Wicked One.

Thus these two parables sustain the relation to one another of *cause* and *effect*. "The harvest is the end of the age, and the reapers are the messengers. As therefore the tares are gathered and burned in a fire, so it will be in the *end* of the *age*. The Son of man will send forth his messengers who will gather out of his kingdom all seducers and iniquitous persons. And will throw them into the furnace of fire; there will be weeping and the gnashing of teeth."—Verses 39—42.—Diaglott.

I understand the gathering of the wicked, represented by the gathering of the tares and binding them in

bundles, to be a *national* gathering, an organization into military companies. After all nations shall have been gathered to Jerusalem, and brought down in the valley of Jehosaphat, near the city, then the proclamation goes forth, "Put ye in the sickle for the harvest is ripe." Joel 2: 13. The time the great harvest of the world is reaped, synchronizes the end of the present age, viz: at the introduction of the future age, or "day of the Lord." Verse 14.

The subjects of the harvest will be the assembled nations of the world. The *nature* of the harvest will be the complete and entire extermination of the world of ungodly, as represented by casting bundled tares into a furnace of burning fire.

We find a graphic description of the *time*, *place* and *nature* of the world's harvest in Rev. 14: 14-20. "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, *thrust in thy sickle and reap, for the time is come for thee to reap for the harvest of the earth is ripe.* And the angel *thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.* And the wine press was trodden without the city, and blood came out of the wine press, even to the horses' bridles, by the thousand and six hundred furlongs."

1st. Mark, the "time" had come to "reap," which according to the parable will be the end of the age.

2nd. The entire harvest reaped, or all nations were assembled near the city to be cast into the wine press, and be trodden outside the city.

3rd. Mark the analogy between the wine press outside of the city, and the valley of Jehosaphat which was just outside of the city.

The messengers who gathered the tares, or the "world of ungodly," are described in Rev. 16: 14. "For they are spirits of demons performing signs, that go forth to the kings of the *whole world*, to gather them to the

battle of the great day of God Almighty."

I have not space to show the relation of France, as the "three frog" power, and its imperial head, as the great apostle of war, sustains to the gathering of all nations to the last final conflict of the world. "Then will the righteous be resplendent as the sun in the kingdom of their Father." Verso 43—Diaglott. The sun is the symbol of *imperial power*. Rev. 8: 12. The fourth beast of Dan. 7, represents the fourth kingdom of earth. Verso 23. The saints take this kingdom and possess it forever. Verses 18-27. This is the Kosmos in whose territory the good seed was sowed. Matt. 13: 23. "The *field* is the (*kosmos*) world." They shine forth as the sun in the kingdom in which they developed their character during the present age, which was the fourth kingdom of earth. Therefore the imperial power is of the *fourth*, but which under its new administration will be the fifth universal kingdom of earth. Christ and all the saints are now *heirs* of the world, (*kosmos*). Rom. 4: 13; Gal. 3: 29. And when heirship shall be superseded by possessions, then will they be the world's possessors. Then "will the righteous be resplendent as the sun in the kingdom of their Father." Amen.

J. M. STEPHENSON.

Many people suppose that there was a resurrection of a considerable number of persons at the time of Christ's crucifixion. This is a mistake. The text from which this has been inferred is in Matthew, and we will here subjoin it to show that the event did not take place until after Christ himself was raised.

"And the graves were opened; and many bodies of the saints which slept, arose and came out of the graves *after his* resurrection and went into the holy city and appeared unto many." Matt. 27: 52, 53. What became of this class nothing is revealed. Many bold and extraordinary views however have been presented, but without proof.

The Final Residence of the Redeemed.

The final residence of the redeemed—where is it? Is it on high? Up yonder? Above the sky? On some remote orb? So we are often told. But we are no wiser, for, after all, no locality is designated.

The final residence of the redeemed is this earth. That is the doctrine of the Bible everywhere. Not this earth as it now is, polluted by sin, and blighted and banned by the curse, but this earth as it shall be after the devil and his angels, sin and death and the grave, have been cast into the lake of fire and brimstone, and it is restored to purity, beauty and glory, surpassing those in which it shone when it emerged from the plastic wing of the Spirit brooding over chaos—sparkling with brighter jewelry than the pristine dewy brilliants of holiness, bridal-robed in the smiles of him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man, then this earth will be the fit and final home of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting (*eternal*) possession; and I will be their God." This land Abraham and his seed have not yet got; but, to secure the fulfillment of this covenant, God has sworn that he will bring them up out of their graves that they may possess it. From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that this earth is to be their everlasting residence. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or come up out of their graves, if then it is to be given to them for an everlasting possession, it is evident this earth must be the place of their everlasting residence. So says Ezekiel 13: 8, 25—"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall

dwell therein, even they, and their children, and their children's children [perpetual generations] forever [to eternity], and my servant David [for the beloved, that is, Christ] shall be their Prince forever [or eternally]." If language could teach eternal residence anywhere, this teaches the eternal residence of the resurrected children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah that they and their children's children, through unceasing generations, shall dwell therein forever. But all the saved are to be with Abraham, Isaac and Jacob in the kingdom; consequently this earth will be the kingdom and the final residence of the saints.

The same doctrine is clearly taught by Daniel 7: 27—"The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The kingdom under the whole heaven must mean this earth, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not on high, nor above the heavens, nor away up yonder, as the kingdom of the saints is frequently said to be, but under the heavens. Here the common teachings of men and that of the Spirit of God are in direct conflict. Men say the final residence of the redeemed is on high—above the heavens—somewhere (but they know not where) in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is under the heavens; that is, the kingdom which the God of heaven shall set up upon this earth, and which shall never be destroyed, but which shall break in pieces and consume all these kingdom upon earth, and which shall stand forever, or to eternity. The same doctrine is taught by John in Rev. 11: 15—"The kingdoms of this world [earth] are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." It is a common saying,

and often used to conceal our ignorance, "Where Christ is, there will be heaven." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of this world, earth, are to become the kingdom of Christ, and that here he is to reign forever and ever, or to eternity and eternity. If, then, Christ is to be on this earth forever, when renewed, and his dwelling-place is to be the dwelling-place of the redeemed, then beyond all controversy this earth is to be the final dwelling-place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Gospels, the Epistles and Revelation of John; but we shall not attempt at present to present it as exhibited in these. Enough has been said to convince every unprejudiced student of the Bible that this earth, restored at the time of the restitution of all things, will be the final home and everlasting dwelling-place of the redeemed.

Instead, then, of looking for a home beyond the skies, to which we are to be taken by Christ after the judgment, of which the Bible says not a word (for it never says that Christ will leave this earth after he comes to judgment) let us be looking for the renewal of this earth, which shall be accomplished at the times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began, and for which prophets and apostles, according to the promise of God, with one hope and faith looked; for this will be our glorious dwelling-place forever. Then his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve with him in Paradise before the fall. Here, on this earth, the second Adam, the Lord from heaven, with his glorious bride—the redeemed children of men—will dwell forever and ever.—*Prophetic Times.*

ELOQUENCE.—Many are ambitious of saying grand things, that is, of being grandiloquent. Eloquence is speaking out . . . a quality few esteem, and fewer aim at.—*Hare.*

A Little While.

A little while for patient vigil keeping,
To face the wrong and wrestle with the strong;
A little while to sow the seed with weeping.
Then bind the sheaves and sing the harvest song.

A little while to wear the robe of sadness,
To toil with weary step through erring ways;
Then to pour forth the fragrant oil of gladness.
And clasp the girdle of the robe of praise.

A little while 'mid shadow and illusion.
To strive love's mysteries to spell;
Then read each dark enigma's clear solution.
And hail light's verdict, "He doeth all things well."

A little while the earthen pitcher taking
To way-side stream, by far off fountains fed,
Then the parched lip its thirst forever slaking.
Beside the fullness of the fountain head.

A little while to keep the oil from falling;
A little while faith's flickering lamp to trim;
And then the bridegroom's coming footstep hailing.
To haste to meet him with the bridal hymn.

The Second Coming.

Without the aid of the revealed purposes of God, humanity would scarcely be able to grasp anything of a definite tangible form regarding the future—all would be clouded with man's darkness. But by the aid of Divine Revelation, what interest clothes the subject of the return of our Lord Jesus Christ, what an anchor-stay in the quicksands of the day, is the assurance to the lonely, weary and heart-sick traveller.

Men say much on all subjects of importance—some that is cheering, but very much that is otherwise. And in these few suggestions it is only proposed to notice carefully what God has said. He spoke first by his Son, in the four gospels; then by his Spirit, in the epistles of the apostles.

But before turning to the words of the Son of God, let us read as introduction, the words of Gabriel, sent of God: "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." A

wondrous prophecy of things to come to pass in the future. And surely every "shall" must be a reality and as literally fulfilled as was the birth of Jesus. God said he *shall be born*: it came to pass. God says he *shall reign* over the house of Jacob: it will come to pass, surely.

God has spoken to us by his Son, in the parables of Matt. 13. These, spoken only as parables, to us seem more like histories than parables. In the first we are shown that instead of the immediate setting up of that blessed reign of Christ, foretold by so many of the prophets, there is a time of sowing or teaching the word. And how searching the words of Jesus; only one part out of four, even of those who professed to receive the word, bring forth fruit. "Some fell upon stony places;" "some fell by the way side;" "and some fell among thorns." Oh! should we not beware lest we are one of these classes, and perish. Oh! let us beware of the care of this world, and the deceitfulness of riches.

It matters but little who may teach the conversion of the whole world, Jesus taught the very opposite. In the second parable a man sowed good seed in the field, but an enemy sowed tares. The necessary explanation is given in his own words: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy who sowed them is the devil; the harvest is the end of the world [or age]; and the reapers are the angels."

It would be a difficult matter to convert the whole world while only one-fourth the seed sown was permitted to grow to fruitage. But it is shown that the wheat and tares grow together until the reapers come to gather the harvest—the righteous and wicked remain together until the very end of the age, when the angels under direction of the Husbandman shall gather together the harvest of the world, when the tares will be gathered out and burned, and the wheat gathered into the barn. "Then shall the righteous shine forth as the

sun in the kingdom of their Father."

The third to the seventh parables teach the same truth. It is not the whole field, but the treasure in it—not the whole world, but the one pearl, that is taken *out of the world*. All are not converted, but in the great net of the present dispensation of time there are good and bad; "so shall it be at the end of the age." The wicked shall then be severed from among the just.

In Matt. 24, we find the plain teaching of Jesus to his little flock of disciples; the subject being the same as in the seven parables, only in plain words, and not in parables. In the first verses he foretells the destruction of the Jewish temple—which came *literally* to pass. The disciples came and enquired privately, "Tell us, when shall these things be, and what shall be the sign of *thy coming*, and of the end of the world [or age]?" Now by reading carefully from verse 4 to the end of the chapter, and is not one thought of the world's conversion. He foretells of false christ, deceivers, wars and rumors of wars, famines, pestilence, earthquakes, persecutions, sorrows, death, iniquity, abomeding, and the love of many waxing cold; and instead of the world receiving the gospel, it was preached for a witness; and then the end comes—much of which has had a literal fulfillment, and the rest will as surely be literally fulfilled. The angel, speaking to Daniel of these days, says: "And there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time *thy people shall be delivered*, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake." (Dan. 12: 2, 3.) "And then shall appear the sign of the Son of man in the heavens, and then shall all the tribes of the earth mourn, and they shall see *the Son of man coming* in the clouds of heaven with power and great glory." (verse 29, 30.) Most certainly there would be no mourning among the tribes of the earth were they all converted—the converts of the gospel do anything but mourn when Jesus

comes. Another illustration of this period, during which Jesus is away in heaven, by the man traveling into a far country; and again, the whole of his servants do not improve their talents.

Even when standing before the high priest, on the solemn night of his betrayal, Jesus said, "Hereafter shall ye see the Son of man, sitting on the right hand of power, and coming in the clouds of heaven." Alas, man has always refused this testimony; and the high priest declared it blasphemy, and pronounced him worthy of death. (Matt. 25: 64' 65.)

In Mark 13, we have the solemn warning of Matt. 24 repeated: "And then shall they see the Son of man coming in the clouds, with power and great glory." Not only is the porter of the house to watch, but to mark the uncertainty of the hour when Jesus shall come, *all* are to watch. Some will say, "Ah, you do not need to think about the coming of the Lord; it will not take place in your day." Jesus says, "Watch ye, therefore, for ye know not when the master of the house cometh; at even, or at midnight, or at cock-crowing, or in the morning, lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, WATCH." Oh! how near then the Lord's second coming must be. The present night of his absence is thus divided into four parts:—even, midnight, cock-crowing, and morning: Where are we? The evening of the dispensation is already past; yea, the midnight of the dark ages (or middle ages as they are called) is past. The awakening of the reformation is past. Ah! the morning breaks! watch! watch!! the day will surely break! Oh, blessed are they who shall be found ready!

Instead of the whole world being converted, the Lord says most decidedly that he must be *rejected* (Luke 17: 24-37); and this rejection goes right on to the second coming of the Son of man—a rejection which he likens to the days of Noah and of Job, "Even thus shall it be in the day when the Son of man is revealed." Yea, so far from the entire conversion

of the world, he says, "Nevertheless, when the Son of man cometh, shall he find faith on earth?" (chap. 18: 8.)

From all these sayings of Jesus, can we come to any other conclusion than this: that the millennium cannot possibly take place before the coming of Christ in the clouds of heaven; until then, wars, tumults, on Judah days of vengeance, on all nations distress. Read carefully the solemn warning, "Take heed to yourselves," do not be deceived by the cry of peace and safety, for as a snare shall it come on all of them that dwell on the face of the earth." Ah, you see the professor confidently mixing with the world, going to the world's feast to eat and to drink with the drunkard. There goes another with anxious brow and keen piercing eye, grasping at the world's deceitful wealth. Ah, these and thousands more are saying in their hearts, "My Lord delayeth his coming." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and stand before the Son of man."

In the 14th chapter of John, Jesus reveals a new thought to his loved ones: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, I will come again and receive you unto myself, that where I am, *there* ye may be also." This was something so new to them, they could not make out either whither he went or the way. They had heard of the future glory of Jerusalem; but mansions in the Father's house on high, and a place prepared for them! What poor sinful fishermen to have a place from God the Father! Oh, amazing grace! And mark the certainty. As surely as he has died and rises again, and gone to the Father's house to prepare a place for us, even *so sure is it* that he will come again, and we shall ever be with him. What comfort in Jesus' words. Cheer up ye fellow-believers, ye affected ones, widows, orphans, in the cold world. He comes to receive you unto himself, "that where I am, *there* ye may be also." C. S.

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CHICAGO, ILL., MAY, 1874.

Times of Trouble.

Who does not feel the cold shadows of sadness creeping over his soul in these times of peril? The very foundations of society are being shaken by adverse waves. Men are becoming unsettled in everything. Faith in God and the Bible is being displaced by a cold and cheerless philosophy. Confidence in humanity is being weakened by constant betrayal. Men seek fame at the expense of truth and religion, and wide indifference prevails among the masses. The church is at war with itself. Old creeds, born in councils and confirmed by synods, are being torn in pieces by the new forces pleading for utterance. Prayers are now acceptable if they are eloquent, and delivered in pure Saxon.

Social discords cry out from the mansions of the rich, while bitter tears are shed in solitude. The mania to become rich, to hoard gold, and to live in luxury at the expense of conscience, are among the evils of our times. Politics are left to bad men who wield the power for selfish gain. Truly we have fallen upon times of peril—times when the heart grows sick and the soul is in sadness. Were we to stop at this point, the hope of life would be only sorrow and gloom. But this darkness, this doubting, these foreboding evils, and this widespread distress, are but voices of the night, which cry for the morning. They are the loud wail on the depths of human suffering, groaning for the assurance that help and rest are needed.

We find hope in sacred promises. Assurance and comfort in prophetic voices which come to us from Zion, and echo over the plains in the songs of angels. This age

will close with judgments. Sin will culminate in open rebellion against God. Apostasy will succeed apostasy, but beyond all will be the eternal glories of rest. The Prince of Peace is coming to give order and rest—to give life and immortality, and to break the oppressor and let the oppressed go free. Then the hills shall break forth into singing, and the world shall find peace. Now tyrants reign. Then shall come the day of Messiah's triumph. Now wickedness stalks abroad at noon-day. Then will come the glory of eternal truth. Let the true soldiers be brave and loyal in these days of open wrong. Stand true to God. Be valiant in the moral conflict. Your reward will be great, your sufferings will end, and the crown and throne shall be yours, when the King comes to save humanity from sin and death.

Questions Answered.

Question. If the saints are to receive their future and eternal inheritance in the earth after the resurrection, how can the language of Christ be true—"Great is your reward in heaven?" Matt. 5: 12.

Answer. At first, this seems to be a valid objection, and plainly against the view advocated by us in these columns, but a careful examination of the Word will show that there is no want of harmony on this point. The reward is now in heaven. Our treasure is there: for Christ is above, at the right hand of the Father, and our life is hid with him in God. The title to our inheritance is also in heaven. Peter says we are begotten again unto a lively hope by the resurrection of Christ, "to an inheritance incorruptible, undefiled, and that fadeth not away, RESERVED IN HEAVEN FOR YOU." 1 Peter 1: 3-5.

It would appear, therefore, that the inheritance was in reserve, or kept for us by Christ in heaven. Now the only point really is, Shall we go to heaven to get that reward of life and of the inheritance, or will it be brought to us by the Son of God when he returns from heaven? This question is put to rest by the words of our Lord himself—"Behold, I come quickly, and my reward is with me, to give every man according as his works shall be." Rev. 22: 12. Paul states with equal clearness

that our life is now hid with Christ in God, and when he who is "our life shall appear, THEN shall ye also appear with him in glory." Col. 3: 1-4.

It is plain, therefore, that while the reward is now reserved in heaven, where Christ is seated at the right hand of God, yet it is not for the righteous to go to heaven to obtain the reward, but it is to be brought unto them when our Lord returns. Then he comes to give life and the crown, and to establish his kingdom, and reign with his people. See Dan. 7: 27; Matt. 25: 31, 32; 2 Tim. 4: 1-4, 8. The prophet Isaiah says, "Thy people also shall be all righteous: they shall *inherit the land forever*." Isa. 60: 21. Jesus says, "Blessed are the meek, for they shall *inherit the earth*." Matt. 5: 5. This will occur after the resurrection, and when the saints are made like the angels to die no more. Luke 20: 35-38.

Question. To what does the "great tribulation" refer in Matthew 24th chapter, was it upon the Christian church or upon the Jewish people?

Answer. The tribulation must refer to the Jewish people—this will be seen by reading the connection. The abomination of desolation spoken of by Daniel, the prophet, stood in the holy place, or on holy ground, when the Roman legions planted their standards of war in Jerusalem. When this state of things was about to occur Christ says: "When ye see the abomination of desolation . . . then let those in Judea flee to the mountains." The disciples of Jesus took warning when Jerusalem was being invaded and did flee, and not one Christian perished in the siege. It appears that they *escaped the tribulation* here referred to, which shows that it does not refer to the Christians.

Again, this tribulation was to be the greatest which ever had or ever would occur. But in Daniel it is said that, when Michael stands up there shall be a time of trouble such as never was since there was a nation etc. At that time, says Daniel, thy people shall be delivered every one found written in the book. Now it is very evident that there cannot be two tribulations, or times of trouble, each one of which being the greatest ever known.—

Here is an apparent difficulty which can be explained only upon one hypothesis, viz: Daniel and Christ both refer to *one tribulation*. Our Lord gives a vivid and minute description of those events which should mark its commencement, Daniel shows how it shall close with the deliverance of the very people who have suffered during its continuance. The great tribulation therefore begun when Jerusalem was destroyed by the Romans and will continue upon that city and the Jewish people until the times of the Gentiles run their course, then the tribulation will end by the deliverance of Daniel's people and the establishment of Messiah's kingdom. The sufferings of the Jews since the commencement of the Roman war under Vespasian and Titus have been without a parallel in the world's history. Please read carefully the article in the MILLENARIAN by Bro. Wilcox upon this point and the reasonableness of this statement will at once appear. Compare Matt. 24 with Mark 13 and Luke 21. Christ's coming does not occur until *after the tribulation* which synchronizes with the prophecy of Daniel which foretells the *deliverance* of the Jews and the resurrection of the dead, and reward of the saints; at the time when the great tribulation finally ceases and Jerusalem is no more a *prey* to the tyranny of the Gentiles represented by Romans, Persians and Turks.

Progress is announced by the Palestine exploration Society. M. Clermont-Ganneau, who was recently sent out to work independently of the surveying party in and around Jerusalem, has already found the names of Simon, Martha and Lazarus, all together, near Bethany, in a tomb of very early Christian work—possibly of the first century. During autumn and early winter the map-makers succeeded in surveying from Bethlehem, Marsaba, etc., northward to Phasaclis, el-Fusail, and laying down the western Jordan Valley, around Jerico, at the rate of two hundred and sixty square miles a month. They announce the identification of Zorah, Eshtaol, Samson's tomb, and the rock Etam, and the determination of the position of the valley Soreg.

Exposition of Col. 1 : 13.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

This text is sometimes presented to show that the Kingdom of God is already set up, notwithstanding the many plain passages to the contrary. The word "*translated*," in Col. 1 : 13, is from *methisteemi*, which is defined by Greenfield, as follows: "To move from one place to another, remove, transfer; metonymy, to cause to pass from one mode of thinking to another, *cause to change sides*." The latter, we think, is the application of the term.

Is, the word rendered *into*, when used as in this verse, "to denote *purpose or object*," is properly translated *for*. We cite a few examples where it is thus rendered: "For whatsoever things were written aforetime were written *for* our learning."—Rom. 15 : 4. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit *for* the Kingdom of God."—Luke 9 : 62. "The same came *for* a witness,"—John 1 : 7. "I have set thee to be a light of the Gentiles, that thou shouldst be *for* salvation unto the ends of the earth."—Acts 13 : 47. "Launch out into the deep, and let down your nets *for* a draught."—Luke 5 : 4. "I am set *for* the defence of the Gospel."—Phil. 1 : 17. "He is profitable to me *for* the ministry."—2 Tim. 4 : 11. "By faith, Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11 : 8. "And the four angels were loosed, which were prepared *for* an hour, and a day, and a month, and a year."—Rev. 9 : 15. "The leaves of the tree were *for* the healing of all nations."—Rev. 22 : 2. All can see what nonsense it would make to translate *is* by the word *into*, in the examples just cited.

In Col. 1 : 13, Paul tells the Colossian brethren that by the help of our heavenly Father they have been delivered from the power of darkness, and have changed sides *for* the kingdom of his dear Son; *i. e.*, for this "purpose or object," they have changed sides, to obtain the coming kingdom.—*Selected.*

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No. 6.

Jerusalem the Holy City.

BY JOHN THOMAS, M. D.

"Jerusalem which is above is free, and is the mother of us all."—PAUL.

The Jerusalems of the Bible are *first*, one city in different states, and under divers constitutions; and *secondly*, the Glorified Body Corporate of the city in its glory, under its future Melchizedec Constitution.

In studying this subject, the following classification, I think, will greatly assist the reader in obtaining the mastery over it. I remark, then:

1. That Jerusalem is first referred to in Scripture as SALEM, which signifies *peace*. An individual supposed to be Shem, the second son of Noah, an ancestor of Jesus of Nazareth, and a righteous man, was then residing there as King and Priest of the Most High God, possessor of heaven and earth. He was, therefore, styled "*Melchizedec, melek salem*," or, *king of righteousness, king of peace*; that is, *King of Jerusalem* reigning in righteousness, priest of the Most High God. This was a typical order of priesthood. He who officiated in it was greater than Abraham, who paid tithes to him, and received his blessing. These facts are suggestive in a high degree, especially in the light of the following testimonies.—Gen. 14: 14. Isa. 12: 1. Psa. 110: 4. Heb. 5: 5-10. Heb. 6: 20; and the whole of chap. 7.

Jerusalem, the throne of God's High Priest, contemporary with Abraham, was to him a representation or type, of the same city, when it should be prepared of God (Heb. 11: 10, 16,) for his seed, the Christ to reign there, as Melchizedec's successor, after the resurrection of the Saints. So that Abraham will then be at once

contemporary with his ancestor, Melchizedec the First; and his descendant, Melchizedec the Second.

2. That Jerusalem is next brought before us ecclesiastically, as under the Mosaic Law. In the reign of David, she was chosen to be Jehovah's Habitation.—Deut. 12: 5. 2 Sam. 24: 16, 18. 1 Kings 8: 29. 2 Chron. 7: 12. Psa. 132: 13-17. She continued under the Mosaic Constitution till about 74 years after the birth of Jesus; when the State was abolished by the Roman, or Little Horn of the Goat, power.—Dan. 8: 11, 24. This was a period of 1094 years from the foundation of the Temple. During this millennium of war and disaster, iniquity and crime, she is scripturally regarded as in bondage with her children, or citizens, by virtue of the Law; and is allegorically styled Hagar—Gal. 4: 25. These children she was to lose; and after their loss, she was to be left alone.—Isa. 49: 20, 21. Matt. 23: 37, 39.

The children of the bondwoman or of Hagar, Jerusalem, were "shut up unto the faith," under the schoolmaster of Sinai, who could give them no title to the inheritance covenanted to Abraham and his seed. The sentence against them was, "Cast out the bondwoman and her son." This the Roman power accomplished politically; and the Law and the Prophets spiritually: for "Cursed," saith the former, "is every one that continueth not in all things written in the book of the law to do them;" and the latter saith, "The just shall live by faith." Hence, the law, because of the weakness of the flesh, gendered only to bondage, shutting up its children under the curse. Such was Jerusalem, the Harlot, which killed the prophets and built their sepulchers—the perse-

cutor of Him that was of the spirit.—Isa. 1: 21, 24.

3. I remark, thirdly, that there is a period in Scripture styled "the times of the Gentiles,"—Luke 21: 24; and answering to the symbol in Rev. 11: 2, termed "the Court of the Gentiles." The times of this Court extend to the resurrection of the Saints, and re-appearing of the King of Israel. During this long period, Jerusalem is scripturally regarded as in her *widowhood*, or as a woman forsaken of her husband and children, a captive sitting upon the ground bewailing her desolate condition.—Isa. 54: 4-8. Isa. 49: 14-17. Isa. 3: 6.

While the city is in her widowhood, and termed "Forsaken," (Isa. 62: 4.) as at the present time, a community exists styled symbolically, "the Holy City; (Rev. 11: 2,) the woman a fugitive, but nourished in the wilderness, "Jews," etc.—Rev. 12: 6, 14. Rev. 2: 9. Rev. 3: 9. Eph. 5: 23. This city is trodden under foot of the Gentiles, and will so continue to be, until the time shall arrive for Jerusalem in Palestine to arise and shine; because her light is come, and the glory of Jehovah is risen upon her.—Isa. 60: 1. The symbolical "Holy City" consists of those who are scorched on their foreheads; who keep the commandments of God, and have the testimony of Jesus Christ; "which is the spirit of prophecy;" and are of "the faith of Jesus".—Rev. 7: 3. Rev. 12: 17. Rev. 14: 12. Rev. 19: 10. They are those who cannot endure imposters (Rev. 2: 1;) who hate Nicolaitanism (ver. 6;) "who," says Jesus, "have not denied my faith" (ver. 13;) whose good works increase (ver. 19;) who are watchful (Rev. 3: 2, 3;) who are watchful (Rev. 3: 2, 3;) who keep the word of Jesus, and deny not his name (ver. 8;) and who are not lukewarm (ver. 15.) These are children of the Free Woman—"the children of the promise as Isaac was;" who BY FAITH—by belief of what is promised in relation to Jerusalem in her future glory—are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."—Heb. 12: 22. It is because they are come to these things by faith, and thereby lay hold

of them, as the horse set before them in the Gospel, that they are styled, "the Holy City;" which, after the resurrection and transfiguration of its citizens, becomes "The Holy City, new Jerusalem, prepared as a bride set in order for her husband—the Lamb's Woman, that great city, the Holy Jerusalem."—Rev. 21: 2, 9, 10. Rev. 19: 7. Then, but not till then, upon every one of the citizens of the now down-trodden Holy City, who shall be presented Holy, and unblamable, and unreprouvable in God's sight (Col. 1: 22, 23,) "will Jesus write upon him the name of his God, and the name of the city of his God, new Jerusalem, which cometh down out of heaven from his God; and he will write upon him his new name, which no man knoweth, saving he that receiveth it."—Rev. 3: 12. Rev. 2: 17. So that the present apocalyptic Holy City, cleansed from all that now defiles it, will be transformed into a city, in which there shall in no wise be found any one that defileth, or worketh abomination, or invents a lie; but they only who are written in the Lamb's book of life.—Rev. 22: 27.

4. But to return to the widowed, and momentarily-forsaken Jerusalem, oppressed by the Euphrateans, or Turks. I remark, then, in the fourth place, that when the times of the Gentiles, or the forty-two months of their oppression, shall be fulfilled, Jerusalem will be redeemed. When that time, now so near at hand, shall have come, it will be said to her, by her Redeemer, "Awake, awake, stand up. O Jerusalem, which has drunk at the hands of Jehovah the cup of his fury: Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the Holy City: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion;"—Isa. 51: 17. Isa. 52: 1, 2.

Here we have presented to us, *the Exalted Jerusalem*, rendered in the English version, "Jerusalem which is above."—Gal. 4: 26. It is sufficient to remark here, that it is stated in

Parkhurst, that "the adverb *ano*, with the article, is used as a noun, denoting *what is above, high, exalted*."—*Lex.* When the present Jerusalem awakes, arises, stands up, and sits down in peace and glory, her position in rank and dignity among the cities of the world, compared with what it is now, will be above, high, exalted. She will then correspond to the hope of those who now believe "the Gospel of the Kingdom." As under the Law of Moses, which went forth from Sinai, she was allegorically the bondwoman Hagar; so under the law which is hereafter to go forth from Zion (Isa. 2: 3,) she will be allegorically the Free Woman, Sarah, the Princess or Queen, which shall be for Nations; of whom also shall be kings of peoples.—Gen. 17: 16. She is thon "the Mother of us all," both Jews and Gentiles, who now believe the promises, or "glorious things spoken," of her by the Prophets and Apostles.—Psa. 87: 3.

In a certain sense, the Exalted Jerusalem, though not yet in being, "is" the mother of us all. Jerusalem is now "barren and beareth not," yet she hath now in dispersion many more children for the Age to Come, than she could reckon before she became a widow, and was forsaken of her husband (God). The obedient Believers of the Gospel of the Kingdom, who shall be pronounced the "blessed of the Father," when Jerusalem is exalted, will be the ROYAL MUNICIPALITY, of the city—the new Jerusalem enthroned in the exalted Jerusalem, when "they shall call her the throne of Jehovah; and all the nations shall be gathered unto it to the Name of Jehovah, to Jerusalem.—Jer. 3: 17. The exalted Jerusalem would be deficient of a principal element of her glory and power, if the New Jerusalem, or Christ and his glorified Brethren and associates, Israel's Elohim were not enthroned there as "the administration of the fulness of times."

—Eph. 1: 10. The "Heirs of the Kingdom" do not claim Hagar, who gendered to bondage, for their mother. She was mother only to Jews, who became such by circumcision of the flesh. Neither do they claim the

widow and God-forsaken Jerusalem for their Mother; they abandon her to Turks, Papists, Protestants, Greeks, and non-Christian Jews. These are her lovers while divorced from Jehovah—paramours, with whom "the sons of the free woman" have no sympathy in faith, hope, or practice. Now, if Jerusalem in the present, be their mother, it is manifest that, if Jerusalem is to be their mother at all, it can only be in the future. This is the truth. Hence it is, Jerusalem as she shall be is the mother of us all, the Mother City of the Heirs of the Kingdom—the Metropolis of the Kingdom—when the time comes that the Saints possess it, and the dominion, and the greatness of the Kingdom, under the whole heaven.—Dan. 7: 22, 21.

In those glorious days, Jerusalem will be the Married Wife, and the free and joyful mother of the free born.—Isa. 54: 1. Abraham, Sarah, and their seed, will be there among the free—from the bondage of sin and death. Her husband will be her builder and maker, even God.—Isa. 54: 5: Heb. 11: 10; and "all nations shall flow unto it"—Isa. 2: 2; and bring their glory and honor to its princes, who shall reign for the ages of the ages.—Rev. 21: 26. Rev. 22: 5.

5. I may remark, lastly, at this time, that the Palestine Jerusalem, in her future relation to Jesus of Nazareth, the Great King of the Jews; his ancestors, Abraham, Sarah and David; and his brethren, the Saints in general—as the "Married Wife"—will be under a constitution growing out of the covenants made with Abraham and David, and "the Word of the Oath," and styled "the Law from Zion: for "Out of Zion shall go forth the Law"—the law which proceeds from the Holy One of Israel for that nation (Isa. 51: 4. Jer. 31: 33,) and for which also the Gentiles shall wait.—Isa. 42: 4. Thus the King of Israel is revealed in the Scriptures as the "Lawgiver," not of Judah only, but of all nations. These things being admitted, the following proposition is evident, namely, that *the existing laws and constitutions of the nations are all to be superseded by a Divine law which is hereafter to be proclaimed by Zion.* Hence, the estab-

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lishment of this truth will be fatal to all the superstitions and imperial, monarchial, and republican politics of the world. Many direct testimonies can be adduced from the Prophets and Apostles to prove this. It is, however, sufficient to present the truth in this form.

Under the "Law from Zion," Jerusalem will be the Mother City of all nations; for "all nations shall flow unto it." Rome is now the Mother of Papal-dom; and Mecca of Mohammed-om: but in the age, or world, that is coming, Jerusalem will be the mother of all, both Jews and Gentiles; for "they shall no more walk after the imagination of their evil heart" (Jer. 3: 17;) "and shall all call upon the Name of Jehovah, to serve him with one consent" (Zeph. 3: 9;) inasmuch as "from the rising of the sun to the going down of the same, Jehovah's Name shall be great among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering: for my name shall be great among the nations, saith Jehovah of armies."—Mal: 11.

In Jerusalem, under the Law from Zion, the Name of Jehovah will reside; that is, Jehovah's King will reign there as priest of the Most High God after the Order of Melchizedec. "Art thou greater than our father Abraham?" inquired the Jews of Jesus. The answer is "Yes." Abraham paid tithes to the King of Salem, who blessed the holder of the promises: and it is the less that is blessed of the greater. When Abraham beholds the priestly King of Salem on David's throne in Zion, the King will bless the "Friend of God," saying, "Come thou blessed of my Father, inherit the city which hath foundations, whose builder and maker is God; and for which thou didst look when thou didst sojourn in this then promised land, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with thee of the same promise." Will not Abraham, then, who, being heir of the world, then enters upon his inheritance for the first time, give him tithes of all? Will he not be as liberal to Melchizedec the Son, as to Melchizedec the Father? And not to him

only, but to all his seed? Yea to all; for Abraham refused to be made rich at the expense of his companions.—Gen. 14: 23.

But of the Melchizedec constitution of things in Jerusalem, there are many things to be said, hard to uttered, seeing that the ear of the Nineteenth Century is dull of hearing. For when for the time it ought to teach, it needs to be taught the first principles of the oracles of God; being unskilled in the Word of Righteousness. We have labored, however, to be intelligible to babes. I trust I shall have succeeded to some extent. For the present I conclude, wishing the readers much success in their endeavors to understand the Truth, to the end that they may obey it.

God's Oath to Abraham.

By myself have I sworn, that in blessing I will bless thee. And thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed. Gen. 22: 15, 18. The nations are now cursed; this blessing is to be instead of the curse, and is beyond it. The blessing must take the place of every annoyance. Instead of bad and oppressive governments, there must be a good government;—and judgment and justice must be executed in all the earth." Jer. 23: 5. Instead of wrongs and injustice, "righteousness must prevail." Is. 65: 21, 22. Instead of war, "the nations must learn war no more." Is. 2: 4. Instead of sterility of soil, "the earth must yield its increase." Ps. 67: 6. "Instead of the thorn shall come up the fir tree," "and instead of the brier, the myrtle tree." Is. 55: 13. Instead of the nations having no fear of God before their eyes, "All the ends of the earth shall fear him." Ps. 67: 7. Instead of only a scattered few, who worship the Lord, "All the nations whom God has made shall come and worship before him." Ps. 86: 9. Instead of the world lying in wickedness, "All nations shall serve the Lord." Ps. 72. Instead of one band worshipping in one way, and another band in another way, they must all worship, speaking the same thing,

"and seeing eye to eye." Is. 52: 8. Instead of ignorance and superstition, "The knowledge of the Lord shall cover the earth as the waters do the sea." Is. 11: 9. Instead of irreverence, profanity and infidelity, "the whole earth shall be filled with the glory and praise of God." Ps. 72: 19. Instead of so many languages which now interrupt and embarrass the intercourse of the nations, "there shall be a pure language." Zeph. 3: 9. Instead of sickness, "the inhabitant shall not say, I am sick." Is. 33: 24. Instead of weeping and crying, "the voice of weeping shall be no more heard in the land, nor the voice of crying." Is. 65: 19. "All tears shall be wiped from all faces, and there shall be no more sorrow nor sighing." Is. 35: 10. "And there shall be no more pain, neither shall there be any more death." (Rev. 21: 4), and instead of the curse everywhere, and on everything, "there will be no more curse." Rev. 22: 3. Thus the blessing promised to the nations will be complete in extent.

The promise under consideration is not only unlimited in reference to the extent of its blessing, but it is also unlimited in regard to its perpetuity. Therefore, the blessing, great and complete as it is, must be perpetual. Instead of being excluded from the tree of life as now, they will have right to the tree of life, and the leaves of the tree of life will be for the healing of the nations, that they may live for ever. (Rev. 22: 2, 14.) Thus, the blessing for the nations must be continued as long as the sun and moon endure, throughout all generations, and throughout all ages, world without end.

Thus, we have shown the extent and the perpetuity of the blessing of the nations, which God promised to Abraham, and confirmed to him by an oath. Surely the promise and oath of God, which was to be the hope of the seed of Abraham, and the hope of the world through all the future, can mean nothing less. It contains and reveals God's purpose concerning the world. It must be complete. It must be perpetual. It must provide for the necessities of the world for ever. It

is the parent promise of the Bible, and is the basis of all its promises. Without it the Gospel is without a purpose, and its means without an end.

JOEL A. SIMONDS.

The Kingdom.

Peace! earth's last battle has been won
days of conflict now are o'er
The Prince of peace ascends the throne
And war has ceased from shore to shore.

Rest! the world's night of toil is past
Each storm is hushed above, below,
Creation's joy has come at last,
After six thousand years of woe.

Messiah reigns! earth's king has come
Its diadems are on his brow,
Its rebel kingdoms have become
His everlasting kingdom now.

O! long expected, absent long
Star of creation's troubled gloom
Let Heaven and earth break forth in song
Messiah! Savior! art thou come?

For thou hast bought us with thy blood,
And thou wast slain to set us free
Thou mad'st us kings and priests to God
And we shall reign on earth with thee.

H. BONAR.

Of what Profit is Knowledge?

"A man," said Dr. Guthrie, "may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate may be the meteor's that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throws up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short, that man has discovered or his skill invented, but, if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in their sockets,

glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question: What shall it profit a man, if he shall gain the whole world—all its learning, its wealth, its pleasures and honors—and lose his own soul?"—*Sel.*

"To Him that Overcometh."

To the seven churches of Asia were given seven glorious promises, which span the whole scene of suffering and of victory. They form a cable of seven golden strands, and it reaches from the wilderness of sin into the very kingdom of God's love.

1. "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." No flaming sword shall gleam amid its foliage; no poison shall lurk in its fruits; no apples of Sodom shall be there. But every "manner" of its fruit shall yield the wine of immortality, and every leaf shall prove a healing balm.

2. "He that overcometh shall not be hurt of the second death." Death has "hurt" his victims and severed the heart of humanity, for six thousand years. Sin reigns, and death because of sin. But here is the promise of a life over which he hath no power; here is a home that he can never enter; here is a family whose golden ties he can never break; here are cloudless skies, where his dark banner shall be unknown; here are loving hearts that shall never chill beneath his touch;

"Here the life fires brighten, and burn, and roll,
Over diamonds that sparkle, and sands of gold;
Where to breathe, the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old."

3. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a name written which no man knoweth, saving he that receiveth it." "He rained manna from Heaven, and man did eat angels' food," but he ate it in the wilderness, and along life's weary march. He ate it under the dominion of death, and amidst the scars of the curse.

But he that overcometh shall eat it in the city of our God, then indeed shall he hunger no more, nor thirst again. He shall eat it in the shade of life's fair tree, and on the banks of the beautiful river. And he shall receive a white stone—the emblem of peace and pardon, wherein his new name shall be graven—the name which Christ himself shall give; the name which gleams in golden letters upon the book of life.

4. "And he that overcometh and keepeth my words to the end, to him will I give power over the nations." Here is a promise of dominion which shall be given into faithful hands; into hands which shall break the tyrants' rule as with an iron rod, and let the oppressed go free. The kingdoms of this world are to become the kingdoms of our Lord, and the saints shall be kings and priests with him. Then indeed shall laws be just, and the king righteous. Then shall the nations be blessed with peace and crowned with love.

5. "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father and before His angels." The babe in its purity is clad in spotless robes; the bride who waits at the altar before an untried life, is apparelled in snowy white, and the fair marble form of the dead is clad in the symbol of purity.

The white raiment is always beautiful in its simplicity, but he that *overcometh* shall be robed in the spotless purity of Christ's righteousness. This shall be the wedding garment worn at the marriage feast of the Lamb. His name shall gleam not in the lineage of earthly kings, but on the page of the Book of Life, and it shall be confessed,—not before men alone, but before "my Father and before His angels."

6. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out." The wilderness hath its wild beauty, and the weary land, the shadow of the great rock—so life has its resting places, its coverts from the storm. But here is the temple of our God, the

home of every loyal heart, the eternal haven where sorrow can never come. Here is the fulfillment of all God's promises to man, a refuge from every storm, and he that overcometh *shall go no more out*. It is not only safe, but it is *eternal*.

Ages may sweep unnumbered around the throne, but "at his right hand are joys forever more."

7. "To Him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on His throne." We are offered not only a covert, but a kingship; not only a home, but a throne. Surely the work is light in view of the prize; the conflict is short in view of the victor's crown.

The darkness of night passeth away before the golden light of the morning.

"Even as I also overcame." In the wilderness, amid the multitude, and in the presence of kings, he was always the victor.

"Be of good cheer, I have overcome the world" flashes in glory from the very shadow of the cross. And now at the Father's right hand, he cheers the weary heart not only with the record of his victory, but with golden promises to the victor, for "*He that overcometh shall inherit all things.*"

Mrs. H. V. REED.

Be Diligent.

God's blessing waits upon the diligent. Not to idle loiterers, but to faithful workers, does he reveal himself. Sluggards find themselves overlooked and passed by, while men who are "not slothful in business, fervent in spirit, serving the Lord," are honored of the Most High in the varied manifestations of his providence and of his grace.

Abraham was an active business man, with hundreds of servants, and numerous flocks and herds. Gen. xiv. 14; xxiv. 35. Job had thousands of cattle, and was a man of enterprise as well as of patience. Job i. 3. Rebecca came not to be a mother of the faithful, through yawning over novels, and plying coquettish arts, but by drawing water for thirsty camels, and

showing kindness to a weasled traveler (Gen. x. 15-28); just as Ruth, the young Moabitess, was taken into the family of the faithful, and made a mother of kings, and of Christ, not through any of the wiles or blandishments of fashionable life, but by gleanings for her widowed mother-in-law in the harvest-fields of Boaz. Jacob was going on his way with cattle and flocks and household, when the angels of God met him; and he had but just turned aside from busy cares to spend the night in prayer, when he found the wondrous stranger, who wrestled with him in the darkness, and blessed him as the morning broke. Gen. xxxii. Not by sad repinings at a cruel fate, but by constant fidelity, whether as a slave of Potiphar, or in the Egyptian prison-house, did Joseph come to stand next the throne of Pharaoh, and deliver Egypt and Israel in the days of sore distress. Gen. xxxix. xl. It was when Moses kept the flocks of Jethro in the wilderness of Midian, that God revealed himself in the burning bush. Ex. iii. 1-4. It was when Joshua stood before the walls of Jericho, that the angel appeared to him as the captain of the host of God. Joshua v. 13-15. Gideon was threshing wheat by the oak-tree, when he was commissioned to deliver the chosen nation, and discomfit the host of Midian. Judges vi. 11-16. Saul was hunting for his lost cattle, when he was called to be leader of God's people, and to deliver them from their foes. 1 Sam. ix. 10. David came fresh from watching over Jesse's sheep, to be anointed by Samuel as King of Israel. 1 Sam. xxii. 13. Elisha was plowing with twelve yoke of oxen in the field, when he felt the touch of Elijah's mantle, and left his labor to follow and succeed the man of God. 1 Kings xix. 19-21. Daniel had charge of the finances of the vast empire of Persia, and, even after the visions of God had astonished his soul, he still arose, and "did the King's business," as he had before. Dan. vi. 1-2; viii. 27. Nehemiah was cup-bearer to the King of Persia, when he was appointed to go up to Jerusalem and re-build the holy city's fallen walls. Nehem. ii. 1-8. Zachariah

was burning incense before the Lord, "in the order of his course," when the birth of John the Baptist was foretold to him by the celestial messenger. Luke i. 8, 1. The shepherds of Bethlehem were watching their flocks by night, when the glory of the Lord appeared, the Savior's birth was announced, and angel-voices proclaimed, "Peace on earth and good will to men." Luke ii. 8-14. Simeon and Anna had both gone up to the house of prayer, when they met the Messiah, for whose coming they so long had waited. Luke ii. 25-38. John was preaching and baptizing in Jordan, when the Lamb of God was revealed to his believing eyes. John i. 28-36. Matthew was sitting at the receipt of custom, when called of Christ to follow him. Matt. ix. 9. Simon and Andrew were casting a net into the sea, when Jesus summoned them to his service, and said that they should be fishers of men. Mark i. 16-18. James and John were mending their nets, when they were called to be disciples and apostles of the Lord. Mark i. 19-20. The woman of Samaria had come to Jacob's well to draw water, when she met the Savior, and heard him speak of that well that springeth up to everlasting life. John iv. 6-14. Lydia was by the river side, in the place where prayer was wont to be made, when she heard from Paul and Silas the words of grace and truth. Acts xvi. 13-15. And John, the beloved disciple, in the solitudes of Patmos, was already "in the spirit on the Lord's day," when Christ revealed himself in glory to his vision. Rev. i. 9-20.

The path of present duty and devotion is the path of safety, blessing, and prosperity. It is not in listlessness and vain repinings at our lot, that we prepare ourselves for higher and more honored service; but it is in the faithful and constant performance of those homely, useful acts of common life, which serve to test our faith and patience, and discipline us for more important ministries. He that is faithful in the least, will be faithful in that which is greater; and if God finds in us fidelity in the common things of earthly life, he may be expected to

entrust us with true riches, and use us for his glory in this world, and call us at last to see his face and serve him in his presence forever.—*Sel.*

Gleanings on Prophecy.

Prophecy is history anticipated and contracted; history is prophecy accomplished and dilated. Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in the Scripture.—*Bp. T. Newton.*

God doth not use to set his people to work in the dark; they are the children of light, and there are no deeds of darkness which they have to do. Yea, he always suits their light to their labor, and gives them a clear discerning of what he is about.—*Dr. J. Owen.*

God travels to satisfy our comfort, but not our curiosity.—*Lord John Napier.*

The giving ear to the Prophets is a fundamental character of the true church.—*Sir I. Newton.*

A blessing is pronounced on those who hear and read the words of this prophecy, (Rev. 1: 8). . . God commands the study of the book to us. Who, then, shall say, let it alone? . . . I cannot but think it is a sin for any one to say he knows nothing about it.—*B. Slight, M. A.*

The prophetic portions of the sacred Scriptures. . . are a bacon light, in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—*Dr. G. Duffield.*

Prophecy is equivalent to any miracle, and is of itself evidently miraculous. . . The voice of Omnipotence alone could call the dead from the tomb,—the voice of Omniscience alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansions of the dead,—and both are alike the voice of God.—*Dr. A. Keith.*

God gave us his Word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own pur-

pose, and our duty and chief end.—*James Scott.*

No discussion on the fulfillment of prophecy must ever divert, but on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we hiding ourselves within the everlasting arms,—and when the last storm shall come, and the last thunder shall roar, and the last fires shall blaze, are we conscious that we shall be found resting on the rock that shall never fail?—*Dr. Cumming,*

In God's time, which is the best way, prophecy shall certainly be fulfilled.—Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

As a band to bind these gleanings together, we may take the words of the Apostle: *Despise not prophesyings.*

The Kingdom of God.

The Scriptures abundantly testify concerning the Kingdom of God, as being the Kingdom to come, as belonging to a future dispensation, and will not be established until the second coming of Christ, the Resurrection of the Dead, and the times of Restitution of all things.—Acts 3: 21.

I must preach the Kingdom of God to other cities also, for therefore am I sent.—Luke 4: 43.

And the preaching of the Gospel of the Kingdom.—Matt. 4: 23.

Preaching the Gospel of the Kingdom of God.—Mark 1: 14.

The glad tidings of the Kingdom of God.—Luke 8: 1.

He sent them to preach the Kingdom of God.—Luke 9: 2.

My Kingdom is not of this World or Dispensation.—John 18: 36.

Restore again the Kingdom to Israel.—Acts 1: 6.

Preaching the things concerning the Kingdom.—Acts 8: 12.

The things concerning the Kingdom of God.—Acts. 19: 8.

Preaching the Kingdom of God.—Acts 20: 25.

Flesh and blood cannot inherit the Kingdom of God.—1 Cor. 15: 50.

The God of heaven shall set up a Kingdom.—Dan. 2: 44.

The Saints of the Most High shall take the Kingdom.—Dan. 7: 18.

The time came that the Saints possessed the Kingdom.—Dan. 7: 22, 27.

The Kingdoms of this world are become the Kingdoms of our Lord.—Rev. 11: 15.

Then shall the righteous shine as the sun in the Kingdom.—Matt. 13: 43.

I appoint unto you a Kingdom that ye may eat and drink at my table.—Luko 22: 29, 30.

And of His Kingdom there shall be no end.—Luke 1: 33.

Forty Days.

The numerical adjective *forty* is used so frequently, and in such connection in the Scriptures, as to leave the student of "*the word of the Kingdom*" without a doubt of its significance in relation to the times appointed, bearing upon the events of "*the times of the Gentiles,*" and the restoration of the Kingdom of God again to Israel. In the following lines, then, I propose to cite the instances in which it strikingly occurs, that we may be able, if possible, to extract the thing of which it is exhibited as *the sign.*

The Noahic deluge, whose incidents were so arranged as to make it convertible into a sign of things pertaining to Israel, was the result of rain for *forty days and forty nights.*—Gen. 7: 3.

Noah opened the windows of the Ark *forty days* after the tops of the mountains were seen above the waters.—Gen. 8: 6. Moses was in Mount Sinai in the presence of Jehovah's glory *forty days and forty nights.* Ex. 24: 18.

When he came down the second time from glory, where he had been interceding for Israel, and bringing with him the new tables of the Covenant, it was after an absence of *forty days and forty nights.* On this occasion his face shown intensely with the glory of the divine majesty he had been contemplating; so that the Israelites could not behold it unveiled.—Ex. 34: 28.

The twelve representatives of the

Twelve Tribes of Israel were *forty days* among the seven nations of Canaan spying out their affairs. Num. 13: 27. These *forty days* became a *sign* of the duration of the time in which they should continue to bear their iniquities before entering into the possession of the land under the victorious Joshua, the son of Nun. The time signified by the sign was *forty years*—a day for a year. Num. 14: 34.

Elijah traveled towards Horeb during *forty days and forty nights*, in the strength of one meal of bread and water. 1 Kings 19: 8.

Ezekiel lay on his right side *forty days* as bearing the iniquity of the House of Judah. This, with the 300 days he lay on the other side for the Ten Tribes, was a sign to the house of Israel, that they should eat their defiled bread among the Gentiles during 430 years from the destruction of Jerusalem by the king of Babylon; of which 430 years' national vassalage, 40 years were on account of the transgressions of Judah, when the government of the whole nation was in the hands of that tribe, under Solomon, from the foundation of the Temple to the revolt of the Ten Tribes from the house of David, on the fourth of Rehoboam's reign—a year for each day of the sign. Ezek. 4: 3, 13.

Jonah announced to the king and nobles of Nineveh, the capital of the great Assyrian monarchy, that if they did not repent, their city would be overthrown at the end of *forty days*. Jonah 3: 4.

Like Moses and Elijah, Jesus fasted *forty days and forty nights* in the wilderness. He was afterwards *forty-two months*, or 1260 days preaching the Gospel of the kingdom as Jehovah's "dove,"—Matt. 3: 16, bearing the olive leaf to Israel.—Acts 10: 36. John the Baptist preached the same Gospel for the same length of time.

Forty days elapsed between the resurrection of Jesus and his ascent from the Mount of Olives; during which interval he discoursed with his Apostles concerning the things pertaining to the Kingdom of God.—Acts. 1: 3.

The symbolical "*Holy City*," or those that keep the commandments of God, and have the testimony of Jesus Christ, that is, the saints were to be trodden under foot of the Gentile governments for *forty-two* sign months; Rev. 11: 2, Rev. 12: 17; and these Papal powers were to practice their oppression for *forty-two* similar months. Rev. 13: 5.

Such are the principal places where *forty* occurs in connection with days and months.—*Selected.*

"Gog and Magog."

The following is an extract from a sermon preached some twenty years ago by Rabbi Carrillon, of the Reformed Synagogue of Spanishtown, in the island of Jamaica, and copied from the "Hebrew Archives."

"There is but little ground for debate, but that the prophecy of Ezekiel (38 and 39) relating to Israel's last enemy, points conclusively to Russia. . . . In the 10th of Gen., we find the children of Japheth to have been Gomar, Magog, and Madai—Javan, Tubal, Mesech and Tiras; and the sons of Gomar, Ashkenas, and Riphoth, and Togarmah—from them the Japhetical nations are descended, that is to say, the Chinese, Tartars, Greeks and Persians; the Germans of the North, Muscovites and other Slavonian races; and these are the very people whom Ezekiel names as forming the sources, or as being the tributaries from whence Gog is to issue. In chap. 39th, the Prophet says, 'turn thy face towards Gog, of the country of Magog, the prince of Rosh, Mesheck and Tubal.' The general name of the country in Scripture is Magog, and the name of its prince is Gog; but the country itself is divided into three principalities, Rosh, Mesheck and Tubal. The Prophet afterwards tells us that the prince described will be accompanied with a powerful army, composed of divers nations, of the same names as those as are mentioned in Genesis as being descendants of Japhet and Gomar; and the most of these nations the subjects, or allies of the Rosh, Mesheck and Tubal, are represented to us as coming from Northern countries. We remark that the name of

Rosh is not to be met with anywhere among the sons of Japhet. We know however that the first Czar of Great Muscovy was called Rosh, and that it was from him the empire derives the name it now bears. We know also that in former times Russia was divided into three independent States,—Russia proper, or, according to some authors, Muscovie in Europe—Muscovy proper, or Russia, eastern and southern,—and Tobolik, or northern Russia. The three States were finally united under the common name of Russia, and they held in subjection several nations of the Tartar and Scлавonian origin. Persia itself may be considered as a dependency of Russia, or the Emperor of these three States united of Rushy, Muscovy and Tabolosky, this being the true pronunciation, and of the tributary and independent countries, is called in Scripture Gog, and his empire Magog. It is very probable this name has been given to the State because the population descends in a great measure from Magog, and Gog seems to be an abbreviation of the name of Magog, and is applicable to the chiefs of this empire. The names of the three States that compose this empire are mentioned in Scripture word for word—'Son of man, turn thy face towards Gog, of the country of Magog, the prince of Rosh, Mesheck and Tubal;' Rosh is *Russia*—Mesheck *Muscovy*—and Tubal Tobolsky. Another combining circumstance is, that no other country is made up of so many different nations. The Prophet further tells us that these diverse nations which will march under the colors of Russia, will be armed after the fashion of the ancients, with shields, bows and arrows, and with javelins and lances, for, as we are aware, notwithstanding her wide extent, Russia cannot raise an army exceeding 500,000 or 600,000 men in number, who are drilled according to the tactics of modern warfare, while the great mass of her troops still use arms of various kinds of darts, which were only in use among the ancients. [Since this statement, the military power of Russia has been greatly increased. —Ed.]

Under still another aspect, the prophecy may be applied to Russia. It is, moreover, foretold, that of a sudden such revolts will burst forth from the numberless army of Gog, that, using the expression of the Prophet, every man's hand will be raised against his brother. This portion of the prophecy is eminently applicable to Russia; for it is almost certain that Russia engaged in a universal war, on the first reverse, will witness Poland and all the portions she holds under the yoke turning their arrows against her. It is thus almost established by evidence that Russia is the country of Magog, and that Nicholas, or one of his successors, is the Gog announced by the Prophet, and that there is reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer that we may not be overwhelmed by a torrent of events, as a thief in the night!"

Messiah's Coming.

I. HIS COMING A PROPER, PERSONAL ONE.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts i. 11.) The Lord had Himself promised the same thing. "I go to prepare a place for you. . . . *I will come again*, and receive you unto myself; that where I am, there ye may be also." (John xiv.) That the Son of man will literally return, and be revealed, is also clear from Luke xii. 35-46, xvii. 22, 37, xviii. 1-8, xix. 11-27, xxi. 27-36. The last is the more important, because it shows the fallacy of such as suppose Matt. xxiv. 30, Mark xiii. 26, to have been fulfilled in the siege of Jerusalem under Titus. Past and present disasters, "until the times of the Gentiles be fulfilled," are fully described in Luke xxi. 20-24. Next follows the closing scene—distress of nations with perplexity; and men see the Son of man coming in a cloud with power and great glory. "This generation" (*i. e.*, the present unbelieving race of the Jews) lasts till then; it shall not pass away till all be fulfilled. For "the world to come,"

grace will convert "a generation to come." (Ps. cii. 18.) In a word, death, the outpouring of the Spirit, and the destruction of Jerusalem, are all distinct things from the advent of the Lord Jesus. *He is coming, and quickly.* (Rev. xii. 7-20.)

II. HIS COMING, PRE-MILLENNIAL.

"He shall send Jesus Christ. . . . whom the heaven must receive *until the time of restitution* (i. e., restoring of all things which God hath spoken of by the mouth of all His holy prophets since the world began." (Acts iii. 20, 21.) Jesus is still in heaven, and that blissful period is not yet commenced: His mission and those times upon earth, are to run on together. Romans viii. 19-23 teaches that creation must groan till the sons of God are manifested. But their manifestation depends on that of Christ. (Col. iii.; 1 John iii. 3.) Therefore, the predicted blessing of creation—which is one main feature of the millennium—is to be *when* Christ and the Church appear in glory; not *before*. Nay, "ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; *to-wit*, the redemption of our body." And, confessedly, the redemption of the body, or resurrection, awaits His coming. That is, there is no relief to a groaning creation, or to a groaning Church, till Christ comes; in other words, there can be no millennium till then. Again, Israel is now blinded in part, until the fullness of the Gentiles be come in. "And so all Israel shall be saved: as it is written, *There shall come out of Zion the Deliverer*, and shall turn away ungodliness from Jacob." (Rom. xi. 25, 26.) Here again we learn that the coming of the Saviour is to accomplish the salvation of all Israel, which is another characteristic of the millennium. With Jeremiah xxx. 7, and Daniel xii. we may compare Zechariah xii. xiii. xiv.; they will be found to afford fresh proofs. Zechariah xiv. 2, 8, announces that the Lord is to come for the deliverance of the Jews when they are in the deepest trouble; that His feet shall stand upon the same spot He had touched before His ascension—upon the mount of Olives, which is to be cloven in

twain; that all the saints shall come with the Lord, and that, *after this*, living waters shall go out of Jerusalem, and the Lord shall be King over all the earth. Is not this the millennium? It is *preceded* by the Lord's coming. Another witness is to be found in such scriptures as 2 Thessalonians ii.; 2 Peter ii. iii.; Jude; 1 John ii., where evil is shown to have been introduced within the bosom of Christian profession from the days of the apostles, and that it is to spread, ripen, and be terminated only by the judgment which the Lord shall execute when He returns. Not the Church, but Christ is to destroy the Antichrist, and this by His personal appearing. His presence gathers the Church above; its shining forth or epiphany destroys the Lawless One here below. (2. Thess. ii. 1-8.) Compare with this Isaiah xi. 4, to which the allusion is evident. The reign of blessedness on earth ensues: "When thy judgments are in the earth the inhabitants of the world will learn righteousness." Matthew xiii. is to the same effect: the Son of man, by His angels, clears the field. 1 Corinthians xv. 23-28, and 2 Tim. iv. 1, are very distinct in connecting Christ's appearing with His kingdom, not with the end, and the end (not with His appearing to reign,) but with the surrender of the kingdom to God the Father. In this kingdom the risen saints reign with Him; they rise to meet Him at his coming, preparatory to His reign. (2 Tim. ii 12; Rom. viii. 17.) Revelation xix. xx. distinctly prove that Christ and His saints come from heaven to destroy the beast and the false prophet, with their adherents, and then to establish His kingdom on the earth for a thousand years previously to the judgment of the great white throne, and the new heavens and earth.—*English Tract.*

A CHEERFUL RELIGION.—It is painfully pitiful, the sombre aspect, the whining voice, which some, even among good people, assume as soon as religion is introduced. They speak the name of Jesus like that of one dead. He lives! He lives in light! And he would have us rejoice in that light.

Transfiguration on the Mount.

This vision, which opened to the gaze of the three disciples the appearance of their Master in his glorified state, was the fulfillment of a promise which he gave them but a few days before. Luke 9: 27. "But I tell you of a truth, there are some standing here who shall not taste of death till they see the Kingdom of God," says our authorized version. Other learned men, however, translate it, "God's Royal Majesty." In the transfiguration, then, Jesus showed the three how he will appear when he comes the second time, and establishes the Kingdom of God on the earth. If, as it is asserted, the Kingdom of God, or the reign of Messiah, had been set up on the Mount of Transfiguration, it must be there now, because, when once established, this Kingdom is to stand forever and ever. Is the Kingdom of God on the Mount, or anywhere else on the earth? If the Kingdom of God is already set up on earth, how is it that all peoples, nations and languages, do not render obedience to its king, the Messiah? It is said that those among the Gentiles who believe in Messiah, constitute his Kingdom. To this we object for two reasons: first, the true and faithful believers, the saints, are comparatively very few; while we are assured by the unerring word of truth, that all people will serve and obey him to whom the everlasting government is given. Secondly, even these few saints, the best of them, render but a very imperfect obedience, and need continually the mediation of the Great High Priest who now sits on the throne of his Father in heaven, or else he would not find even one co-ruler when he comes to reign over the earth.

"My kingdom is not of this age," says Jesus to Pilate; and what he says is true; and therefore he taught us to pray,—Thy kingdom come: which, indeed, we still do pray; all christians pray it every day. But what those who believe the Kingdom of God to be already on the earth, mean by it, we cannot understand.

The same is the case with the

passage in Luke 17: 20, which is generally referred to by those who believe the Kingdom of God is in the hearts of the faithful disciples. "The kingdom of God is within you," is the translation in the authorized version; while the literal translation reads thus: "For God's Royal Majesty is among you." It is evident, from the context, that Christ did not say, "the kingdom of God is within you;" for he speaks to unbelieving Pharisees, within whom the Kingdom of God could not dwell, even if it were in the heart of believers.—*Sel.*

Threatened Famine in Jerusalem.

The *Jewish Chronicle* says:

We deeply regret to learn that famine threatens the inhabitants of the Holy City. Alarming news has reached Sir Moses Montefiore, and the venerable Baronet, in his capacity as President of the Board of Deputies, convoked a meeting of the board last Wednesday to consider the communications which had been sent to him on the subject. It is earnestly to be hoped that the matter will be seriously considered, and that after ample relief shall have been forwarded for urgent and immediate necessities, steps will be taken by the board of Deputies—strengthened and informed by the authentic communications which have from time to time appeared in our columns—to appoint a committee of practical members of their body for the purpose of investigating the condition of the Jews of the Holy Land, and of considering the feasibility of adopting means by which industrial resources may be encouraged and the periodical incidence of distress may be avoided.

FRIENDSHIP.—Thou mayst be sure that he that will in private tell thee of thy faults, is thy Friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

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Our Refuge.

In times like these when all things human are being shaken and torn assunder, it is sweet to know that there is one place where the invader comes not. Where the weary spirit can find solace and rest. The Master said: "In the world ye shall have tribulation, but in me ye shall have peace." These words are full of meaning. When the soul is troubled, and the heart faints and darkness broods over our way, it is most precious to have the assurance; "In me ye shall have peace"—peace of forgiveness, of sympathy and hope. Our approach to that temple is not obstructed by walls, or frowning fortresses. No iron gates shall bar us from coming into the very presence of the King. Over the gateway is written "Our Refuge." You may be rejected by creeds, condemned by councils, and your name may be cast out as evil, yet count it all joy if you are on terms of peace with the King and know that you abide in him.

There are days of doubting; days when the heavens above are brass and the earth beneath, iron; when the lights of faith burn low and sadness fills the heart. It is then that the needs of refuge come before us. And it is in this weariness and watching, of this doubting and gloom, that we hear those words, now intensified into a deeper meaning than ever before, "Come unto me, I will give you rest." The heart yields its grief, and the voices of love and promise still the murmurings and quicken to new life and hope. Without this refuge, life would be a burden too heavy, and the future would have no Sun of righteousness to drive away the darkness and gloom. But there is a refuge; the promise is yet precious to the

weary broken spirit. We accept him who is the Prince of peace and whose words of hope cheer us in the work of life, and whose benedictions of love and immortality shall crown us, and give rest beyond the discords of life.

Questions Answered.

Question. What is meant by the darkening of the sun in Math. 24? Some say it was fulfilled A. D., 1780. Please give us your view on this subject.

Answer. The text in Matthew reads as follows:

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the powers of the heavens shall be shaken." Ver. 29.

The events here foretold are without doubt yet future, and will not occur until after the close of the great tribulation, upon the Jewish people. The idea that the dark day which occurred in the New England States, in 1780, was a fulfillment of the prophecy, is very far from the truth. The prophecy was not given to warn the New England people of Messiah's coming, and leave the rest of mankind in utter ignorance of that event. Neither was the great tribulation in New England. No one believes this. How then could the darkening of the sun in those States be a fulfillment of the prophecy? It seems unreasonable to have the tribulation in one country, and the signs denoting its termination, in another. But suffice it to say that the tribulation has not yet ended, nor will not until the Gentile is driven out of Palestine, and the Land of Promise is back in the hands of the Jews. After this, even in the time of the end, the signs in the Heavens will appear. This subject is set forth very pointedly by a prophecy in Joel, which, without doubt, refers to that same series of events spoken of in Matthew. In speaking of the great conflict which is to mark the close of Jerusalem's warfare, and the ending of her long tribulation, the prophet says:

"Put ye in sickle, for the harvest is ripe; come get you down: for the press is full the fats overflow; for their wickedness is great; multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the

moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more." Joel. 3: 13-17.

Our Lord evidently alluded to this prophecy, when he referred to those events which should mark the close of the great tribulation upon Jerusalem and Zion. David refers to the same epoch in the 12th Chap. When the Turk is driven from Palestine, and the Mosque, of Omar, is removed from Mount Moriah, and the land falls into the hands of the Jews, all these things will be accomplished. All nations will rush to battle to take Jerusalem from the Jews, then the Lord shall interpose and save his ancient people, redeem Zion, and establish the kingdom of millennial blessedness.

Beware!

There are places along the way leading to the city where the King has written his warning, "Beware!" Sometimes we become too confident and self-reliant. We feel brave and daring. The enemy meets us at these points where we are the weakest. It is here where the word stands for a warning. Beware! caution! there's danger here. The same Lord whose love and pity were moved toward us in the promises of life, wrote that warning to keep us from being overtaken in faults, or in being led away from the true way. Are there false prophets who would create in us false hopes? Says the King: Beware. (Math. 7: 15.) Would the scribes and pharisees make you their proselyte? Our Lord says: Beware. (Mark 12: 29.) Are you covetous? Do you want that which is not yours? Heed the warning: Beware. (Luke 12: 15.)

Would philosophers mislead you and get you to displace your trust in Christ? Would they tell you that there is no hope beyond this life, no rest, no crown, no immortality, and no everlasting kingdom where Messiah shall reign? Then remember that earnest word, "Beware!" (Col.

2: 8). "Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your steadfastness." 2 Peter 3: 17.

If there were no danger, we should need no warning. If there were no cross, there would be no crown. We should therefore take heed to the things which we have heard, lest any time we let them slip, and lose that glory which comes after the suffering.

No More Curse.

Earth has its thorns and briars, its deserts and desolations. To-day there is sorrow pent up in hearts too deep for utterance. There is no respite from tears. Home, the family and the city, are underneath the bane of death. None escape. The flaming sword gleams at the gates, and the alien dare not pass. He sees the golden light on the hills, and hears the sweet music of the kingdom age, but he falters, doubts hold him back. But faith pleads anew with earnest voice, and points him to the crown and the throne. And above the scene of beauty, there comes the promise;—*no more curse.*

The thorns shall be taken away, death shall be destroyed, suffering shall end, and the world shall be made new. The cry in the desert shall be heard no more, and bleeding hearts shall be healed. Now the curse rests down upon man, he groans underneath its weight, and sighs for relief. He has waited long, but it will come at last. The tree of life will again grow in paradise, the river of life shall flow forever from the throne; the city of our God shall shine in gladness beyond the reign of death, and the chilling frosts of winter shall give way to the summers of peace.

No more curse! Blessed promise. Then life shall be free from the taint of sin and the deathless through shall gather beside the king in his beauty, and weep no more. The reign of sin will be o'er; death's dark dominion shall end; lasting peace shall come with crowns and blessings—when he comes, whose reign shall be in that world redeemed where there shall be *no more curse?*

Catholicism Increasing.

It appears that the Catholic church is largely on the increase in this country. According to their recently published statistics there are now *seven millions* of Catholics in the United States. Perhaps this is an overestimate but that they are gaining surely and rapidly no one who has given the subject any thought, can question. The following we clip from *The Catholic Telegraph* which presents a hopeful view from their side of the case, and shows much confidence:

"On the testimony of accurately prepared statistics, and our own observation as a priest in a large city for more than a decade of years, we can say, without the slightest fear of mistake, that nowhere in the whole world does Catholic faith show so much enduring the wide-spread vitality as in the United States. With many obstacles in our path, of which the Catholic priesthood in other lands know nothing, laboring in the midst of poverty and ignorance for which the superior "civilization" of Europe is responsible, we assure the learned editor of the *Universe* that there would have been no smouldering ruins in Paris to record the "savage" triumph of infidelity, had that unfortunate city contained as many true Catholics as any one of the large cities of this country. There are nearly 40,000,000 of nominal Catholics in France. We can count but one-fifth of that number; and yet there are more sacraments received in any one year by the adult portion of Catholic Americans than by the whole French nation."

Think.

Do your own thinking. Yes, that is the idea. Think for yourself. It is well to listen to the expressed thoughts of others, and it is an agreeable pastime to give expressions to your thoughts. But when alone, weigh what you have said, and traverse what you have said. It is well to do this, for it will assist in curing you of false notions, and in eradicating unprofitable ideas, and in time make you better men and women. What you thus gain from surroundings, you will unwittingly transmit to the rising generation, and the results will be, that you will do your share in the glorious work of elevating the human family. Do your own thinking.

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THE MILLENARIAN.

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No. 7.

The Blessing of Abraham.

BY GEORGE, DUKE OF MANCHESTER.

The promises to Abraham were either *concerning* the seed, or *to* him and his seed conjointly with him. These latter, of course, presuppose the former. I propose considering the promise to Abraham and his seed, which, it will be observed, constantly relates to the inheritance of the land: "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." Gen. xii: 7. This is repeated in the following chapter: "All the land which thou seest, to thee will I give it, and to thy seed, forever;" that is, he and his seed should together enjoy it forever. Gen. xiii: 15.

Abraham appeared to know that the promise of permanent possession of the land was wrapped up in the promise of the seed. When he refused to accept anything from the King of Sodom, lest it should be said the Gentile monarch had enriched him who had the promises, the Lord immediately encouraged him with, "Fear not, I am thy shield and exceeding great reward." Gen. xv: 1. Abraham's responsive interrogation shows that he hung the promises of the land upon the promise of the seed. "Lord God, what wilt thou give me seeing I go childless? behold, thou hast given me no seed," referring to the previous promise, "All the land which thou seest, to thee will I give it and to thy seed forever."

The Lord, upon this occasion, confirms the same promise by a covenant. "Jehovah made a covenant with Abram, saying, Unto thy seed have I given this

land, from the river of Egypt unto the great river, the river of Euphrates." Gen. xv: 18. This is again reiterated, with the additional promise of being God to Abram's seed, both of which are confirmed by the covenant of circumcision, "I will give unto thee, and to thy seed after thee . . . all the land of Canaan, for an everlasting possession: and I will be their God. . . . thou shalt keep my covenant therefore." Gen. xvii: 8-10. To this Stephen alludes, Acts vii: 8., saying: "He gave him the covenant of circumcision, and so," or "and thus Abraham begat Isaac;" Gen. xvii: 21; that is, in this covenant he begat Isaac, through whose line the promise to the seed was limited—that promise which "He promised, that He would give the land to Abraham and his seed after him, when as yet he had no child."

The possession of the land was therefore the great promise to Abraham and his seed: hence it was called by way of eminence "the blessing of Abraham." "God Almighty . . . give the blessing of Abraham, to thee and to thy seed with thee: that thou mayest inherit the land of thy sojourning, which God gave unto Abraham." xxviii: 4. Now no one can doubt that the land which Abraham saw—the land in which the Patriarchs sojourned—was the very land of Canaan: therefore the identical literal land of Canaan must have been the inheritance promised to Abraham.

But it may be objected that the promise was fulfilled in the possession of the land by the Israelites under Joshua, because the possession of the promise was undoubtedly proposed to those who came out of Egypt by the hand of

Moses; and it is equally clear that the next generation did enter into the very Canaan of which the generation of the wilderness fell short. The wording of the promise moreover shows that Abraham was to enjoy it only during his lifetime, and that then his seed were to enjoy it after him.

I admit that the inheritance of the promised land was a contingency proposed to the faith of those who heard the report of the spies, and that in consequence of unbelief they did not enter therein. Still I maintain that the entrance into the land of Canaan by the next generation was not the inheritance of the promise; on the contrary, they are still to be enjoyed by Abraham and his seed. And as regards the second objection. I do not understand the language to imply that Abraham was first to enjoy the land, and that then his seed were to enjoy it in succession after him. but that Abraham and his seed which should come after him, his posterity, should together inherit the promises.

In¹ sustaining my position, I will attempt to show: That even in the original promises, we can trace a distinction between the temporary occupation of Canaan and the permanent inheritance of the promised land. That the character of this occupation was, or ought to have been, a sojourning in opposition to the rest which yet remaineth—next, that it is distinctly stated in subsequent parts of scripture, that the promises are yet unappropriated I will then show that the very objection here advanced is proposed and refuted in the epistle addressed to the Hebrews themselves—and, lastly, that the promises therefore made to the fathers are yet to be fulfilled to the Church, whether composed of Jews or Gentiles.

That a distinction was preserved between the promised occupation and promised inheritance of Canaan seems probable, from the mention of both. Speaking of the occupation by the seed he says, "In the fourth generation they shall come up hither again;" but in speaking of the inheritance, it is added, "In that same day the Lord made a

covenant with Abram, saying. Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv: 16, 18. So, therefore, when the time arrived for Israel's deliverance out of Egypt, the fulfillment of the promise to the patriarchs, in their own individual persons, is kept alive; which promise the occupation of the land by their seed did not neutralize. "I have *also* established my covenant with them (the patriarchs) to give them the land of Canaan, the land of their pilgrimage wherein they *were* strangers." Ex. vi: 4.

This passage also shows the character of the occupation by the patriarchs; they were strangers and pilgrims in the land which God had covenanted to give them. So, in like manner, when the Lord gave the Israelites directions respecting the occupation of the land, he declares that they are to occupy as strangers and sojourners. "The land shall not be sold forever, for the land is mine; for ye are strangers and sojourners with me." Lev. xxv: 13.

"The land is mine," saith the Lord, hence the prophet calls it "the Lord's land." Hos. ix: 3. And we find, from the patriarch David, that he and all the prophets viewed it as the Lord's; and that they were sojourners with him. "I am a stranger with thee, and a sojourner, as all my fathers were." Psalms xxxix: 12. This preliminary frame of mind is equally necessary to be cultivated by those out of the land who are looking for the rest and the inheritance. Thus Peter addresses "elect sojourners of the dispersion," exhorting them to "pass the time of their sojourning in fear." 1 Pet. i: 1, 2, 17.

The reason why, hitherto, the land was not to be considered as the rest of the saints, is assigned by the prophet, "This is not [your] rest; because it is polluted." Micah ii: 10.

It follows from what has been advanced, that the promises have not yet been appropriated to the patriarchs or their descendants. Hence the apostle, when arguing upon their own acknowledged principles, with the Hebrews then in the land, urges the exam-

ple of Abraham, who sojourned in the land of promise, together with Isaac and Jacob, heirs with him of the same promise, who were therefore "strangers and pilgrims on the earth," or "land," that land of promise. Heb. xi: 9-13. And they died in faith, *not having received the promises*; therefore if they ever are to have the promises fulfilled to them, it must be in the resurrection.

One passage from the prophet will suffice to show that the promise to the patriarchs was not supposed to have been made good to them at any time before the advent of Christ: "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah vii: 20. The fulfillment, then, was to be some time future to the prophesy of Micah.

When the advent of Christ drew near, Zacharias prophesied of the horn of salvation, which would "perform the mercy to the fathers;" * Luke i: 72; not as our translation would imply, that the mercy promised to the fathers was to be fulfilled to the children, but accomplished to the patriarchs themselves, in their own person; and that he would also grant unto them, the children, deliverance from all the enemies.†

If Abraham has not yet enjoyed the promises, his seed has not yet inherited the promises after him. But, as I have already observed, I must not be understood to suppose the tenor of the promise to have been that Abraham was first to enjoy the land, and that then his posterity was to enjoy it in succession. For upon that supposition how could the promise of inheriting the land have been wrapped up in, and dependent upon the seed? Abraham and his posterity—his seed after him—shall together enjoy the land.

The argument in Heb. iii and iv, seems intended to meet the very objection which I stated at the commencement; this makes it probable that the view of the promises which I have

given is the same as that taken by the apostle, inasmuch as that in each case the argument *appears to be* open to the same objection.

By the manner in which Paul handles his argument, not only does he remove the present difficulty, but I conceive that he unfolds a general doctrine with regard to lapsed promises, which is important towards the interpreting of some other dark passages of Scripture.

I apprehend we may maintain the following propositions:

1. The very land of Canaan which the spies examined is that very land of promise which was proposed to the generation of the wilderness.

2. That the promise of entering into Canaan was not appropriated by the generation of the wilderness: "They could not enter in because of unbelief." "A promise being left of entering into his rest," etc. Heb. iii: 19, 5, 1.

3. That the very same promise of entering into Canaan which was proffered to the children of the wilderness, is now offered unto us; and that the land of Canaan is not a type of the heavenly inheritance, as many without warrant conclude, but is the very place itself of the heavenly inheritance. "Some must enter therein; and they to whom it was preached entered not in, because of unbelief;" Heb. iv: 6. "We, believing, enter into (or 'his') rest." Heb. iv: 3. If "some must enter therein," and they to whom it was first preached entered not in," it follows that the very place which was offered to them, is the place which some must enter.

4. That Joshua leading the next generation into the land of Canaan did not appropriate the promise of the rest of Canaan. To be *in* the place of rest is one ingredient, but not the sole and entire appropriation of the promise. "For if Joshua had given them rest, then would he not after have spoken of another day." Heb. iv: 8.

5. That the promise had never been appropriated before the time of David is evident, because the Holy Spirit proposed the original promise again, by the mouth of David many years after Joshua, "Saying, in David" . . . "after so long

* Literally "to exercise mercy towards our fathers." *Doddridge*.

† These blessings refer to the second advent. The difficulty of this and similar passages in the prophets will afterwards be considered.

a time." namely, five hundred years after they were in the land, "To-day if ye will hear his voice," etc. Heb. 4: 7.

6. That David did not promise it to the Church of his generation, but prophetically to us, because during the present dispensation is the day of hearing the promise. "Wherefore as the Holy Ghost, saith *to-day* if ye will hear his voice." . . . "Exhort one another daily, while it is called *to-day*." Heb. iii: 7, 13.

7. That not until the gospel dispensation was the rest of Canaan again proposed to the church. "They to whom it was first preached entered not in . . . he again determines a certain day," *i. e.* of hearing, "Saying in David *to-day*," etc. Heb. iv: 6, 7.

8. The promise is reiterated upon the new covenant ground of Jesus having entered into his rest from the work of redemption. "There remaineth therefore a rest for the people of God, for He that hath entered into his rest. He ceased from his own works as God [did] from his." Heb. iv: 10.

CONCLUSION.—The point of importance in the present argument is, that Canaan was the place originally promised to Abraham and his seed; and that this promise has not yet been fulfilled either to Abraham or his seed. Hence the Apostle, when drawing to a close in the same epistle, and when urging upon the Hebrews the example of the fathers—which he cites from every period of the Church before the first advent, concludes. "And these all having obtained a good report through faith carried not off the promises, God having provided some better thing for us, that they without us should not be made perfect." Heb. xiv: 39. The promises are still unappropriated.

"THERE is the same love in the law as in the gospel, the difference is only in expression; as when I warn one against venturing into the roaring flood, and when, on his leaping in, I follow to save him. In the law, love warns; in the cross, it redeems. Both are, as I undertake to show, the true mirror of him who thus defines his own character, 'God is love.'"—*Guthrie*.

The Age of the Earth.

Scepticism has long busied itself in trying to prove the Mosaic account of the Creation false, by urging that the physical earth is more than six thousand years old. They claim that geology proves its origin to be very ancient, but *how old* the globe is none of them claim to know; and perhaps it is only just to say that they do not care, provided only it proves that Moses was mistaken. But in this case, as in most others, they have started off to build a tower of objections upon a basis that has no foundation whatever. It might have saved them much labor if they had taken the trouble to *read* what the Book says upon this point, before they tried so hard to prove that its assertions were false. It may be news to some of them, even now, to tell them that *the Bible nowhere says the earth is but six thousand years old*. It only says that "*In the beginning God created the heavens and the earth.*" When that "beginning" was, He has nowhere revealed; and man will probably remain in ignorance of that date, unless the Infinite Creator should in future ages see fit to reveal it to His children. Geology may guess at it, but her guesses are wild and indefinite, for she calculates everything by "ages" and "cycles," never condescending to deal in figures at all.

"*The earth was without form, and void.*" How long, we know not; ages may have elapsed while the earth was seething amid the smoke and vapors of chaos. Her surface was heaving with earthquakes, and mingled with the waste of waters, while her volcanoes were throbbing with suppressed fires—and darkness was upon the face of the deep. The mingling of air and water, the sweeping of tides and currents, the smoke and steam of submerged volcanoes, the unseen ground of unborn continents beneath the waters, and the heat of subterranean fires, created such masses of vapor that they formed the darkening clouds which excluded every ray of light from her surface. But how long the earth remained in her chaotic form, man has no means of

knowing. The six days of creation, spoken of in Genesis, evidently allude to six grand cycles or eras of time, and the idea of crowding them into diurnal days of twenty-four hours each is without authority. There is no reason in the universe why God *could not*, if He chose, complete a finished earth in six days of twenty-four hours each, for He who rends the mountains with His earthquakes, and shatters the rocks with His lightnings, can, if He chooses, hasten the process He is conducting. But he had the whole of eternity past wherein to do His work, and man has no right to thus limit the time of Him with whom a thousand years are as one day. Human history was then unborn, and no chronology existed save that of the infinite God, wrought alone in those grand periods, but the earth herself declares that she was not left in the hands of chance during the process of her creation. Every hill and mountain cave bear witness to the wisdom of Him who hollowed out her seas, and weighed her mountains.

Every earthquake that shook her chaotic form, every volcano that burned in that primeval morning, and every hurricane that lashed her foaming seas, were but the agents of Him whose word called her into existence.

MRS. H. V. REED.

Pre-Millennial Advent.

I have in a previous number stated the necessary canons of interpretation by which to avoid the doctrine of the pre-millennial second advent.

1. All passages in which either the advent, resurrection, judgment, or conflagration, stand connected with millennial descriptions, *must be spiritualized*, BECAUSE THEY UNIFORMLY PLACE THE MILLENNIUM LAST.

2. All passages in which either of these events stand alone, disconnected from any millennial descriptions, ARE TO BE TAKEN LITERALLY, BECAUSE IN THEM THE MILLENNIUM CAN BE ASSUMED TO BE FIRST.

I am now showing that these canons are practically indispensable to those who deny the pre-millennial advent.

A striking illustration of the application of these canons, may be found by comparing the different treatment given to equally plain language.

There is a Coming and a Judgment described in Psalms 50. There is also a Coming and a Judgment described in Psalms 96, 97, 98. Let now the eye glance at the parallel columns which follow, and see which uses the most literal style of description.

PSALM 50.
"Out of Zion, the perfection of beauty, God hath shined."

PSALMS 96, 97, 98.
"His lightnings enlightened the world; the earth saw, and trembled."

"Our God SHALL COME, and shall not keep silence."

"Rejoice before th LORD, FOR HE COMETH TO JUDGE THE EARTH."

"A fire shall devour before him, and it shall be very tempestuous round about him."

"A fire goeth before him, and burneth up his enemies round about."

"He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself."

"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." "The heavens declare his righteousness and all the people see his glory." "Confounded be all they that serve graven images; that boast themselves of idols; worship him, all ye gods."

Would not any mind which should examine these parallel columns without any theory to maintain, see that the "Coming" and "Judgment" described in the right hand column, is as likely to be literal as that in the left?

And yet the 50th Psalm I have had presented to me by a clergyman opposing the pre-millennial advent, as an unquestionable prophecy of the Lord's final coming to judgment, while the 96th, 97th and 98th, were denied any such meaning.

I had urged upon him the fact that, if consistent, he must predicate every "promise of his coming" from the Old Testament, and challenged him to produce one. He alleged this 50th,

Now I ask any candid reader to ponder on this a little. Is not the language in the two columns very much alike? Why is the *coming and judgment* literal in the one, figurative in the other? For no other reason that I can discern than that presented in the CANONS at the head of this article, viz: The 50th Psalm contains no very distinct allusion to millennial times, but the 96th, 97th, 98th, do. These latter Psalms, from their whole structure, and from the use made of them by St. Paul, Heb. i. 6, are incontestably pre-millennial, and hence *it will not do* to understand the *Coming and Judgment* literally. But the 50th Psalm, containing nothing to identify the time, *it will do* to so understand it.

And I here remark another thing to be much pondered. The passages like Psalm 50, which *it will do* well to take literally are *few, very few*. Indeed I am at a loss to find so good an instance. But the passages like Psalm 96, 97, 98, which *it will not do* to take literally, are so abundant that I am oppressed with them. The Scripture is verily crowded with the strongest descriptions of "his coming" to Judgment that St. Peter could desire, all of which, owing to some unfortunate millennial item inwoven into the description, we must sprinkle with allegoric narcotine, while a few straggling, sorrowful, forsaken passages, free from any millennial taint, we must baptize with literal fire. Here are some specimens of what *it will not do* to take literally, as any one may see by examining the context, and noticing the unfortunate millennial connection.

"Jehovah shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, and with scattering, and tempest, and hail-stones." Like as a "young lion roaring on his prey, . . . so shall Jehovah of hosts come down to fight for Jerusalem and for the hill thereof—AS BIRDS FLYING, so will Jehovah of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." "THINE EYES SHALL SEE THE KING IN HIS BEAUTY." Even so, come, Lord Jesus. Come quickly.—*Charles Beecher.*

The Morning Star.

BY DR. H. BONAR.

It was "very early in the morning," while "it was yet dark," that Jesus rose from the dead. Not the sun, but only the morning-star, shone upon his opening tomb. The shadows had not fled, the citizens of Jerusalem had not awoken. It was still night—the hour of sleep and of darkness, when he arose. Nor did his rising break the slumbers of the city.

So it shall be "very early in the morning," when "it is yet dark," and when nought but the morning-star is shining, that Christ's body, the church, shall arise. Like him, his saints shall awake when the children of the night and darkness are still sleeping their sleep of death. In their arising they disturb no one. The world hears not the voice that summons them, or if it hears, shall only say, "It thunders," as did the unbelieving Jews when the Father's voice responded to the prayer of Jesus. (John xii: 29.) As Jesus laid them quietly to rest, each in his own still tomb, like children in the arms of their mother; so, as quietly, as gently, shall he awake them when the hour arrives.

He is the Morning-star. "I am the root and offspring of David, the bright and morning-star." (Rev. xxii: 16.) And this name is given to him not only because of the glory of his person and the brightness of his appearing, but because of the *time* when he is to appear.

The first act, at his appearing, when he comes in glory,—the first indication of his arrival, while yet aloft "in the air," is likened to the shining of the morning-star. Afterwards he shall come forth as "the Sun of righteousness," filling the whole earth with his brightness, and shadowing the nations with his healing wings (Mal. iv: 2); but at first he shows himself as the Morning-star,—big with the hope of day, yet not the day; brighter than other stars and eclipsing all of them, yet not the Day-star; forerunner of the sun,

yet not the sun; foreteller of the dawn, yet not the dawn.

Hence his promise to the conqueror is, "I will give him the morning-star" (Rev. ii: 28); that is, I will give myself to him as the morning-star: I will show myself to him as such; I will confer on him this pre-eminence, this special blessedness.

We read in Scripture of "the eyelids of the morning;" and the morning-star is the first beam shooting from under these lids as they begin to re-open, that the eye of day may again irradiate the earth. It is only they who awake early that see the first opening of these eye-lids, or gaze upon the morning-star, or breathe the morning freshness, or taste the morning dew. So is it with those of whom it is said, "Blessed and holy is he that hath part in the first resurrection." To them come the quickening words, "Awake and sing, ye that dwell in dust." (Isa. xxvi: 19.) Into their tomb the earliest ray of glory finds its way. They drink in the first gleams of morning, while as yet the eastern clouds give but the faintest signs of its uprising. Its genial fragrance, its soothing stillness, its bracing freshness, its sweet loneliness, its quiet purity, all so solemn and yet so full of hope, these are theirs. Oh, the contrast between these things and the dark night through which they have passed! Oh, the contrast between these things and the grave from which they have sprung! And as they shake off the encumbering turf, flinging mortality aside, and rising, in glorified bodies, to meet their Lord in the air, they are lighted and guided upward, along the untrodden pathway, by the beams of that Star of morning, which, like the star of Bethlehem, conducts them to the presence of the King.

There seem to be more *periods* than one (if times so very brief may be called by that name) opening out upon us when the Lord comes. Just as there are more *scenes* than one, and more *acts* than one, in "the day of the Lord," so there are more *periods* than one. And it is interesting to notice these in connection with the MORNING-STAR.

All the time up to the moment of his

appearing is reckoned *night*. Then the scenes change, and, step by step, the day with its full sunshine is brought in. First, there is *the period of the Morning-star*, during which the dead saints awake and the living saints are changed; then that which is sown in corruption is raised in incorruption, that which is sown in dishonor is raised in glory, that which is sown in weakness is raised in power, that which is sown a natural body is raised a spiritual body; and then they that have long dwelt in dust awake and sing. In every land they have found a grave, and every land now gives up the sleeping clay. They come forth "in the beauties of holiness from the womb of the morning," like the ten thousand times ten thousand dew-drops of the night, made visible by the morning-star, and sparkling to its far-coming glory. (Psa. cx: 3: Isa. xxvi: 19) It is long since "*light* was sown for the righteous," (Psa. cxvii: 11.) and this is the first-fruits of the harvest.

Next there is *the period of the TWILIGHT*. This is the time when "the light shall not be clear nor dark," like "the morning spread upon the mountains." (Joel ii: 2.) Then has the last battle-strife begun; then the Lord with his rod of iron is breaking his enemies in pieces like a potter's vessel: then he cometh forth from his place to punish the inhabitants of the earth for their iniquity; then, with all his saints, he executes the infinite vengeance, delivers Israel, destroys Antichrist, lays waste the world with sore calamity and purging fire. "Before the *morning* he is not," says the prophet, foretelling the ruin of the great enemy of Israel and the church.* (Isa. xvii: 14.)

Next there is *THE MORNING*. The enemy has disappeared; each wreck that marked either his dominion or his destruction is gone. The face of the earth is renewed, the storm is laid to

* It is either to this or the close of the preceding period that such passages are to be referred: "All the bright lights of heaven will I make dark over thee." Ezek. xxxii: 8. "The day of the Lord is darkness and not light." Amos v: 18, 20. "While ye look for light he turns it into the shadow of death." Jer. xiii: 15. "The light is darkened in the heavens thereof." Isa. v: 30.

rest, and the glory of an unclouded sun and an unsullied firmament makes creation sing for joy. The voice of the Beloved is heard, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." (Sol. Song ii: 10-13.)

Lastly, there is THE DAY in its full brightness. For the path of this Just One is like the shining light that shineth more and more unto the perfect day. Of that day, earth has never seen the like. For that day it waits in patient hope, struggling hard, meanwhile, with darkness, and laboring to throw off its onerous sad weight of ill.

It is as if the glory of the Lord, when first coming within sight of the earth, showed itself in the far distance, as the star of morning; token most welcome and hopeful, recognized at once by those who knew the true light of the world, and who had often in other days looked out wistfully for the Star of Jacob. It is, *next*, as if the same glory, when it neared the earth, showed itself in terrible majesty as the sign of the Son of man, in seeing which all the tribes of the earth mourn (Matt. xxiv: 30. Rev. i: 7); for just as *in the morning watch* the Lord looked through the pillar of fire and cloud and troubled the host of the Egyptians, (Exod. xiv: 24,) so, when he cometh with clouds, "all kindreds of the earth shall wail because of him." It is, *next*, as if the same glory of the Son of man, coming still nearer, took up its destined position, and spread its skirts over earth as as did the pillar-cloud over the tents of Israel. It is, *lastly*, as if this glory, this more than Shechinah-splendour, showed itself as the Sun of righteousness, bearing healing in his wings, wherewith he heals the *nations*, so that the inhabitant shall no more say, I am sick; wherewith he heals the *earth* so that the curse takes flight; wherewith he heals the *air*, so that it poisons no more. Then day shall utter speech to

day in a way unheard of before; then shall their line go throughout all the earth, and their words to the end of the world, when out of that "tabernacle which he hath set for the Sun," that Sun shall come forth as a bridegroom out of his chamber, rejoicing as a strong man to run a race. Then shall come to pass the saying that is written, "Behold, the glory of the God of Israel came from the way of the east, and his voice was like the noise of many waters, and THE EARTH SHINED WITH HIS GLORY." (Ezek. xliii: 2.)

With all these in succession the saints have to do, from the time that they are roused out of their tombs by the first beams of the Morning-star, to have part in the first resurrection. But it is only the first of these that we are now considering.

The promise "to him that overcometh" is, "I will give him the morning-star." (Rev. ii: 28.) Of all the blessings symbolized or indicated by that star, he is made partaker. The first streak of dawn is his. He is summoned from the dust to meet morning ere yet one ray of it has touched the earth. The first glimpse of the long-awaited-for glory *his* eye shall see, when other eyes abide in darkness. In this first token of a coming Lord, *his* soul shall rejoice. At this, the first sound of the returning Bridegroom's voice, he shall go forth with ready love. The first object that shall meet his eye on awaking from the tomb, shall be the Star of Jacob.

This earnest of creation's better day is the portion of the saints. The deliverance of creation is at hand. The time of "the manifestation of the sons of God" is come. Now, arrayed in light, themselves the sons of light, they shall shine as the brightness of the firmament and as the stars forever and ever. Now, transformed into the image of the Morning-star—themselves the stars of morning, they prepare to sing together over the new creation, when its foundations shall be fastened and its corner-stone laid by Him who is to make all things new.* Death

* See Job xxxviii: 6, 7, where the reference is of course to the old creation.

is now swallowed up of victory; the grave is rifled; the spoiler is spoiled; ashes are exchanged for beauty; the light that was quenched is rekindled; the sorrow passes into joy; and the darkness of a brief night ends in the uprising of the endless day.

As for those that "are alive and remain unto the coming of the Lord," though they shall not go before those that are asleep, yet they shall not be behind them in the blessedness. They shall have the same privileges of the early morning, the same honour, the same glory. Their eyes shall look upon that Star; and it shall be to them all that it is to those who were "dwelling in dust." Living in the last days of a God-denying world,—days dark and hateful as those of Noah or of Lot,—their righteous souls vexed from day to day with wickedness "that cannot rest," "casting up its mire and dirt" on every side,—danger pressing, conflict thickening, persecution assailing, sorrows multiplying,—how welcome shall that sign be to them, springing up like hope when all is hopeless, and fore-tokening life, refreshment, rest, gladness, to the troubled and despairing earth.

Like the anxious watchman on some fortress, they have been wearying for the morning; and it has come at last! Like the belated traveller, pressing on over hill and moor and rock and waste and thicket, they have been seeking at every turn to catch the light of their cottage window; and it is seen at last! Like the tempest-tost apostle, when neither sun nor stars for many days appeared, "they wish for day," and are glad beyond measure at the tokens of its approach. The glimmer of the light house has hitherto been their comfort and their guide. By it they have shaped their way and cheered their hearts. But, of a sudden, the beacon seems to sink away, and, ere they are aware, its light is lost amid the far-outrivalling brightness of the Morning-star.

But upon the unready and unwatching world that Star rises with no ray of blessing. It rises only to shed "disastrous blight," and give token of the

desolations that are at hand. For as when Noah entered the ark the flood burst forth, or as when Lot entered Zoar the fire came down, so when the saints are caught up then the wrath is poured out and the door is shut.

Till then the gate of peace stands wide open, and into the chambers of safety all are beckoned. The most unready of all the children of men may go freely in; for the grace that invites makes no exceptions, but welcomes the unworthiest. It would fain allure the seekers of vain joy, from joys that are so vain. It would fain win the heart of the sorrowful, who mourn and yet have no comforter, because they have no God. It would fain draw in the secure into a place of true safety, ere the storm arise that is to break in pieces the strong foundations of the earth.

Children of the earth!—you especially whose sorrows are multiplied, and whose hearts are sick with disappointment,—give heed to the gracious warning. Enter the hiding place and be safe for ever. Thrice blessed are those griefs and disappointments that lead you out of lying refuges into the sure covert from the storm, that call you from the joy of the world into the joy of God.

A FEW HOURS DIFFERENCE. — The benevolent Dr. Wilson, Bishop of Sodor and Man, once discovered a clergyman at Bath, who he was informed, was ill, poor, and had a numerous family. In the evening he gave a friend £50, requesting him to deliver it in the most delicate manner, and as from an unknown person. The friend replied, "I will wait upon him early in the morning." "You will oblige me by calling directly," requested the kind hearted prelate; "think, sir, of what importance a good nights rest may be to the poor man."

PRAYER is not only request made to God, but converse had with him. It is the expression of desire to him so as to purify it; of purpose, so as to steady it; of hope so as to brighten it.

Fragments.

I gave my child a morning blossom,
 Leaf by leaf I saw it fall,
 Until the room was sweet with fragrance,
 And it lay in fragments all.

The scattered leaflets, to my fancy,
 Seemed sweet types of human life,
 And like the sum of all its struggles,
 And its restless anxious strife.

What have we gained by all our conflicts,
 What prize clasps our eager hands? •
 Our soul's hot lips are parched and thirsty,
 In the desert's burning sands.

The heights of wisdom to our longing,
 Stand afar, still unattained,
 Sublimar heights shine in the distance,
 High above those we have gained.

What is our life but gathered fragments,
 Germs that wait sometime to be,
 Shells, sand and gold from deep upheaving
 Of God's boundless, unknown sea.

DUFF PORTER.

Whither Are We Drifting?

The signs of the times are ominous of change, either for good or evil. The human mind is restless and unstable. We are dissatisfied with the present, and doubtful of the future. Society is out of joint in all departments of life, in politics, science, morals and theology. Quantity is in more esteem than quality. The way to make money plenty is to dilute it as the milkman at the pump. Religion is under the same process of inflation, we are to amalgamate all sects and creeds into a wide church, that will make broad the once narrow way. We shall have a new edition of Pilgrim's Progress, we go by railroad on pilgrimages, instead of slaving along the road with peas in our shoes. The way to heaven is made easy, and all by rail, with festivals and religious picnics at every station. According to H. W. Beecher's theory, we are at liberty to make our heaven to suit our own inclinations and let imagination have full play—only this we may be assured of, that it will far exceed our imagination. He thinks there is very little revealed of a future state, it is all

figurative, and we can interpret the figures as we feel disposed. He ridicules the idea of a bodily resurrection, as the Athenians did in Paul's day. Is too much of a *Republican* to believe in kings and priests in what he calls heaven. In what capacity he holds God and Christ and their government it is hard to say; we shall find it out, no doubt, in the *Christian Union*. It is of little consequence in the present day what we believe. There are so many opinions and conflicting systems of theology it is useless to analyze them, or try to get at the truth. We can employ our time and talents to better purpose, than in digging and delving in all this debris of ages, after buried truth. The cry is now, be good, be good, get the blessing, come to the anxious seat, and cry glory, glory, this is the way to *get religion!* A safe and easy road to heaven. But does this system agree with the teachings of Christ? "Strive to enter in at the strait gate." "Buy the truth and sell it not." "Search the Scriptures." "Not every one that says Lord, Lord, shall enter in." "Strive earnestly for the faith once delivered to the saints." "Prove all things, hold fast that which is good." "Try the spirits, whether they are of God." The peculiar people still think that the truth only can make us free, and faith in it purify the heart. The foundation must be on this rock, if the house is to stand during the war of ages. Is not this the reason why so many of our churches are tottering on the brink? Is the foundation of *tradition* about to give way?

They say the houses in our large cities are only supported by leaning one against another. Is it so in modern theology? It may be so, yet the foundation of God standeth sure, the gates of hell shall not prevail against it. Whatever becomes of creeds, and man-made churches, the church of Christ is founded on a rock.

J. PARRY.

NEVER let your feelings take the place of judgment in any matter submitted to you for consideration.

Forgiveness of Injuries.

"The fruits of the spirit" find their culminating point in the forgiveness of injuries. Christ has told us that if we forgive not our brother—our neighbor his trespasses, neither will your Heavenly Father forgive your trespasses. This is a very plain, simple rule, easily understood; even a little child can understand it; its logic is easily comprehended, both by the learned and the unlearned; but it emanated only from the school of Christ. None of the princes of this world, or the combined wisdom of all the ancient heathen philosophers or modern wise-aces, never even dreamed or originated any at all comparable to it, although the ancient systems of ethics which have been published to the world, should not be overlooked, or passed by unheeded; they are invaluable, and how much they were indebted to the teachings of Christianity we cannot tell; undoubtedly they repeated, though somewhat faintly, the light which radiated from Christ and his followers. In the *model prayer*, it occurs "*forgive us our debts, as we forgive our debtors.*" We all know whether we are sincere and in earnest when we invoke, or ask the forgiveness of our Heavenly Father, and whether we do heartily *forgive* our fellow-men who have inadvertently, or even intentionally injured us in our persons or otherwise: and we must bear in mind that we are to be forgiven to the same extent, and only to that extent, which we ourselves have marked out. All Heaven, angels and men, cannot but acquiesce in it. It certainly is rational, reasonable and equitable.

When Christ was suffering the most excruciating pain, far more than our senses could take cognizance of, or comprehend, He uttered this pathetic exclamation: "*Father forgive them, for they know not what they do!*" Oh! what love was here manifested, and to cap the climax—it was for his bitterest enemies. "Oh! for such love, let rocks and hills their everlasting silence break."

The martyred Stephen, who imbibed

the same spirit, as exhibited by his divine Master, could exclaim, while his enemies, in whose breasts the malice of demons wrangled, being "set on fire of hell," "Lord, lay not this sin to their charge."

When I contemplate such unparalleled love, and reflect such love—such a spirit of forgiveness we must possess in order to "inherit the kingdom," and to think, and know too, that I fall so far below this standard, I tremble. "If any man have not the spirit of Christ, he is none of his." Brethren and sisters, let us examine ourselves and see that we reflect this light, this love, this forgiving spirit, which characterized our Master, that we may be accepted of Him in the day of his coming.

M. I. LEWIS.

Rosendale, Wis.

The Peacemakers.

"Blessed are the peacemakers" is the announcement of Our Lord Jesus in his sermon on the Mount. To be engaged in making peace is therefore a calling that has the endorsement of the greatest teacher earth has ever known. And from this statement of the case we infer that, according to our Savior's teaching, the war-maker is to be condemned. Cursed is the war-maker, but blessed are those who make peace.

This is emphatically an age of war. The time claimed by certain Biblical expositors to be a subject of prophesy, when war implements and inclinations are to become so transformed as to be elements of peace in the community, is evidently not *this* time. War with carnal weapons, producing misery and death, leaving in its wake only tears and sadness is always to be deplored; and blessed is the man who by judicious management averts the blood and carnage of such warfare. The time is coming when there will be no more heard the din of battle; when there will be no more broken hearts at fallen heroes; no more glimmering swords and streaming blood. It will be when earth is ruled by a holy and righteous King, when the Prince of PEACE shall have undisputed dominion over the world.

Jesus is the great peacemaker! He brings peace to the troubled soul. He who quieted the sea and stilled the wind, and there was a great calm, can by a single word still the noisiest tempest in the human heart. In the last discourse which our Savior preached to his disciples before his passion he said, "My peace I leave with you." O, glorious announcement; Jesus has left his peace with the church. After his resurrection his first public salutation to his disciples was, "Peace be with you." He was the author and founder, we are his imitators and followers. Are all who bear the name of Christ to-day peacemakers? Do they "follow peace with all men"? Are they interested in the things that "make for peace"? Then why so much religious war, turmoil and strife? Why so much contention, disputing and angry debate? If any man have not Christ's spirit, he does not belong to Christ's brethren; and one characteristic of this spirit was that of a maker of peace.

"Blessed are the peacemakers, for they shall be called the children of God." Heaven help us to live so as to be worthy of so dear a relationship with the divine Father. Amen.

C. C. MARSTON.

Preaching Christ.

For we preach not ourselves but Christ Jesus the Lord and ourselves his servants for your sakes.—
PAUL.

To preach means to teach—it is an unfolding of truth as revealed to us in the Sacred Oracles. The scriptures also embrace the idea of teaching with authority from heaven. God has distributed his gifts to man in such diversity as to give to each one a distinctive calling or a separate individual place wherein the workings of his own free soul may contribute to the advancement of general truth without coming in conflict with others who are working for the same great end.

These various types of human effort are filling up that divine system which calls for different gifts. All men are not designed for generals, if so there would be no soldiery. All men are not made for any one occupation or pro-

feSSION; but each one has a place which he can fill with divine acceptance if he will only know his place. Some men seem to think that they can trade places as men trade farms or houses, and others feel perfectly qualified to fill positions which are far beyond their reach. This state of unrest, of dissatisfaction and discontent, grows out of human weakness. If all the flowers were exactly alike their beauty would be gone. So if all men were alike or filled one station, each life would be a mere repetition of every other life, and general indifference would take the place of the ever-living activities now moving society on to new conquests and discoveries.

The apostle in the text makes an important statement when he says, "*we preach not ourselves.*" It strikes at the very root of human weakness and cuts off that ambition which would labor to advance self and work for the mere human side of religious life. There are many who seem to preach as though they were the incarnation of truth, and that the way of life was through their ministry. *Their* faith and experience, *their* theology and gospel are all there is for man; and *their* modes of expression of religious truth must be taken as axiomatic, etc.

The apostle shows that this system is of human origin, is founded in ignorance of the true work of preaching and ignores the only plan which can build man up in a new and better life. That minister who stands in front of the cross instead of behind it, who glories in his power and who depends upon human wisdom, may win for a time the applause of men unsanctified by truth, but his work will fail to bring them into communion with the spirit and love of Christ, and will fail to change the conduct of those who hear him. Such ministers who preach themselves, make no sacrifices, they endure no hardships, they bear no reproaches neither do they weep between the porch and the altar for the abominations of the land.

They may be regular at the service, have all the forms of church worship and be models of human excellence, yet

unless they bear in earthen vessels that treasure, which was committed to the apostles by our Lord, and which they kept sacred through fire and flood, unless indeed this dwells with him who is the herald of the life of trust and hope, better by far that he dwell in silence and lay aside his claim.

High indeed is that calling which takes man from the dust and places in his hands the riches, the promises and blessings of the everlasting gospel, to offer, as an ambassador of heaven, these, the immortal honors to those sitting in the valley and shadow of death. The curse of to-day is found in this practice of *preaching ourselves*. Life is made up of human ambition and appetites. Ministers now reign as kings: they hold that position where they can receive the applause of men. Smooth things are spoken unto the people who have itching ears and whose hearts are turned away from the truth. A worldly ministry has created a worldly church, and both stand before us in a cold formalism as lifeless as the dry bones in the valley described by the prophet. Spiritual apathy, indifference as to the saving of men in the eternal state, and seeking applause of men are too much the fashion.

There is need of a new departure. Let every minister who bears the emblems of the new life, and who stands as a teacher of the people, write on his armour, engrave it on the tablets of his heart, "*we preach not ourselves!*" Let him forget that he is anything but a herald of life, bearing tidings of love to the fallen of earth. Self-denial is as much a duty in the minister as the layman. The ministry of to-day needs to be consecrated anew and made to feel the responsibility resting upon it. A change must come, or the lamp of faith will be taken away. The times demand a reconstruction, a new administration in the professed ministry of Christ. There must be more vital truth and less formality, more of that sweet spirit which shone in the life and work of Christ. Paul could say that Christ should be magnified in his body whether it be by life or by death, and every true minister should make it

his earnest work to proclaim divine love and reconciliation in place of creeds and systems' of men. The world is famishing for the real bread and water of life, in place of the dead ceremonies of modern Christendom. In short preach Christ in all his offices, sympathies and love toward the race. Then the true end of the ministry will be reached and men shall be blessed with the benedictions of a higher and purer faith and a nobler christianity.

THE EDITOR.

European Armies.

The Dresden correspondent of the *Continental Herald* says:

The last issue of the *Zeitschrift* of the Prussian Royal Statistical Department contains an interesting statement of the increase that has taken place in the war strength of the different European powers since 1859. In this summary are included troops of every description, whether belonging to the regular armies, reserve, militia or garrisons. The forces of Austria have increased during the period in question by 222,280, and amount at present to 895,980 men; Russia has augmented her armies, which now number 1,519,820 men, by 295,660; Italy counts 287,550 more soldiers than in 1859, and her present aggregate military strength is 605,200 men; the German Empire can summon to the field, 1,261,160 men, an increase of 424,860 since the abolition of the old Federal Constitution. The French army, 997,660 strong, is greater by 337,100 than that maintained by Louis Napoleon, and under the new army organization is steadily increasing.

Great Britain, including volunteers, had added 233,020 to the total of her land forces, which now include 478,820 men. The Swedish army of 204,510 has been augmented by 69,610; the Belgian army of 93,590, by 13,340; and the Dutch army of 64,320, by 5,770 men. Denmark alone diminished her war power, her present army of 48,700 being less by 8,850 men than in 1869. These figures bring out the startling conclusion that the additions to these armies during the last fifteen years amount to

no less than 1,889,990 men, and that the number of soldiers of all descriptions at present at the disposal of the different Governments of Europe shows a grand total of 6,110,690. In the Austrian army, to every 1,000 combatant foot soldiers there are 103 cavalry and 4 field guns; in the European army of Russia, 178 cavalry and 4 guns; in the army of Asia, 910 horsemen and 3 guns; in the Italian army, 57 cavalry and 3 guns; in the German, 117 cavalry and 3 guns; in the French, 119 and 5 guns; in the English, 133 and 4 guns.

The Foundation.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. III: 11.

A recognition of the claims of Christ, and a loving regard for his person, constitute the basis of Christianity. Upon these the superstructure of Christian life and doctrine must be erected; no other foundation is possible. A superstructure, fair to behold, may be indeed erected on doctrinal truths alone; but like a palace of ice, it is unfit for a home, and will melt before the purifying fires of the last day. Spiritual growth, comfort and permanence, can only be secured by a deep and abiding regard for the *person* of Christ. He must have a place at our tables and firesides, and the first place in our hearts. A regard for the truths he taught, and for which he died, is well, is essential; but to *build* for time and eternity, you must build on *Jesus Christ*.

J. F. W.

The True Test.

"By their fruits shall ye know THEM."

Yes, very true, but by *their* fruits you are not to condemn or acquit any system of doctrine whatever, unless the system clearly teaches the things they practice. Hence when men cry out, "*That is the fruit of Christianity*," whenever a villain who bears the sacred name is unmasked, or an unfortunate brother falls, they are unfair and illogical, unless the evils they condemn can be shown to be inculcated by Christ. Men are sometimes better, sometimes worse than their principles, and I protest against putting Christ upon the rack every time a hypocrite is discovered. The Bible is open for all; let it be judged by its teachings, and make it the standard by which to judge man, rather than judge it by poor, frail, sinning man. Don't imagine, either, that Christianity is on trial when its professors are being tried, or that it will go to the wall by their condemnation.

J. F. W.

ONE of the greatest requisites for a healthy body is a calm mind; to obtain this in its fullness, we must be conscious that God is pleased with us.

THE MILLENARIAN.

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THE DELAY of this number of THE MILLENARIAN is on account of our absence from the city. We have been proclaiming the word of truth in Iowa and Indiana for the last few weeks. Hence the delay.

Waiting.

The church of Christ is represented in the scriptures as in a state of waiting. This has been the attitude of the faithful in all ages. The days of Noah were days of waiting, Abraham waited, Baalim waited, and old Simeon, with all the true in Israel, waited for the consolation. There have been times of long delay, when the heart grew weary and the spirit faint, but the golden light came at last and the blessings were received.

There is a statement to the effect, that if the vision tarry, "*wait for it*," and in this position the confiding child of God will always be. Says Paul, "Wait for His Son from heaven," or, as Jesus puts it, "Occupy till I come." These words show the true position of the scattered fold.

Do you find a promise of life and immortality? Wait. Do you read of a kingdom where the crown is promised? The Word says *wait*. Do you at times have a foretaste of coming blessedness? then wait with patience until the glory is revealed.

The time must come when the waiting shall cease. The whole drift of divine promise and prophecy is to the effect, that the waiting shall end in the triumph of reunion, of crowns, and joys of the everlasting.

The camp is yet in the wilderness, the cross is yet the sign of our pilgrimage, suffering is yet our inheritance, but the voice of the King comes over to us full of cheer, "Wait." The scattered remnant along the ages have fallen with the bright assurance of final rest and the promise is, that "they without us should not be made perfect." The promise is, that all

shall be GLORIFIED TOGETHER, then comes the eternal result. He that overcometh shall inherit all things and I will be his God and he shall be son."

Ancient Spiritualism.

The following, clipped from *Notes and Queries*, under the head of "Table-turning in the Olden Time" will show that the method of writing and spelling out communications by the alphabet is not peculiar to modern spiritualism.

TABLE-TURNING IN THE OLDEN TIME.

While Valens (the Roman Emperor) was at Antioch in his third consulship, in the year 370, several Pagans of distinction, with the philosophers who were in so great reputation under Julian, not being able to bear that the empire should continue in the hands of the Christians, consulted privately the demons, by means of conjurations, in order to know the destiny of the Emperor, and who should be his successor, persuaded themselves that the oracles would name a person who should restore the worship of the gods. For this purpose they made a three-footed stool of laurel, in imitation of the tripod at Delphos, upon which having laid a basin of divers metals, they placed the twenty-four letters of the alphabet round it; then one of these philosophers, who was a magician, being wrapped up in a large mantle, and his head covered, holding in one hand vervain, and in the other a ring, which hung at the end of a small thread, pronounced some execrable conjurations in order to invoke the devils; at which the three-footed stool turning round and the ring moving of itself, and turning from one side to the other over the letters, it caused them to fall upon the table and place themselves near each other, while the persons who were present set down the like letters in their table books, till their answer was delivered in heroic verse, which foretold them their criminal inquiry would cost them their lives, and that the Furies were waiting for the Emperor (he was subsequently burnt alive by the Goths) at Mimas, where he was to die a horrid kind of death; after which the enchanted ring turning about again over the letters, in order to express the name of him who should succeed the Emperor, formed first of all these three characters, T H E O; then having added a D to form T H E O D, the ring stopped, and was not seen to move any more; at which one of the assistants cried out in a transport of joy, "We must not doubt any longer of it; Theodorus is the person whom the gods appoint for our Emperor." (Theodorus was a patron of idolatry; it was not he, however, but Theodosius who ascended the throne after the dreadful end of Valens.) . . . The conspiracy was discovered by one of the accomplices, and Valens ordered them all to

be put to death. And that cursed race of false sages, who, under the color of philosophy, exercised the detestable art of infernal magic, particularly from the time of Julian, was almost entirely destroyed, with their magic books, which were strictly inquired after, and publicly burnt in large parcels. Valens, indeed, was in the right to punish so horrid a crime, by means of which, in violation of both divine and human laws, men attempted to penetrate into the secrets of futurity, and, what is still more criminal, to inquire into the destiny of princes by such abominable practices.

Bunyan's Faith.

Many professed Christians, in our day, have lost sight of those promises relating to the kingdom of our Lord. The following, from John Bunyan, is very plain, and shows how strongly he believed in the literal, *personal* reign of Christ on earth. His testimony is in direct harmony with the word of God:

"None ever saw this world as it was in its first creation, but Adam and his wife; neither will any see it until the manifestation of the children of God; that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Adam, therefore, as a type of Christ, reigned in the church almost a thousand years. The world, therefore, beginning thus, doth show us how it will end; viz., by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, show us the glory that the church shall have in the latter day, even in the seven thousandth year of the world, *that sabbath when Christ shall set up his kingdom on earth*. According to that which is written, 'They lived and reigned with Christ a thousand years.' . . . Hence, therefore, in the first place, the dragon is chained for these thousand years."—*John Bunyan, on the First Chapters of Genesis*.

The Bible Investigator is published monthly at Columbus, Kansas, having for its aim "the unfolding of Bible truth, and the promotion of Bible Christianity, without regard to sects, creeds, parties or traditions." This is the only true ground to assume in these days of peril. The Bible is our only chart upon the sea of life, our only standard of right and wrong, and our only deed of an eternal inheritance, and we can poorly afford to slight its teachings to pander to the creeds and opinions of men. May the *Investigator* ever maintain the high ground it has assumed. Amos Sanford is the editor and proprietor.

An Emotional God.

The highest possible conception of God is in the minds of multitudes that which robs him of all emotion, which represents him as cold, impassive, serene, and unmoved by any thing transpiring in the Universe: alike incapable of love or hate, joy or grief,

"Who sees with equal eye as Lord of All
A hero perish or a sparrow fall;
Atoms or systems into ruin hurled,
And now a bubble burst, and now a world."

This conception of God has, to a very great extent, been fostered (perhaps unwittingly) by those religious creeds which teach of a God "without body, parts or passions." To a cold "*Philosopher*" such a heartless philosophy may be acceptable, but to men with hearts it is simply repulsive and unbearable. An indifferent God can only inspire indifferent worshippers. Love only, can inspire love. Hate begets hate, indifference begets indifference. And if such is the correct idea of God, neither angels nor men are to be blamed for not loving Him: for it is simply impossible to do so. But all Nature cries out in protest against the thought and all loving human hearts give it the lie. The Bible overflows with expressions of God's *love* for all the works of his hands.

The very existence of love as the normal and necessary state of all hearts, is ample proof of its existence in God. His invitation to man to love him *because* "God is love," the infinite arrangements He has made to convey happiness to the works of His hand, rational and irrational: in one word, every consideration conceivable, proves that the emotion of love at least is at home in the bosom of God. God invites love, manifests love, conveys love. Nothing escapes His eye. His interest and His love. And that love is ample to fill to the full the great heart of humanity which now yearns for a loving God.

For, notwithstanding the shipwreck of faith which multitudes are suffering in the fierce conflict now raging; humanity itself everywhere is groaning and yearning for a better, wiser, more loving, *human* conception of God. Neither a God of ice, nor yet of fire, reaches the heart of man; a God of love can alone do it. This yearning for the loving, parental conception of God is, I grant, for the greater part, unconscious and unknown to those who long for it, because of man's debasement. But it, and it alone, can fill the

great aching void which a world now just waking up to its great needs is beginning almost unconsciously, to feel. J. F. W.

At the late Quarterly Conference of the Northern Illinois Association of Spiritualists, one of the prominent speakers, Mr. C. W. Stewart, of Janesville, declared that "the reason why scientists had not recognized spiritualism was because there were so many *disgusting phases* connected with the phenomena. There were so many humbugs that it was no wonder that scientists refused to recognize them. *Fully ninety per cent. of spiritual manifestations were either of mundane origin or else were humbugs.*"

Here is the confession of a man who has an inside view of the machinery of modern spiritualism. There are others among them who are ignorant of the causes which produce the phenomena alluded to by Stewart, and therefore accept them, or a part of them as genuine, while being better acquainted with those which he receives as being direct from the spirit world, they show them to be absolute frauds. Hence they effectually dispose of all the so-called phenomena among themselves, and the lovers of truth have little to do except to look and endorse the confessions that a few among them are honest enough to make.

Faith of the Fourth Century.

About the middle of the fourth century the millenarians held the following tenets:

1st. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on earth a thousand years.

2d. That the first resurrection was not to be confined to the martyrs, but that after the fall of antichrist, all the just were to rise, and all that were upon the earth, were to continue for that space of time.

3d. That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants.

4th. That the saints during this period shall enjoy all the delights of a terrestrial paradise.

—*Encyclopedia of Religious Knowledge.*

THE ARTICLE in this number entitled "The Morning Star," from Dr. Bonar, is worthy of a careful reading. It brings out in strong light the glory of the coming day. His style of writing is poetic, earnest and instructive.

THE ONE GOSPEL.—This is the title of a new tract, written and published by Bro. Joel A. Simonds, Grand Rapids, Mich. Bro. S. has given this subject much thought, and makes a strong argument in behalf of the truth. Send for it. Price 5 cts. Address as above.

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Christ's Universal Kingdom.

BY ELHANAN WINCHESTER.

"And Jehovah shall be King over all the earth: In that day shall there be one Jehovah, and his name one."—Zech. xiv: 9.

The glorious reign of Christ and his saints on earth, is a subject of so much importance, and of which the Scriptures speak so fully and plainly, that I can hardly be willing to take my leave of it, till I have considered and enlarged upon some of the many beautiful scenes of which the prophets speak with so much rapture; and whereon we dwell with such ecstatic pleasure.

I wish I was able to do justice to my theme, and to paint the glories of the Messiah's reign, in some measure, according to what it shall appear in that happy era, when "Jehovah shall be King over all the earth: In that day shall there be one Jehovah, and his name one."

In this discourse I shall, *first*, point out who is intended by Jehovah; *secondly*, the time when he shall reign; *thirdly*, the extent of his dominion; *fourthly*, the nature and excellency of his government; *fifthly*, the amazing happiness of his subjects.

First, Who is intended by Jehovah, in the words now read? And I think, for my part, that there cannot be the least room for dispute in the present case. Jesus, the Son of the Most High God, who is called the Holy One of Israel, is most certainly the highly-exalted and dignified person. Of this there cannot be the least solid reason to hesitate, if we consider that it is the same Jehovah that was sold for 30 pieces of silver, which silver was cast unto the

potter, as a goodly price that he was prized at by the children of Israel. He is also the same Jehovah who was pierced—upon whom the Jews, who pierced him, shall look, and for whom they shall mourn, and be in bitterness. It is the same glorious person who shall come to deliver them from their enemies, whose feet shall stand upon the Mount of Olives, which is before Jerusalem, on the east; at which time the mountain shall split asunder, and half of it shall remove towards the north and half of it towards the south. It is he that shall come, and all the saints with him—who shall enter into the Temple at the east gate—and who shall place his throne on the glorious holy mountain. It is he that shall be worshiped by all nations—who shall go up from year to year to Jerusalem for that purpose.

Now, it is evident that some of these prophecies have been fulfilled in Jesus, and the rest may be: but in the nature of things, it is impossible that they should be true of the invisible God;—whom no man hath seen, or can see, and live.

This being evident, I pass *secondly*, to consider *when* he shall be King over all the earth. It is of great importance in all prophecies well to understand the times, ages, seasons and periods, when those things shall happen that are predicted; and, for want of this observation, many fall into very great mistakes, and apply the wonderful prophetic declarations of God, to such events to which they have not the least allusion; and thus degrade the glory of the Scripture, and weaken its evidence.

But as a great number of events are

mentioned that shall take place at that time, and which events are so striking that they cannot be unnoticed, or mistaken, when they shall happen; we may speak with great confidence concerning them.

1. The Lord or Jehovah, cannot be King over all the earth, till he shall visibly appear—till he shall come to earth; till he shall come with all his saints—till his feet shall stand upon the Mount of Olives—till he shall raise his saints to reign with him, and change those who shall be found on earth.

Now, these are such surprising events as shall point out the exact beginning of the glorious period, without any possibility of deception or mistake: and for want of attending to these things the doctrine of the Millennium has been brought into contempt, through the ignorance or imprudence of foolish men, and has sometimes given umbrage to kings and rulers; for they feared, or pretended to fear, that their subjects would rebel, under the idea of setting up a *fifth monarchy*, or the Kingdom of Christ: but had they been told that this Kingdom of the Lord could never take place till the time of his appearing, and that the overturning of the Kingdoms of the earth should be the work of God alone, and not of men—that they would never be called to resign their crowns till the Christ of God should come to earth in person, to receive them, etc., it would have been impossible for them to have taken offence: at least, upon any just or plausible ground.

2. When the Lord shall be King over all the earth, the twelve tribes of Israel shall inherit the land which God gave to their fathers, and shall be settled therein no more to be removed; and it shall be divided to them according to their tribes; but in a different manner from what it was in Joshua's time;—of which division I shall speak in one of the following lectures. At the same time, they shall be one people and nation, no more to be divided forever; and shall be converted to God, and be a holy, wise and obedient people, from that time forward.

3. At the time of Jehovah's reign, all nature shall be changed for the better; waters shall break out in the wilderness, and streams in the desert, and the most barren land shall become fruitful: by all which, and numberless other signs, it may be exactly determined when the Kingdom of Jehovah has taken place.

4. At that time there shall be no more wars through all the world, neither shall the wild beasts retain their ferocity any longer; the earth shall become a paradise, and the golden age shall be more than realized, the glorious things which God hath spoken shall be accomplished.

5. I apprehend that the words of Peter, where he says—"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," (2 Pet. iii: 8.) intimate, that our Lord's day of reigning on the earth with his saints will be a thousand years; and this is expressly asserted by John (Rev. xx) so as to put the matter beyond all reasonable doubt; and the general expectation of both Jews and the ancient fathers, and of those in all ages, who have given their minds to the study of this matter, joined with the intimations of the Seventh-day-Sabbath being a type of this Sabbath, or rest, that remains for the people of God. All these, and some other considerations, make me to conclude, that the reign of our Lord and Savior over the whole earth, will commence at the close of 6,000 years from the creation; and very probably he may appear a little before.

However, I dare to venture to declare that he will not appear next year, nor the year after, as some have lately predicted, who, it is likely, will outlive their own predictions, as many others have done. One reason of such frequent and gross mistakes, is, not attending to those things which *must take place before the coming of Christ*; as the weakening of the Turkish empire—the return and settlement of the Jews in their own land, and the great combination of their enemies against them—the sore troubles into which the children of Israel shall be brought—the

taking and sacking of Jerusalem; all these events, and doubtless many others, must take place before the Lord will appear; which will require some considerable time for their fulfillment.

But as the Savior gave this sign to his disciples, that when they saw Jerusalem, in those days, compassed about with armies, they might know that its destruction was nigh, even at the door, as it was then the determinate purpose of God to give up the city to utter ruin; so from the Prophets I am able to give this infallible sign, that when, after the return of the Jews to their own land, their enemies shall assemble, ravage the country, come before Jerusalem and take it; then may it certainly be known that the Lord will soon appear and deliver the city, by destroying its enemies. Then shall he take to him his great power, and shall reign according to the prophecies.

But I come to show, *thirdly*, the extent of his dominion.

And of this important matter we are well assured in the Scriptures. In the very words of my text we are informed, that "Jehovah shall be King over *all the earth*." And in the Psalms, that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish, and of the isles shall bring presents; and the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before Him; all nations shall serve him."—Psa. lxxii: 8-11.

There is no occasion of multiplying proofs of this nature; it is evident that his dominion shall be universal—shall extend through all the globe, and not be confined to a small part, as Christianity has been hitherto—his name shall be known to all people, and all shall adore him. The heathen shall be his inheritance, and the uttermost parts of the earth shall be his possession: and his Kingdom shall fill the world.

Fourthly, I am to show the nature and excellency of his government.

And we have the happiness of being informed that his government shall

have the following glorious properties:—

1. It shall be a righteous, just and equitable government. "Behold a king shall reign in righteousness; and princes shall rule in judgment:" (Isa. xxxii: 1.) "He shall judge thy people with righteousness, and thy poor with judgment." Psa. lxxii: 2. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. xi: 4, 5.

The blessings of a just and impartial government are very great indeed; and in any country where any such prevail, though but in a small degree how everything flourishes! how the face of the ground is improved, and the barren wilderness is seen to smile. But where tyranny, injustice and oppression prevail the most fruitful soil is turned into barrenness. But a just and perfectly equitable government has never yet been administered among men, nor shall it be found on earth until Jesus comes. Then shall it appear in all its glory, and make all his subjects happy.

2. The government of Christ shall be favorable to the poor, who are, and have generally been despised, contemned and neglected, by all governments and establishments. Is it possible, even in England, for a poor man, without friends or money, to obtain justice against a rich, powerful and mighty man, who oppresses him? I believe, if the question was asked, it might be answered in these words, "With men it is impossible; but with God all things are possible."

But of Christ it is said, "He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy, when he crieth: the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight." Psa. lxxii: 4, 12-14.

These passages are full to the purpose, and show that Christ's government shall be most excellent indeed!

While justice is bought and sold, the poor will always be oppressed; but when the Savior shall reign, bribery and corruption shall have no existence; and consequently the poor shall be delivered from those miseries under which they groan at present.

3. Under the government of Christ, wickedness shall not dare to appear; but righteousness shall everywhere prevail, and peace shall triumph. "The mountains shall bring peace to the people, and the little hills, by righteousness. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth."—Psa. lxxii: 3, 7.

Righteousness, piety and goodness shall then be far more common than vice and iniquity are at present.

4. Christ's reign shall be long, peaceful and prosperous, and shall be esteemed the greatest blessing that ever was bestowed upon mankind. "They shall fear thee as long as the sun and moon endure, throughout all generations. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised. His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed." Psa. lxxii: 5, 15-17.

5. Christ's government shall be very powerful, so that no revolution shall be feared. His Kingdom, like the stone cut out of the mountain without hands, shall become a great mountain, and shall fill the whole earth, and shall never be destroyed, nor succeeded by any other empire: it shall consume all kingdoms, and shall stand forever."—See Dan. ii: 34, 35, 44, 45. Dan. vii: 14, 18, 22, 27.

6. The government of the glorious Jehovah shall be very mild, and only terrible to the proud, tyrannical, wicked and rebellious, whom he will utterly destroy from the earth. "Behold, Adonai Jehovah will come with strong hand, and his arm shall rule for him;

behold, his reward is with him; and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Isa. xl: 10, 11.

The expressions imply the most mild, gentle and happy government that can be conceived;—yea, and far more than can be conceived at present; as nothing like this hath ever been yet experienced under any government, nor ever can be, except under that of Christ. Oh that the happy time were come!

But I come, *fifthly*, to attempt to set forth the amazing happiness of his subjects under his glorious movement.

This happiness shall extend to all, and shall be both general and particular; but language fails to describe it. I behold the lovely scene rising to my view, but how shall I set it forth? It would be apt to make our broken and disconsolate hearts sick with desire, if we should be entertained with a description of that felicity which is reserved for men in those most happy times.

But where shall I begin?

The world will, during that happy period, be entirely different from what it is now. The earth shall be delivered almost entirely from the curse; the most barren land shall become fruitful; wars, famines, wasting pestilences, earthquakes, and other calamities that desolate the globe shall cease. All enmity shall be destroyed out of the whole race of men, and from among the beasts. Tyranny, oppression, fraud and injustice of every kind, shall be no more. Domestic broils, those greatest real *ills of life shall then no longer exist.*

There shall be happiness in families: peace in neighborhoods; tattling, whispering, backbiting, reproaches, slanders, lying and evil speaking, shall no longer ruin the characters and peace of mankind.

There shall then be no cruel parents, disobedient children, hard-hearted and wicked husbands, unfaithful, ungodly, and provoking wives; tyrannical masters and undutiful servants. Thus peace and contentment *shall reign in the*

smaller circles, the same shall extend to the larger, till towns, cities, countries and kingdoms, and the whole world shall rejoice and be happy!

All disputes about religion shall be at an end; "There shall be one Jehovah, and his name one;" and all shall know, fear, and love that name; all shall willingly obey and serve the Lord, and keep his commandments, which shall then be made known not to be grievous.

The amazing happiness and pleasure that mankind shall take in going up to Jerusalem from year to year, to worship Jehovah. I shall attempt to consider in a discourse by itself; for I think it one of the most grand and rational sources of pleasure that ever men did or can enjoy on earth.

What happiness it must be to see all happy around us, and to be freed from all envy! which shall be the case in the time when the Lord shall reign on the earth.

That anxiety for a livelihood which makes most people unhappy at present shall then be wholly removed, and plenty, as well as peace, joined with health and contentment, shall make men universally happy under the mild, righteous and most excellent government of the Lord.

"He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. xxiii:4. "He shall come down like rain upon the mown grass; as showers that water the earth." Psa. lxxii:6. Oh, how glorious shall his reign be! and how happy his numerous subjects, who shall increase and flourish under his government! "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the earth." Psa. lxxii: 16.

Oh how delightful it will be to see vice and all its attendants banished from the globe! Discord and misery shall cease; love, peace, and harmony shall everywhere prevail; and true piety flourish and abound.

The four very distressed characters

of poor, fatherless, widows, and strangers shall then be happy. Men shall so love one another that they shall be at home wherever they go. No fear of thieves, robbers, murderers, impostors, sharpers, rogues, or villains of any description, shall damp the flame of charity. No covetousness shall shut up the bowels of any, nor scarcity of the good things of life compel the generous to deal with a sparing hand, as now is frequently the case. No charities shall be perverted, as often we see with regret in the present corrupt age.

In short, the customs, manners, laws, ways and works of men shall be so changed, that the world shall hardly be known to be the same; everything shall be nearly reversed.

The subject is boundless, and charming beyond description! But I must forbear, and close the present discourse with the words of the Psalmist, Psa. lxxii: 18, 19—"Blessed be Jehovah God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen."

Mr. Cowper has beautifully expressed the glory of the Millennium, in his poem called *The Task*, Book VI.

Rivers of gladness water all the earth.
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thirsty curse repeal'd.
The various seasons woven into one,
And that one season an eternal spring!
The garden fears no blight, and needs no fence;
For there is none to covet; all are full.
The lion, and the leopard, and the bear,
Grazes with the fearless flocks. All bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream
Antipathies are none. No foe to man
Lurks in the serpent now. The mother sees
And smiles, to see her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father! Error has no place;
That creeping pestilence is driven away;
The breath of heav'n has chas'd it. In the heart
No passion touches a discordant string.
But all is harmony and love. Disease
Is not. The pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations, and all cry,
Worthy the LAMN, for he was slain for us.
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Each rolls the rapturous Hosanna round.
Behold, God's promises are now fulfill'd:
Jerusalem rebuilt, in glory shines;
All kingdoms, and all princes of the earth

Flock to her light; the riches of all lands
 Flow into her; unbounded is her joy.
 And endless her increase! Thy rams are there,
Nebaioth, and the flocks of *Kedar* too.
 The looms of *Ormus*, and the minds of *Ind*.
 And *Saba's* spicy groves pay tribute there.
 Praise is in all her gates. Upon her walls,
 And in her streets, and in her spacious courts,
 Is heard salvation. Eastern *Jara* there,
 Kneels with the native of the farthest West;
 And *Ethiopia* spreads abroad the hand,
 And worships. Her report has traveled forth
 Into all lands. From ev'ry clime they come,
 To see thy beauty, and to share thy joy,
 O Zion! an assembly, such as earth
 Saw never; such as heav'n stoops down to see.

Thus heav'nward all tends. For all were once
 Perfect, and all must be at length restor'd.
 So God has greatly purpos'd; who would else,
 In his dishonor'd works, himself endure
 Dishonor, and be wrong'd without redress?
 Hasten then, and wheel away a shatter'd world,
 Ye slow revolving seasons! We would see
 (A sight to which our eyes are strangers yet)
 A world that does not dread and hate his laws,
 And suffer for its crimes; would learn how fair
 The creature is that God pronounces good;
 How pleasant in itself what pleases him.
 Come then, and, added to thy many crowns,
 Receive yet one as radiant as the rest.
 Due to thy last and most effectual work.
 Thy Word fulfill'd, the conquest of a world.

The Second Coming of Christ.

BY J. N. DARBY.

This evening we are going to speak of the coming of Christ; many questions link themselves with this great one, as, for instance, the reign of Antichrist; but we shall limit ourselves this evening to the event itself; viz., the coming of the Lord.

We began by reading Acts i, because the promise of the Lord's return is there set forth as the alone hope of the Church, as the first object which would of necessity fix the attention of the disciples, when they were vainly following with their eyes the ascending Saviour, who was going to hide Himself with God. In this chapter, just as the Lord was about to leave them, three remarkable features appear. The first is, that the disciples desired to know when and how God would restore the kingdom of Israel. Now Jesus did not say that this was never to happen; He only said that the time of this restoration is not revealed. It belonged to times and seasons which the Father has put in his own power. The second is, that the Holy Ghost was about to come; and the third, that during the time the disciples were looking towards heaven, two angels said to them, "Why

stand ye here gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

They were, then, to expect the return of Christ.

If we study the history of the Church, we shall find it to have declined in spirituality exactly in proportion as this doctrine of the expectation of the Saviour's return has been lost sight of. In forgetting this truth it has become weak and worldly. Not, however, wishing to quit the sphere of the Word, let us see therein how this feeling of the return of Christ ruled the intelligence, sustained the hope, inspired the conduct of the apostles; we have only to this end to look through a few passages of the New Testament.

Acts iii:19-21, "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from (rightly "in order that the times of refreshing may come by") the presence of the Lord . . ." The Holy Spirit is come; He has remained with the Church; but the times of refreshing will come "by the presence of the Lord." It is impossible to apply this passage to the Holy Ghost, because He was already, at that time, come down, and had said by the mouth of the Apostle, "Whom the heavens must receive until the times of restitution of all things." And, in truth, the Holy Spirit has not restored all things. He who is to come, according to this passage, is not to come to judge the dead, nor that the world may be burnt up and destroyed; but it is especially for the "restitution of all things which God hath spoken by the mouth of all his holy prophets."

We cite these passages to make you comprehend what we understand by the coming of the Saviour. It is not the judgment of the dead; it is not the great white throne; but it is the return of Jesus Christ in person, when He shall be sent from heaven. If you compare these verses with what is written in Revelation xx, you will see that the coming of Jesus Christ, and the judgment of the dead, are two dis-

distinct events; that when the judgment of the dead takes place, there is not a word about Christ returning from heaven upon the earth; for it is said, "From whose face the earth and the heaven fled away." (v. 11.)

The Lord will return to the earth.

Let us now see, how Himself first, then the Holy Ghost by the Apostles, have constantly directed our attention to his personal return.

Matt. xxiv: 27-33. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Certainly the expedition of Titus against Jerusalem was not the coming of the Saviour in the clouds of heaven. Neither is this a description of the judgment of the dead before the tribunal of the great white throne; at that time the earth is no more, whilst, in the passage just cited, the nations of the earth are brought before us, and it is a question of an event in which the earth is concerned. "Then shall all the tribes of the earth mourn." It is not a millennium, brought about by the exercise of the power of the Holy Ghost; the world has never seen the Holy Ghost; we are told that the tribes of the earth shall lament when they see the Lord Jesus. (v. 33.) "So likewise ye, when ye see all these things, know that it (He) is near, even at the doors."

Verses 42-51. The faithfulness of the Church is made to hinge on its watchfulness as regards this truth of the return of Christ. From the moment that it was said, "My Lord delayeth his coming," "then the servant began to smite his fellow servants, and to eat and drink with the drunken." "Therefore be ye also ready," said Jesus, "for the Son of man (not death) cometh."

Matt. xxv: 1-13. The expectation of the return of Christ is the exact measure, the thermometer, so to speak, of the life of the Church. As the servant became unfaithful the moment he had said, "My lord delayeth his coming," so it was with the ten virgins,—for it is said they all slept. It was not death, nor the Holy Spirit, that the virgins

were told to expect; for neither death, nor the Holy Spirit are the Bridegroom. All the virgins were found in the same state; the wise ones (the true saints) as well as the foolish ones, who wanted the oil of the Holy Spirit, slept and forgot the immediate return of Christ, as, on the other hand, what wakes them up is the midnight cry that He is coming.

In Mark xiii we get nearly the same thing. The 26th verse forbids us to apply the passage to the invasion of the Romans; and when it is said, (verse 22.) "It is nigh, even at the doors," there is no thought about the judgment of the dead, nor of the great white throne. At that day, the day of judgment before the great white throne, there will be no question either of house or household.

Luke xii: 32. "Let your loins be girded about, and your lights burning. . . ." Here we find again (circumstantially different) the parable of the unfaithful servant; only, the Lord adds, "That servant which knew his Lord's will, and prepared not himself. (what a picture of Christendom!) shall be beaten with many stripes: but he who knew not (the Pagans) shall be beaten with few stripes." All shall be judged; but Christendom is in a state worse than that of the Jews or Pagans, inasmuch as it has had more advantages.

Luke xvii: 30. "Even thus shall it be in the day when the Son of man is revealed."

Luke xxi: 27. "Then shall they see the Son of man coming in a cloud with power and great glory." The fig-tree of which the Saviour speaks on this occasion, is especially the symbol of the Jewish nation. "Watch therefore," he adds. "that ye may stand before the Son of man."

These two chapters; viz., Luke xvii and xxi, as well as Matt. xxiv and Mark xiii, relate to the coming of the Lord to the earth itself—its earthly bearing. To these may be added Luke xix, where the servants are called, and the enemies who rejected the nobleman, clearly mark the servants of Christ and the Jewish nation. See particularly verses 12, 13, 27.

John xiv; 2. "In my Father's house are many mansions . . . And if I go and prepare a place for you, I will come again and receive you to myself." The Lord Himself will come for His Church, in order that the Church may be there, where He is.

Acts i: 11. "This same Jesus which is taken up from you into heaven, *shall so come in like manner.*"

Acts iii. This is the preaching of the Apostle to the Jews. "Repent, and Jesus will return." You have killed the Prince of life: you have denied the Holy One and the Just: God has raised Him from the dead: repent, be converted, and He will return. But they would not repent. During three years He had vainly sought fruit from His fig-tree. The husbandmen, on the contrary, killed the Son of Him who had placed them in His vineyard. The Son of God, Jesus, asked pardon for them on the cross, whence his voice is all powerful, in saying, "Forgive them, for they know not what they do." The Holy Ghost, by the mouth of the Apostle, answers to the intercession of Jesus, "I wot that through ignorance ye did it; repent ye, therefore, He will return; be converted in order that the times of refreshing may come by the presence of the Lord . . ." But we know they continued to resist the holy Ghost. (Acts vii: 51.)

Acts iii: 20, 21. "And he shall send Jesus Christ . . . whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

This is the great end of all the counsels of God. As we have before seen the secret of His will, that God would gather together all things in Christ, we find here, that this is what He has been speaking of by the mouth of all His holy prophets. How are all these things to be accomplished? Is it by the operation of the Holy Spirit? No, for it is said that "he shall send Jesus." It is, doubtless, true that the Holy Ghost will be shed abroad, and He will be so specially upon the Jews, but in the passage quoted, the event is to take place by the presence of Jesus. There

cannot be a revelation more explicit, than that it is by the sending of Jesus, that the things spoken of by the prophets will receive their accomplishment. How can the force and simplicity of this declaration be evaded?

We see the fall, the ruin of man; we see even all creation subjected to corruption. The bride desires that the bridegroom may appear. It is not the Holy Spirit who will re-establish the creation, and who is the inheritor of all things; it is Jesus. When Jesus appears in His glory, the world will behold Him, whilst it cannot see the Holy Ghost. "At the name of Jesus every knee shall bow."

The work of the Holy Spirit is not to re-establish all things here below, but to announce Jesus who will return. Again, it is the Holy Spirit who was in St. Peter, when he said, "Whom the heavens must receive till the times of the restitution." Receive whom? Not the Holy Ghost; (He was descended from heaven already;) but Jesus; and all we have to do is to believe.

Let us now turn to the Epistles, in order to be shown that the coming of the Lord was the constant and living expectation of the Church. We see, on referring to Romans viii: 19-22, all creation in suspense, until the moment of this appearing. (Compare John xiv: 1, 3; Col. iii: 1-4.) Again, (1 Cor: i. 7.) "Ye come behind in no gift, waiting for the revelation of the Lord Jesus Christ;" and Eph. i: 10, on which we have already spoken. Since at the last judgment, the earth and the heavens will have passed away, it is before this time that God will gather together in one all things in Christ.

Phil. iii: 20, 21. "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Col. iii: 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory."

1 Thess. Everything in this Epistle has reference to the coming of Christ; all that Paul says of his work, or of his joy, belongs to it.

First of all, conversion itself is made to bear upon it. (i: 10.) The faithful of Thessalonica,—who had served as models to those of Macedonia and Achaia, and whose faith was so spread abroad that the Apostle had no need to say anything,—“had turned to God from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus, which delivered us from the wrath to come.” It is remarkable that this church, one of the most flourishing of those to which the Apostles have written, should be precisely that one to which the Lord has chosen to reveal, with most detail, the circumstances of His coming. “The secret of the Lord is with them that fear Him.”

Such was the faith of the Thessalonians, that it was spoken of in all the world. What was it? That they expected the Lord from heaven; and it is for us to have this same faith which the Thessalonians had; we ought like them to be expecting the Lord before the thousand years. They were certainly not saying there must be a period of a thousand years ere the Saviour comes (ii: 19). “For what is our hope? Are not even ye in the presence of our Lord Jesus Christ at his coming?”

Chap. iii: 13. “To the end he may establish your hearts unblameable before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” It is evidently the ruling idea influencing the mind of the Apostle.

Chap. iv: 13-18. It is remarkable that the consolation which he gives to those who surrounded the death bed of a Christian, is their friend's return with Jesus, and their mutual meeting. It is customary to say, “Be content, he is gone to glory.” This was not the way with the Apostle. The comfort which he proposes to those who are mourning the death of a believer is, “Be content, God will bring them back.” What a change must not the habitual feelings of Christians have undergone, since the consolation given by an Apostle is counted in this day as foolishness. The believers in Thessalonica were penetrated to such a degree with the hope

of the return of Christ, that they did not think of dying before that event; and when one of them departed, his friends were afflicted with the fear that he would not be present at that happy moment. Paul reassures them by asserting that “those who sleep in Jesus will God bring with him.”

One more remark on 1 Thess. iv: 15, 17. “We which are alive (those which shall be alive on the earth at the coming of the Lord) shall not prevent them which are asleep.” “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive (those who remain) shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.”

If the Apostle had expected a millenium of the Holy Spirit before the coming of Jesus, how could he ever have said, “We who remain until the coming of Christ?” There was then in his soul a continued expectation of the coming of Christ, of which he knew not the moment, but which he had a right to expect. Was he deceived in that? No, not at all; he was always expecting; his business was to do so; and waiting had this of good in it, that it kept him completely detached from the world. If we were expecting from day to day the coming of the Lord, where would all those plans be, as to family, house, etc., to flatter the pride of life, and to get rich? It is the nature of the hope which we have that forms our character; and when the Lord comes, St. Paul will enjoy the fruits of his waiting. The hope which animated him produced its good fruits; it was in the spirit of this hope that he exclaimed, “And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” (1 Thess. v: 23.)

1 Thess. v: 2-4. Mark well, that this day ought not to overtake the followers of Christ as a thief.

2 Thess. i: 9, 10; ii: 3-12. Instead of a world blessed with a millenium without

the presence of Jesus, behold the man of sin, growing worse, until he is destroyed by the glorious appearing of Christ—evidence to us that a mere spiritual millennium alone is untrue; for the mystery of iniquity, which was already working in the time of Paul, was to go on until the man of sin was manifested, who will be destroyed by the glorious appearing of Christ Himself, with the spirit of His mouth. Now, in such a state of things where is the pledge for such a millennium?

1 Tim. vi: 14, 16. "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

2 Tim. iv: 1. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Titus ii: 11, 13. The grace of God hath appeared, teaching us first how to live; and secondly, the expectation of glory. The apparition of grace is already come,—it teaches us to expect the apparition of glory.

Hebrews ix: 28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." As the great High Priest, when He shall have finished His work of intercession, He will go out of the sanctuary. (Lev. ix: 22, 24.)

James v: 9. "Behold the judge standeth before the door."

2 Pet. i: 16, 21. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God the Father honour and glory, when there came to him such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased; and this voice which came from heaven we heard, when we

were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise; in your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

The transfiguration was, then, a specimen—a kind of pattern of the coming of the Lord in glory.

1 John iii: 2, 3. "But we know that when he (the Son of God) shall appear, we shall be like him; for we shall see him as he is." We shall only be like Him when He appears; not before. "And every man that hath this hope in him, purifieth himself: even as he is pure." He whose heart is full of this hope conducts himself accordingly—he purifies himself. Knowing that when Jesus shall appear I shall be like Him, I ought to be as much as possible, even now, such as Jesus. How powerful and efficacious is this truth of the return of Christ, and what practical effect flows out of its expectation. This hope is the measure of holiness to us, as it is the motive.

Study also (Matt. xiii: 24, 43,) the parable of the tares and the wheat. The tares,—viz., the evil which Satan has done where the good grain has been sown,—are to increase until the harvest, which is the end of this dispensation or age. The evil which he has caused by heresies, false doctrines, false religions, all this evil will continue, increase and ripen; these tares, we say, will increase in the Lord's field, until the harvest. Here, then, is a positive revelation, which gives a formal contradiction to the idea of the millennium by the Holy Spirit, apart from the return of the Lord.

We have now seen that the coming of Christ allies itself to all the thoughts, to all the motives of consolation and joy, and to the holiness of the Church, and even to the dying bed.

We have also seen, on the one hand, that it is the coming of the Saviour

which will be the means of the restitution of all things; and on the other, that evil is to increase in the Lord's field until the harvest. May the Lord apply these truths to our hearts; if they do come home to us, the effect will be to detach us from the things of the world, and to attach us to His coming—to Himself in person; and we shall purify ourselves even as He is pure. There is nothing more practical, nothing more powerful to disentangle us from a world which is to be judged, and at the same time to knit us to Him who will come to judge it. Yes, there is nothing that can better serve to show us wherein ought to be our purification; nothing which can so console us, invigorate us, and identify us with Him who has suffered for us, in order that we who suffer might reign with Him, co-heirs in glory. Assuredly, if we were expecting the Lord from day to day, there would be seen in us a self-renunciation which is but rarely seen among the Christians of the present age. May none of us be found saying, "My Lord delayeth his coming."

The Victory Over Death.

The issue of the conflict between the saints and death was decided when the Lord arose. He met the enemy on his own territory, his own battle-field, and overcame. He entered the palace of the king of terrors, and there laid hold of the strong man, shaking his dwelling to its foundation as he came forth, carrying away its gates along with him, and giving warning of being about to return, in order to complete his conquest by "spoiling his goods," and robbing him of the treasures which he had kept so long,—the dust of sleeping saints.

The first act of spoiling the strong man of his goods begins at the resurrection. Of this we have already spoken *generally*; but the subject is so largely dwelt upon in Scripture, that something more special is needed. For it is a hope so fruitful in consolation to us who are still sojourners in a dying world like this, and yet so little prized, that we must not pass it slightly by.

Let us look at it in the aspects in

which the apostle spreads it out before us in chapter xv of his first Epistle to the Corinthians.

The vision which he there holds before us, is one of glory and joy. It is a *morning* landscape, and contrasts brightly with present night and sorrow. It draws aside the veil that hides from view our much-longed for heritage, showing us from our prospect-hill the excellence of the land that shall so soon be ours,—plains richer than Sharon, valleys more fruitful than Sibmah, mountains goodlier than Carmel or Lebanon. The *then* and the *now*, the *there* and the *here*, are strangely diverse. Here the mortal, there the immortal; here the corruptible, there the incorruptible; here the earthly, there the heavenly; here the dominion of death, there death swallowed up of victory; here the grave devouring its prey, there the spoiler of the grave coming forth in resurrection-power, to claim each particle of holy dust, undoing death's handiwork, spoiling the spoiler, bringing forth in beauty that which had been laid down in vileness, clothing with honour that which had been sown in shame.

"The trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed!" All this "in a moment, in the twinkling of an eye." Other changes are gradual, this sudden. There is the ebbing and the flowing, there is the growing up into manhood; and the growing down into old age; there is the slow opening of spring into summer, and of summer into autumn; but this shall be unlike all these changes. It shall be instantaneous,—like the lightning's flash, or the twinkling of an eye. He who spake and it was done, shall speak again, and it shall be done; he who said, Let there be light, and there was light, shall speak, and light shall come forth out of the grave's thick darkness.

"This corruptible shall put on incorruption!" There will be an entire casting aside of mortality with all its wrappings of corruption, with all its relics of dishonour. Every particle of evil shall be shaken out of us, and "this vile body" transfigured into the like-

ness of the Lord's own glorious body. We entered this world mortal and corruptible; all our life long we are imbibing mortality and corruption, becoming more and more thoroughly mortal and corruptible; the grave sets its seal to all this, and crumbles us down into common earth. But the trumpet sounds, and all this is gone. Mortality falls off, and all pertaining to it is left behind. No more of dross or disease in our frame. We can then defy sickness, and pain, and death. We can say to our bodies, be pained no more; to our limbs, be weary no more; to our lips, be parched no more; to our eye, be dim no more.

"O death, where is thy sting?" He that hath the power of death is the devil, the old serpent, and he torments us here. Sin gave him his sting, and the law gave sin its strength; but now that sin has been forgiven and the law magnified, the sting is plucked out. The stinging begins with our birth; for life throughout is one unceasing battle with death, until, for a season, death conquers, and we fall beneath his power. But the prey shall be taken from the mighty and his victims rescued forever. Now sin hath passed away, and what has become of death's sting,—its sharpness, its pain, its power to kill? It cannot touch the immortal and incorruptible!

"O grave, where is now thy victory?" A conqueror all along hast thou been,—never yet baffled,—thy course one perpetual triumph,—the ally of death, following in his footsteps; not only smiting down the victim, but devouring it, taking into thy den, and consuming it bone by bone, till every particle is crumbled into dust, as if to make victory so sure that a retrieval of it would be absolutely impossible. Yet thy victories are over; the tide of battle is turned in the twinkling of an eye. Look at these rising myriads,—thou can'st hold them no longer, thou thoughtest them thy prey, when they were but given to keep for a little moment. See these holy ones, without one spot, not one stain on which thy sting, O death, can fasten; not a weakness, which might encourage thee again

to hope for a second victory! All thy doings of six thousand years undone in a moment! Not a scar remaining from all thy many wounds: not a trace, or disfigurement, or blot,—all perfection,—eternal beauty! And look at these other holy ones, also glorified! They have not tasted death, nor passed down into the grave. Over them thou hast had no power. Thou hast waged war with them in vain. They have seen no corruption, and they remain monuments that thou wert not invincible. They have defied thy power, and now they are beyond thy reach!

Ah, this is VICTORY! It is not escaping by stealth out of the hands of the enemy, it is conquering him! It is not bribing him to let us go: it is open and triumphant victory,—victory which not only routs and disgraces the enemy; but swallows him up.—victory achieved in righteousness, and in behalf of those who had once been "lawful captives."

And the victor, who is he? Not we, but our Brother-King. His sword smote the mighty one, and under his shield we have come off conquerors. The wreath is his of victorious battles, not ours; we are the trophies, not the conquerors. He overcame. How? By allowing himself to be overcome! He plucked the sting from death. How? By allowing it to pierce himself! He made the grave to let go its hold. How? By going down into its precincts and wrestling with it in the greatness of his strength. He brought round the law which was against us to be upon our side. How? By giving the law all that it sought, so that it could ask no more either of him or of us.

How complete the victory over us seemed for a while to be! yet how complete the reversal! These enemies are not only conquered, but more than conquered. No trace of their former conquests remains. We not only live, but are made immortal. We not only are rescued from the corruption of the grave, but made incorruptible for ever.

Victory, then, is our watchword. We entered on the conflict at first, assured of final victory by Him who said, "I am the resurrection and the life; he that believeth on me, though he were

dead, yet shall he live, and whosoever liveth and believeth on me shall never die;"—by Him who to all his many promises of spiritual life and blessing added this, "and I will raise him up at the last day." When taking up sword and shield, we were sure of success; we could boast when putting on the harness as he that putteth it off in triumph. Victory was our watchword during every conflict, even the hardest and sorest. Victory was our watchword on the bed of death, in the dark valley, when going down for a season into the tomb. Victory is to be our final watchword when re-appearing from the grave, leaving mortality beneath us and ascending to glory.

"Then shall Jehovah God wipe away tears from off all faces." (Isa. xxv: 8; xxx: 19; xxxv: 10; lx: 20; Jer. xxxi: 12; Rev. vii: 17; xxi: 4.) We shall weep no more. The furrows of past tears are effaced. Tears of anguish, tears of parting, tears of bereavement, tears of adversity, tears of heart-breaking sorrow, these are forgotten. We cannot weep again. The fountain of tears is dried up. God our Lord wipes off the tears. It is not *time* that heals the sorrows of the saints, or dries up their tears; it is God: God himself; God alone. He reserves this for himself, as if it were his special joy. The world's only refuge in grief is *time*, or pleasure; but the refuge of the saints is God. This is the true healing of the wound; and the assurance to us that tears once wiped away by God cannot flow again.

"The rebuke of his people shall he take away from off all the earth." (Isa. xxv: 8.) As he is to do this for Israel, so also for the church. Rebuke, reproach, persecution, have been the church's lot on earth. The world hated the Master, and they have hated the servant. The "reproach of Christ." (Heb. xi:) is a well-known reproach. Shame for his name is what his saints have been enduring, and shall endure until he comes again. But all this is to be reversed. Soon the world's taunt shall cease. They shall scorn no more; they shall hate no more; they shall revile no more, and no more cast out our

names as evil. Honour crowns the saints, and their enemies are put to shame. It is but one day's reviling before men, and then an eternity of glory in the presence of God and of the Lamb. Then the name of saint shall be a name of glory, both in earth and heaven.

Why shrink then from the world's reproach, when it is but a breath at the most, and when we know that it so soon shall cease? Why not rejoice that we are counted worthy to suffer shame for the name of Jesus, when we know that all that afflicts us here is not worthy to be compared with the glory that shall be revealed in us? The morning, and the glory which the morning brings with it, will more than compensate for all. Let us be of good cheer then, and press onward, through evil report as well as through good having respect unto the recompense reward.

"Creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." That morning which brings resurrection to us brings restitution to creation—deliverance to a groaning earth. The same Lord that brings us out of the tomb, rolls back the curse from off creation, effacing the vestiges of the first Adam's sin, and presenting a fresh memorial of the second Adam's righteousness. Happy world! when Satan is bound, when the curse is obliterated, when the bondage is broken, when the air is purged, when the soil is cleansed, when the grave is emptied, and when the risen saints take the throne of creation to rule in righteousness with the scepter of the righteous King.

Resurrection is our hope; our hope in life, our hope in death. It is a purifying hope. It is a gladdening hope. It comforts us when laying in the grave the clay of those whom we have loved. It cheers us when feeling the weakness of our own frame, and thinking how soon we shall lie down in dust. It refreshes and elevates when we remember how much precious dust earth has received since the day of righteous Abel. How sweet that name—RESURRECTION! It pours life into each vein

and vigour into each nerve at the very mention of it!

It is not carnal thus to bend over the clay-cold corpse and long for the time when these very limbs shall move again; when that hand shall clasp ours as of old; when those eyes shall brighten: when those lips shall resume their suspended utterance; when we shall feel the throbbings of that heart again! No, it is scriptural, it is spiritual. Some may call it *sentimental*; but it is our very nature. We cannot feel otherwise, even if we would. We cannot but love the clay. We cannot but be loth to part with it. We cannot but desire its re-animation. The nature that God has given us can be satisfied with nothing less. And with nothing less has God purposed to satisfy it. "Thy brother shall rise again." "Them that have been laid to sleep by Jesus will God bring with him."

We feel the weight of that mortality that often makes life a burden; yet we say "Not that we would be unclothed, but clothed upon, that mortality may be swallowed up of life." We lay within the tomb the desire of our eyes, yet we cling to the remains, and feel as if the earth that struck the coffin were wounding the body on which it falls. At such a moment the thought of opening graves and rising dust is unutterably precious. We shall see that face again. We shall hear that voice again. Our *risen* friend shall be in very deed—form, look, voice—the form that we have known and loved. Our risen brother will be all that we knew him here when, hand in hand, we passed through the wilderness together, cheered with the blessed thought that no separation could part us long, and that the grave itself could unlink neither hands nor hearts.—*Dr. H. Bonar.*

Israel, the Church and the Nations.

Paul admonished Timothy to "study to show himself approved of God—a workman that needeth not to be ashamed, rightly dividing the Word of truth." This is not done by those who apply the promises and prophecies

concerning Israel to the Church. The Word of God contemplates the divisions of the human race, each of which holds a distinct place in the grand economy of Redemption; Israel, the Church and the Nations. No one can rightly apprehend the doctrine of the "calling" and the "election," who fails to recognize these subdivisions in their proper scriptural relations. God's ultimate plan is the establishment of a Kingdom upon this earth, universal in its sway and eternal in its duration, that shall embrace these as its constituent elements: and toward this consummation, all Divine intervention of Law, of Gospel, and of the general superintendence of the destinies of all nations, under the general scheme of Providence, constantly tend. This Kingdom will displace every earthly government, fill the earth under the whole heaven, be eternal, and embrace all people, nations and languages, as is obvious from Dan. ii: 35-4, and Dan. vii: 14-27.

As prophecy thus foretells the complete subjugation of the world to Divine authority, the question is—in the administration of the affairs of this heavenly empire—who will rule? To *the throne of the world* God has called and elected One who has proved himself every way worthy of the crown and sceptre of the universal empire in "the world to come." Isa. xlii: 1-6. Psa. lxxxix: 27; 1 Pet. ii: 4, 6; Phil. ii: 10, 11; Dan. vii: 13, 14. Jesus, the Messiah, God's own dear Son, has been made perfect through sufferings, and stands forth in prophecy as the predestined King of kings and Lord of lords in God's Kingdom, and we say: Hail Immanuel, "Hosanna to the Son David." But who will compose his royal cabinet? Who will be elevated to the ranks of the heavenly aristocracy? Who will be his associated princes, the "kings and priests" of the ages to come? This most glorious of all privileges was once proffered to Israel as a nation. Exodus xix: 6. But constant and continued rebellion, and a rejection of God's chosen Sovereign, by crucifying the "Lord of glory," forfeited all prerogatives as a nation, and

the Kingdom has been taken from them—that is, the privilege of ruling as kings and priests—and given to a nation bringing forth the fruits thereof. Matt. xxi: 43. The door to royalty is thrown open to all nations in the Gospel. Jew and Gentile have equal opportunities of winning a “crown of glory that fadeth not away.” Those from among all nations who believe on God’s “chosen one,” become, through faith and obedience, the “chosen generation, the royal priesthood, the only nation, the peculiar people—in other words, *the Church*, the body of Christ, the house of God, the Lamb’s bride, the sons and daughters of the Lord Almighty. The princely ranks in God’s everlasting Kingdom comprise the faithful of all dispensations of probation, whether of the Patriarchal, Mosaic or Gentile ages. The General Assembly and Church of the First-born, the denizens of the New Jerusalem, are the nobility of the future times, and associated with the King who shall reign in righteousness, will be the princes who shall decree judgment. Men speak of noble houses in worldly kingdoms—the house of Hanover, the house of Orange, the house of Orleans, of Hapsburg, of Bourbon, etc., but the Scriptures speak of the “household of Faith,” the house of God, which is the “Church of the living God.” To this house belong the true nobility of the world—patriarchs, prophets, apostles, saints and martyrs, the pure and the holy of all ages. Time would fail us to speak of Abel, Enoch, Noah, Abraham, Isaac, Jacob, David, Paul, Peter, James and John, and the innumerable company that no man can number, who compose the royalty of coming ages. Of these the apostles have been elected to the thrones of Israel. Matt. xix: 28. In the distribution of future honors, one will command ten cities, another five, and thus the poor, despised saints will fill the multitude of places of honor in the Divine administration of government. This is the church’s prerogative and place in the future.

But Israel is not abandoned of God. If Messiah is the Saviour of the “Body”—the church—it is no less

true that “Israel shall be saved in the Lord with an everlasting salvation, and not be ashamed or confounded, world without end.” Isa. xxv: 17. And if it be true of the church and of Israel, that they shall be saved, it is none the less true that nations will be saved and walk in the light of the New Jerusalem, and bring their glory and honor into it. Rev. xxi: 24, 26, also Dan. vii: 14, and Ezek. xxxvi: 36, where the words rendered “heathen that are left,” properly mean *nations that are left*. See Zech. xiv: 16.

There is a solemn truth connected with all this. Although the church will be saved, not every one who joins the church in its militant state, will attain a crown of righteousness. “Many are called, but few are chosen,” is true of any single age of its probationary history. Still, in its completeness, it will be a grand spectacle, when it “General Assembly.” So of Israel though it shall “blossom and bud, and fill the face of the earth with fruit (Isa. xxvii: 6), a remnant only are saved in their passing generations. So of the existing nations; they sink into death—Sheol, Hades—into the lower part of the earth. (Psa. ix: 17; Ezek. xxxii: 21, 32). The age of millennial blessedness will see the church in triumph, Israel in glory, the first of nations, and the nations left, the happy subjects of King Immanuel.

During the mixed state of the millennium, order will be restored, rebellion suppressed, all rule and authority and power put down, all enemies, even death, destroyed, when God will be all in all. Then the ages to come, the everlasting *aiens* thereafter, are ushered in. The church is glorified, the names of the tribes are engraven on Jerusalem’s gates, and the nations, saved, walk in its glorious light. Rev. xxi: 7, 12, 24.

Glory to God and to the Lamb! No more tears will be shed, and there will be no more death. Who of us will pass out of the sufferings and tribulations of this world, into the undying ecstasies of that to come? We must gain a Kingdom or nothing. Another age will furnish subjects. How glori-

ous God's design, to fill the earth with holy, happy intelligences, to glorify Him forever, instead of colonizing a few in some celestial sphere, and consigning the majority of mankind to endless misery! When the church is in glory, and Israel and the nations that are left saved, with an everlasting salvation, "the wicked will be no more."

S. A. CHAPLIN.

PIERCETON, Ind.

Times of Restitution.

ACTS III: 19-20.

I find some discrepancy among Bible students in reference to the time of complete restitution, as spoken of by the prophets and apostles, whether it will be consummated at the coming of the Lord, or progressively throughout the judgment day of one thousand years.

If Scripture is sufficiently definite for a mutual understanding, it would be desirable, could we harmonize the judicial sequent so as to remove prejudice, to arrive at unity of faith. I am aware that the book of Revelation is highly figurative, but to the Bible student, it is for the most part, not only intelligible, but big with meaning, and in point. There are a few texts, which, at first view, seem to teach a summary judgment, such as the following: "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in FLAMING FIRE, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," etc.

Now the second advent will doubtless be at a time of national conflict; for "behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem," etc. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." Zech. xiv. This I apprehended to be subsequent to the bridal festivities described by Isaiah, (Rev. xix: 6, 7,) "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunder-

ings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and his wife hath made herself ready."

We also see the display of power in providing an asylum for the bride during the "terrible day of the Lord," in the prompt creation of the very great valley (Zech. xiv: 4, 5,) to which "the Lord my God shall come and all the saints with thee." The stone cut out of the mountain without hands fills the whole earth, etc. Dan. ii: 34. The King of kings has interposed by taking Himself his great power, and in the mean time Satan is bound one thousand years, but not yet destroyed, for he is yet to be let loose a little season.

The throne of David is now established, or raised up. Luke i: 32. Jesus fully inaugurated, His law shall go forth out of Zion, and His word from Jerusalem, and nations shall learn war no more, but beat their swords into plow-shares and their spears into pruning-hooks.

During this subjugation of human governments, I see no satisfactory evidence of earth and elements having melted, and a full restoration to Eden's beauty. The nations left are required to go up to Jerusalem to worship the King, the Lord of hosts and keep the feast of tabernacles. National supremacy will have succumbed to the King of kings and Lord of lords; or the human governments will have become as chaff of the summer threshing floor, which the wind driveth away. Dan. ii: 35. Then will the kingdom, and dominion and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High, and all dominions shall serve and obey Him.

Now are all those nations saints? I think not. They are still under the law and subject to punishment for disobedience, and hence probation is still lengthened out to them during the thousand years. It would seem then, that restitution will be in progress during the millennial age, but not final until after the judgment of Satan and Gog and Magog. Rev. xx. The fire

which is to consume them, will at the same time purify the earth, preparatory to a final and full restoration by Him to whom all power is committed in heaven and in earth. It is not to be a patched up job, but a glorious achievement, a final conquest, a reclaiming process. The world has been in a state of revolt since Adam, but now full and entire allegiance to Him upon whose head are many crowns.

David's throne is again magnified and made honorable. He, whose right it is, is now the lawful incumbent. His throne shall endure as the days of heaven. *Psa. lxxxix: 29.* For the last enemy that shall be destroyed is death; which, together with the devil and all his coadjutors, shall burn with brimstone, constituting the second death. Peter's foresight of penal judgment, synchronize with John's vision of the winding up scenes, when the elements shall melt with fervent heat and the earth also, and the things therein shall be burned up; showing conclusively that the act will put a final quietus on satanic and human rebellion.

The scenes now change. The reclamational and restorative work of Jesus is now complete. His embassy ratified and received by the Father, that He may be all and in all. *1 Cor. xv: 28.* A great voice from heaven proclaims the tabernacle of God to be with men, and not only so, but God Himself shall be with them, and wipe away all tears from their eyes, for the former things have passed away and all things are become new. No longer does the sword with cherubim guard the tree of life, but it is made accessible on either side of the living fountain, which will proceed from the throne of God and the Lamb.

"Oh! glorious day, Oh! blessed abode,
We shall be near and like our God.
And every soul find sweet employ,
In that eternal world of joy."

—R. Willard, M. D.

ECONOMY is no disgrace; it is better living on a little than outliving a great deal.

Evening By Evening.

Good night, ye gems of beauty,
Good night, thy gentle blue,
On quiet bed I lay me,
And bid farewell to you.
Good night, ye wakeful woodlands,
Good night, ye sleeping flowers,
Amid whose smiles and odors
I've passed day's wayward hours.
Good night, ye star-tipt mountains,
Old friends, the tried and true;
Good night, ye wandering waters:
Ocean, good night to you
Good night to all, but not to thee,
My God, who ever art with me.

Good night, dear faces round me,
Night's hours will swiftly run;
And we shall say, Good morning,
At the ascending sun;
The farewell hour is coming,
The last good night is near;
When I shall part in silence
With those who love me here.
Then, all my farewells over,
Just passing out of sight,
Unweeping and untrembling,
I'll look my last good night.
Good night to all, but not to thee,
My God, who ever art with me.

Yet not good night for ever;
For He who is my day,
Will wake me soon;—I see him
Already on his way.
No, not good night for ever;
I shall but sleep in him,
Who shall arouse me early,
While yet the dawn is dim,—
Who shall arouse me early,
And bid this flesh arise,
In glorious resurrection,
To meet him in the skies.
Good night to all, but not to thee,
My God, who art with me.

I see him,—lo! he cometh!
Himself the morning light,
To bring the dawn of gladness,
The dawn that knows no night.
O Bridegroom of the morning!
Bright bringer of the day,
Put on thy fair adorning,
Thy beautiful array.
Lord Jesus, star of evening,
Yet star of morning too—
Earth's uncreated splendor,
Rise on our longing view.
Good night to all, but not to thee,
My God, who ever art with me.
—H. Bonar.

THAT man was deeply, nay, terribly in earnest, whose coat of arms was a pickaxe, and under it the motto, — "Either I will find a way, or I will make one."

Israel and Jerusalem.

The restoration of the Jews, as an undivided and incorporated nation, to their own land; their final conversion, forgiveness and blessing, are according to God's covenants concerning them and concerning Jerusalem — His and their beloved city.

These covenants consist of a regular series, and bind up within themselves almost the entire history of that nation, inasmuch that their history cannot be properly understood without properly understanding these covenants also, which are four in number: The Abrahamic, the Mosaic, the Davidic, and the new and everlasting covenant of grace, or the Messianic.

We shall consider them in the order in which Scripture places them, that is, in the order of time. First in order, both in importance and in time, is the Abrahamic covenant. Concerning it we must say, before entering upon a more particular consideration of it, that, perhaps, there is no higher Scriptural evidence of the future restoration of both branches of the house of Israel, as an undivided nation, to their own land, and of the restitution of the land itself to more than its ancient beauty, fertility and glory, than the very terms in which this covenant is, not only as at first expressed, but afterwards so fully and repeatedly confirmed. This covenant is not only the proper and essential starting point, but the very key to a just biblical understanding of the past and present suffering condition, and the final earthly glory of Israel and Jerusalem.

Abraham, obedient to the command of God, left his country, his kindred, and his Father's house, and journeyed westward toward Canaan. Having entered that country, not knowing whither he was to go, or where he was to take up even a temporary abode, he continued his journey until he reached the plain of Morah. There "the Lord appeared unto him and said: *Unto thy seed will I give this land,*" and Abraham built an altar there unto Jehovah. Subsequently, after his return from Egypt, Jehovah again appeared to him upon a mountain whence that land stretched

on every side to its farthest extent of view, and said: "Lift up thine eyes and look from the place where thou art, north, south, east and west, for all the land which thou seest will I give unto thee and to thy seed forever." From this elevated site, in the clear atmosphere of Canaan, the Patriarch could not see a single spot in the entire range of view that encircled him, except the peak of a far distant mountain, that did not form a portion of the land thus ceded to him by Jehovah, to him and to his seed forever. "Verily, a good land and a large," a gift worthy, in its freeness and fullness and richness and perpetuity, of the Lord of the whole earth, to give to Abraham, His servant and His friend.

This gift the Lord afterwards confirmed by a covenant, defining more particularly its extent, on the day when he announced to the aged and childless pilgrim that he would give unto him a son (to be the "heir no less of the spiritual than the material blessings promised unto him.") "In the same day the Lord made a covenant with Abraham, saying: Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates, etc." Again, in visions of the night the Lord called him forth from the curtains of his tent, and commanded him: "Look now towards heaven, and tell the stars, if thou be able to number them." Under the pure sky of a Judean night he lifted up his eyes to the innumerable heavenly host, "and the Word of the Lord said unto him, So shall thy seed be, I am the Lord that brought thee out of the Chaldees, to give thee this land to inherit it." Finally, when Abraham was ninety years old and nine, one year before the birth of Isaac, God repeatedly established the covenant between Him and Abraham, and renewed the promise of the land, to give it to him as an everlasting possession, to him and his seed after him, and to be their God. Verily, a gift of God-like munificence to one who, previously thereto, was neither the father of an heir, nor, humanly speaking, likely to be, nor the owner of a foot of ground. But he trusted in the Most

High God, the possessor of heaven and earth, "and kept His charge, His commandments, His statutes and His laws." This was the secret of the promise and the blessing.

If the plainest of terms and the Divinest of authority can establish the right of the seed of Abraham to the possession of the land of promise, against the adverse claims or occupancy of any and all other nations, or the everlasting tenure of that right, or the certainty that it will be ultimately and nationally enjoyed as an everlasting inheritance, then, surely, such right, with all the privileges and blessings pertaining to it, is granted here. No intervals of interrupted possession, or dispersion and persecution in other lands, no tenancy of other nations of whatever duration, can divest a right, or impair the certainty of its ultimate and everlasting enjoyment, clothed with sanctions so sacred. No human proscription, no technical forfeiture, can run against so Divine a title. This covenant was renewed to Isaac and Jacob, consequently Ishmael, Esau and the children of Keturah were not included in it.

Such is the Abrahamic covenant; such the circumstances under which it was made, the terms in which it was expressed; the Divinely official sanctions which invest it; its renewals and its perpetuity.

The territory thus granted—not to all the seed of Abraham and Isaac, but to all the seed of Jacob—was not left by the Almighty uncertain or undefined. Its exact boundaries, at all points, are laid down in Scripture, with the most careful and unambiguous precision, whatever difficulty there may be in defining them in modern times. When the Lord appeared unto Moses with the declared purpose of delivering the children of Israel from the Egyptian bondage, and of thus fulfilling His covenants with the fathers, He said: "I am come down to deliver my people and to bring them out of the land of Egypt into a good land and a large." God himself defined the limits of the land. "And I will set thy bounds unto the Red Sea, even

unto the sea of the Philistines, and from the desert unto the river. Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and from Lebanon, from the river, the river Euphrates, even unto the utmost sea shall your coast be." (Deut. xi: 22-26.) Afterwards, Moses also defines a portion of its borders in Numb. xxxiv: 6-11. Thus he recorded the limits of the promised land, after the Canaanitish tribes had acquired a perspective right thereto—if such a thing were possible against the sure Word of God—by adverse and interrupted possession during a period of four hundred years. Centuries afterwards, when all the tribes of Israel were captive in lands far distant from Jerusalem and Samaria, a portion of them for a period of seventy years, and by far the greater portion for a period which has not ended even now, the Prophet Ezekiel, himself a fellow-exile in Chaldea with Jeremiah and Daniel, and the tribes of Judah and Benjamin, also defines, in perfect harmony with Moses, the boundaries of the promised land, and declares to the weeping and sorrowing exiles by the waters of Babylon, not less than its divinely appointed borders, the immutability of God's covenants concerning it. (Read Ezek. xlvii: 13-22.)

We may not be able to trace these boundaries now as accurately as the description of the Prophet would seem to imply, or to verify them in terms of modern geography, but they are not, for that reason, any the less absolutely definite, as the immutable and divinely declared limits of the promised land; as immutable to-day as on those far distant days, when God, both by direct communication, and by the mouth of His holy Prophets first defined them. And the immutability of His covenanted purposes concerning the children of Israel and their land can no more be shaken by any occupancy, or user, or prespective claims of other nations, during these long and weary centuries of dispersion and persecution among the Gentiles, than it was by the captivity of four hundred years in Egypt, or the exile of seventy years in

Babylon. *All the tribes* will, ASTRULY AS GOD LIVETH, and His covenant standeth sure, GO BACK TO THE PROMISED LAND FROM THEIR GENTILE DISPERSION, even as all went back from their Egyptian, and a portion of them from their Babylonian bondage, for the covenant with Abraham was an everlasting covenant. And when they return from among the Gentiles, it will be their last return, their final restoration; "to look" (after a brief season of unequalled tribulation) "upon him whom they have pierced," to acknowledge him as their King, to repent and be forgiven; and to become a blessing to all the nations of the earth, which latter provision of the Abrahamic covenant has never, in the past, been in any sense, or for the briefest period, fulfilled. Then will the time of the Gentiles be fulfilled, and Antichrist and his hosts be miraculously destroyed, and down-trodden Israel be uplifted, and their beloved city become "a name of joy, and a praise and honor in all the earth." Then will all the blessings of the Abrahamic covenant, for the first time and for all coming time, be realized by Israel, and all other nations on the earth. "As truly as I live all the earth shall be filled with the glory of Jehovah." Thus "swearing by himself as he could not swear by a greater."

Notice the tenderness of David in their behalf: "Seek ye the Lord. . . He is Jehovah our God: His judgments are in all the earth. *Be ye mindful always of His covenant*, the word which he commanded to a thousand generations; even the covenant which he made with Abraham, and His oath unto Isaac; and hath enjoined the same to Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance, when ye were but few, even a few, and strangers in it." (1 Chron. xvi: 11-19, and Psa. cv: 4-12.) But rebellious Israel remembered not His marvellous works, they were not "mindful always" of the covenant which He swore unto their fathers. They heeded the persuasions of mercy, as little as the warnings of wrath. And yet, God forgot never for a mo-

ment His ancient covenant. Indeed, as if to affix a final, a more solemn seal to the Abrahamic covenant, as if to reaffirm its perpetuity, and to renew the oaths that bound it, as if, indeed, that "everlasting covenant" would not otherwise stand forever sure, as if to anticipate their repentance and forgiveness, and its measureless wealth of unmingled blessings, He superadded to it a supplementary covenant, the covenant with His servant David, filled not less with unmingled and overflowing blessing, without the shadow of a curse. "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." (Psa. lxxxix: 1-4.) More particularly is that covenant described in the same Psalm from the 19th to the 24th verses.

When, gathered at last, in and around their ancient and beloved capital to defend it against the assaults of Antichrist and his innumerable hosts—summoned to the "battle of the great Day of God Almighty" from the ten allies of the prophetic earth—they beheld their rejected and crucified, but now kingly Messiah, appearing IN PROPER PERSON, in the clouds of heaven, with power and great glory, with the armies of heaven following; when they beheld him standing upon the Mount of Olives, and look upon him—the same Jesus—whom they pierced, when they beheld him, though presented to their view, as of old, in bodily form, yet arrayed in the celestial splendor of resurrection glory, surrounded by the sainted dead of all the ages, and by the sainted living arrayed in like manner with him, in their resurrection glory, surrounded, too, by all the holy angels; when the rending earth and the darkened sun, and the moonless and the starless sky, and the shaking heavens conspire to attest the immediate appearing of the King of kings; when they beheld the manifestations of Divine mercy displayed in their behalf, and of Divine wrath displayed against their foes; when they witness their supernatural destruction; then, then at last, *but not till then*, will they confess

their guilt and acknowledge their King. Then "there shall be a fountain opened to the house of David, and upon the inhabitants of Jerusalem for sin and uncleanness," and "the spirit of grace and supplication be poured upon the house of David and upon the inhabitants of Jerusalem, and the land shall mourn, every family apart, as one mourneth for an only son;" and blessed shall they be when they mourn, for they shall be comforted. God will accept their repentance, and will "cast all their sins into the depth of the sea." Then will be repealed the dread covenant of Sinai, and a millennium of blessing and an eternity of glory succeed to a few brief and forgotten generations of guilt, tribulation and shame. Then will be fulfilled that blessed trio of covenants, of Abraham, of David and the new and everlasting covenant of grace.

But first of all, and last of all, and comprehending all, will be established in fulness of millennial glory, over all the land, and over all the inhabitants of the land, the covenant with Abraham, Isaac and Jacob, as we read in Jer. xxxiii: 6-10. These visions of Jeremiah of the glory and blessedness of Israel and Jerusalem, consequent upon the joint return of *all* the tribes: upon their corporate unity as a restored nation, and upon the termination of the persecutions of Antichrist, when God's consuming vengeance and their great tribulation shall reach their full; when that which is determined shall be poured upon the desolator, and the consumption shall overflow with righteousness; were uttered by Jeremiah more than a century after the ten tribes of Israel were carried into that captivity from which they have never to this day returned, and in which no sure trace of them has ever been discovered. Their fulfillment belongs, therefore, beyond all question, to the future.

In his vision Jeremiah also sees and then proclaims, more especially, the material blessings which will ensue upon the fulfillment of the Abrahamic covenant. He says: "Thus says Jehovah, Again shall there be heard in this place — which ye say shall be des-

olate, without men, and without inhabitants, and without beast — the voice of joy and the voice of gladness, the voice of them that shall say, Praise Jehovah of hosts for Jehovah is good, for His mercy endureth forever; and of them that shall bring the sacrifice of praise unto the house of Jehovah; for *I will cause to return the captivity of the land as at the first, etc., etc.* Jer. xxxiii: 10-14. The Prophet proceeds, in the succeeding verses of the same chapter, to announce the fulfillment of the Davidic covenant; the period of its fulfillment and the contemporaneity of that period with that of the Abrahamic. "IN THOSE DAYS AND AT THAT TIME, will I cause the branch of righteousness to grow up unto David and he shall execute judgment and righteousness in the land. *In those days shall Judah be saved and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, Jehovah our righteousness. . . .* If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return and have mercy on them." Jer. xxxiii: 15, 16, 25, 26.

Observe the descending, at the same time, of the new covenant of grace — which is everlasting — and its overflowing fulness of blessing. "Behold the days come; saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith Jehovah. But this shall be my covenant that I will make with the house of Israel: *AFTER* those days, saith Jehovah, I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every

man his brother, saying: Know ye the Lord! for they shall ALL KNOW ME from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and remember their sin no more." Jer. xxxi: 31-35.

Who will venture to say that their iniquity or the trespasses against the Almighty have ever yet been forgiven, or that their sins are not remembered still? Then can this prophecy find its fulfillment in the future only. But the crowning blessing, and crowning glories of that blissful era, will be the city of Jerusalem, THE CITY OF THE GREAT KING, the Mountain of Jehovah's House, the metropolis of the millennial earth. "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever." Ezek. xliii: 7. Read also Isa. liv: 11-13. Isa. lxi: 9, and Mal. ii: 12.—*By a member of Boston Bar.*

"Dash them in Pieces."

Who are those to be dashed in pieces, as stated in Psa. ii: 9? Some say, "All the heathen who are alive at the second advent of Christ, will be dashed in pieces, so that none of them will be left."

We reply, first, Zechariah positively declares there will be "left of the nations" after the advent; and that too of men in the flesh. See Zech. xiv: 16, to the end. The above construction, then, put upon the second Psalm, cannot be true. If the dashing of the heathen to pieces is what is spoken of, and breaking them with a rod of iron, then it must import the subjection under which they shall be brought to Christ and his government as nations; which government it will be as impossible to resist as for a potter's vessel to resist and withstand the blows of a rod of iron; so that it shall be true, as saith the Prophet Isaiah lx: 12: "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

The Psalmist is not speaking at all of the *people* of the nations, when he speaks of being broken with a rod of

iron and dashed to pieces; but that he had special reference to the "kings, rulers and judges of the earth." They indeed hate to surrender their usurped authority to Christ, "the King of kings." But "the decree" has gone forth, and in due time will be executed, and God will "set" or "anoint his king upon his holy hill of Zion," on "David's throne;" and Jesus Christ, the Son of God and the Son of David, will then "be the glory of thy people Israel," also "a light to enlighten the Gentiles," who shall then especially be given to him for an inheritance with the uttermost parts of the earth for his possession; for "all nations shall serve him;" Psa. lxxii: 11; and "he shall rebuke strong nations afar off, and they shall beat their swords into ploughshares," etc.—Micah iv: 3.

Against this subjection to Israel's king, on the throne of his father David, "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed;" and the result of their consultation is, that they will not submit to this new government. But "the Lord shall have them in derision" for their pride and folly. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." His decree shall stand. His son shall have the kingdom under the whole heaven; and he shall "break them (viz: the opposing kings, rulers and judges) with a rod of iron; he shall dash them to pieces like a potter's vessel."

That this is the true meaning of the Psalmist seems evident from what immediately follows, viz. "Be wise now, therefore, O ye kings, be instructed ye judges of the earth. serve the Lord with fear, and rejoice with trembling; kiss the son, (submit to him) lest he be angry and ye perish," etc. Thus it appears, it is the kings, rulers and judges of the earth who conspire against the purpose of God, who are to be broken with the rod of iron and dashed in pieces, if they do not heed the counsel to submit themselves to the government of the king on David's throne.

We look upon the 7th and 8th verses

of the second Psalm as a parenthesis, which includes the decree that aroused the kings and rulers of the earth to resistance; but they are informed that their rage is vain, and that unless they peaceably submit to the Son of David, the king on the holy hill of Zion will destroy them. (This being the case, there is nothing in this Psalm to countenance the notion that all men, except the saints, are to be cut off from the earth at the time of the second advent; and that notion, it seems to us, is a most palpable contradiction of many of the most plain prophecies in the Bible. — *Herald of Life.*

The Seven Churches.

The teaching of the Scriptures abound with symbols, figures, allegories, parables, etc., as well as plain teaching; it is the most concise, and at the same time, the most comprehensive plan ever devised for imparting instruction of any extent, and the memory is more liable to retain it, because more of the corporeal senses, or at least the sense of seeing, can take cognizance as well as the hearing. Daniel's prophecy of the rise and fall of four universal monarchies, which are to precede the FIFTH, or the "EVER-LASTING KINGDOM" which is (I trust,) soon to be "set up by the God of Heaven," is an example in point. The greater part of this memorable prophecy has passed into history, for prophecy is only history in advance, and to read this history, from the pens of most celebrated historians, (such as Hume and Gibbon,) it will be necessary to possess a large share of patience, in order to traverse through a large volume in order to acquire the necessary information.

It will be readily borne in mind by the reader that the book of Revelation is a book of prophecy. John was instructed by Jesus Christ, through an Angel, to write unto the Angels [ministers] who had the charge, or oversight, of the seven Churches of Asia, viz., Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodecta. These seven did not comprise all the

local churches in Asia, others were named by the apostles, but the word seven, in Scripture language, is very significant, especially in the book of Revelation, being a perfect number, these Churches were symbolized by seven golden candlesticks. See chap. i: 20, "The *mystery* of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the seven Angels [ministers] of the seven Churches; and the seven candlesticks which thou sawest are the seven Churches."

Ecclesiastical, as well as political history repeats itself. "As it was in the days of Noah, so shall it be when the Son of Man shall be revealed." Also with regard to the inhabitants of the cities of the plain. The present aspect of the world is a perfect *fac simile* of the antedelvians and the Sodomites, with regard to character; and to a candid and an intelligent observer of the prophetic teachings, and the history of what has transpired, together with ocular demonstration which he is forced to see, seems to be well nigh impossible for such an one to be an infidel or a sceptic at this day and age of the world; but, alas! no time since "the *Reign of Terror*," during the latter parts of the last century in France, has infidelity, both theoretically and practically, been more conspicuous than at the present time; and we are warranted from the Scriptures of Divine truth that it will increase until the present corrupt governments shall be supplanted by Daniel's fifth universal kingdom which the "God of Heaven shall set up."

Whenever we dig down to the "*bed rock*:" we shall find human nature the same thing under the same circumstances the world over, and on the same strata, to use a geological figure, and according to the Scripture testimony, "As in water face answers to face, so the heart of man to man." Both civil and ecclesiastical history are replete with testimony, showing conclusively, that the nominal churches, since the days of the apostles, in their character and condition, are the exact counter-

parts of the seven Churches [congregations] to whom the Revelator wrote. They sustain the same relative position to each other as types and antitypes, which every candid and intelligent student of the Word (I think) will readily see, after a careful and thorough investigation.

This subject is not introduced for the sake of hobby riding, or a test question of fellowship. Hobby horses have (especially of late years) been rode almost to death, and test questions have been piled on, and on to others, until the hearts of those who are truth seekers have been made sad, and sickened at the bare mention of the same, because no good has grown out of them, but, on the contrary, much evil has followed in their wake. Many have made shipwrecks of faith as a consequence. But I trust a careful study of the question at the head of this article, will, like the study of any other Bible question, (if understood) give an increase of faith, which is a very essential element of Christian character. "Without faith it is impossible to please God," and by being in possession of it, we shall be enabled to "grow in grace and in the knowledge of the Word," which will enable us to attain "THE KINGDOM" with its consequent glory, as the reward of well doing. M. I. LEWIS.

ROSENDALE, Wis.

Crossing the Red Sea.

A paper recently read by Herr Brugsch, at Cairo, contains the following interesting statements: 1st. The hieroglyphic tablet which has cast so much light on ancient Egyptian geography, shews that the city of Tunis was also called Ramses. 2nd. Herr Brugsch has satisfied himself that the Pharaoh under whom Moses lived was Ramses II., and his son and successor Menephtah, was the Pharaoh of the Exodus. Near Mount Carino, in the northeast of Egypt, existed formerly the Serbonian Lake, which was subject to great inundations from the sea under certain conditions of wind. It was there that the Persian army of Artaxerxes per-

ished in the same manner as the army of the Egyptian king, and there it is, says Herr Brugsch, that the latter perished in their pursuit of the Hebrews. He argues that the mention of the Red Sea only occurs in the "Canticle of Moses," a work composed a long time after the occurrence, and that in the true historical narrative of Exodus, there is only mention made in a general way "of the sea," which was the Mediterranean. On this hypothesis all difficulties vanish. Tanis, Ramses, Succoth, Migdol, Pithom, the land of Goshen,—hitherto the despair of all the theorists,—can be now quite readily identified. It was not at Memphis, nor at Halispolis, that the Israelites gathered together to cross the Red Sea or to traverse the salt lakes between Suez and the refilled bitter lakes on their way to the desert and the land of Canaan, but at Tanis, where Ramses ruled, and where Menephtah drove them to desperation.—*From Scribner for August.*

ABUNDANT OPPORTUNITIES. — The man whose heart is set on an office will find an opportunity at every turn and corner to throw his lines around a voter. So the man who sincerely desires to bring men to Christ will find his chance to talk to men, without cant and without whine, in the field, at the forge, behind the counter, in the court room, on the street, wherever he is thrown in personal contact with them. Only let him follow the Spirit's leading, and he will be surprised how frequent are the opportunities to sow good seed when one really *wants* to sow it.

It is our prerogative to command ourselves, not events; not to contend with the inevitable, while we neglect the possible. The moral energy we spend in superfluous efforts, we shall want for actions that are really profitable. Evils are more to be dreaded from the suddenness of their approach than from their greatness or their duration, and they will be the more insufferable in proportion as they find us unprepared. Habits that are ultra are always pernicious. — *Dr. Magoon.*

A Rest for God's People.

"There remaineth therefore a rest for the people of God."—Heb. iv: 9.

How precious this promise, and how cheering is this prospect to the weary pilgrim? Here he has no rest, but is constantly beset with foes without and fears within. His name is cast out as evil, his friends become his enemies, his sincerity is questioned, and he himself despised and ridiculed, to all of which he patiently submits. Truly, if he has hope only in this life, he is of all men the most miserable. Were it not for the promised inheritance, all his toils and sufferings would be endured in vain. But God is a God of truth, therefore his promises are sure. He is a God of love, therefore his promises are great.

It was in hope of the fulfillment of these promises, that a Paul, a Peter, and thousands of others, in former times, joyfully yielded up their all upon the altar of righteousness and truth. In God they trusted, and with him for their friend, they could laugh at torture and kiss the fatal stake, accounting the losses and sufferings of this life, however great they might be, as not worthy to be compared with the glory and honor which should be bestowed in the morning of the resurrection. They were filled with the Spirit of the Lord, hence their joy and power of endurance. The Word of the Lord was a lamp to their feet, hence they "walked in the light," and retained the assurance of their acceptance.

But, if I mistake not, there is in reserve for the present generation a trial by which it shall be manifested who are, and who are not, the true servants of God. If so, let us remember the example of our Saviour and the martyrs, and manfully meet the issue, not fearing those who, after they have taken our temporal life, have no more in their power to do, but fearing him who "hath power to destroy both soul and body in hell." The glorious rest into which we shall soon enter will more than compensate for whatever sacrifices we may be called to make. "I will never leave thee, nor forsake thee," is the Lord's promise to all who put

their trust in him. So that we can say with Paul, "The Lord is my helper, and I will not fear what men shall do unto me."

But if the people of God are to pass through tribulation during the outpouring of the Almighty's wrath upon the nations, "where shall the ungodly and the sinner appear?" "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" (1 Peter iv: 22-27.) Verily their end shall be the wages of sin—death,—yet they persist in their evil works, and continue to scoff at the "Noah's," and to ridicule the "ark of salvation," notwithstanding the torrents of destruction have already begun to fall.

Fellow-endurers, our redemption draweth nigh. It is but a little while and he that shall come, will come, and will not tarry. It is but a little while and these toils and conflicts will be passed by, and gone, and we be ushered into the presence of an innumerable company of angels, and of YAHWEH and His Son, our Lord, with them to share eternal rest and happiness. Valuing so highly as we do this blessed hope, "let us, therefore, fear, lest a promise being left us of entering into his rest, any should seem to come short of it."

"THE COMING MAN."—There is much talk among Spiritualists, about "the coming man;"—some one who is to take the lead in the great movement got up by the spirits and those whom they have "deceived." We have met those who affirm that they have seen him, but will not tell who he is; but they say he is about to begin his important work of reconstructing the distracted elements of society.

A writer in the *Circular* of Jan. 30 1865. says:—"We understand on good authority, that there are about *three hundred* individuals scattered through the world, each of whom claims to be the coming man."—*Western Recorder*.

The Epistle to the Laodiceans.

In Col. iv: 16, Paul gives the following instructions to the Colossians:—"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." This shows that there was an epistle from Laodicea, which Paul desired to be read to the Colossians, as well as the one written to them. In Dr. Clarke's Commentary may be found a translation of what purports to be the epistle to which Paul refers. Dr. C. says in reference to it:—

"I give it here from the best [Latin] copies; and add a literal translation, that the curious, whether learned or unlearned, may have what some have believed to be authentic, and what has doubtless existed, in one form or other, from a very remote antiquity."

THE EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS.

"1. Paul an apostle, not from men, nor by man, but by Jesus Christ, to the brethren which are in Laodicea.

"2. Grace to you and peace from God our Father, and from the Lord Jesus Christ.

"3. I give thanks to Christ in all my prayers, that ye continue and persevere in good works; waiting for the promise and the day of judgment.

"4. Be not troubled with the vain speeches of certain who pretend to the truth, that they may draw away your hearts from the truth of the gospel which was preached by me.

"5. And may God grant that those who are of me, may be led forward to the perfection of the truth of the gospel, and perform the benignity of works which *become* the salvation of eternal life.

"6. And now my bonds are manifest which I suffer in Christ; and in them I rejoice and am glad.

"7. And this shall turn to my perpetual salvation, by means of your prayers and the assistance of the Holy Spirit, whether they be for life or for death.

"8. For my life is to live in Christ; and to die will be joyous.

"9. And may our Lord himself grant you his mercy; that ye may have the same love and be of one mind.

"10. Therefore, my beloved, as ye have heard of the coming of the Lord, so think and act in the fear of the Lord, and it shall be to you eternal life.

"11. For it is the Lord that worketh in you.

"12. Whatsoever ye do, do it without sin, and do what is best.

"13. Beloved, rejoice in the Lord—Jesus Christ, and beware of filthy lucre.

"14. Let all your prayers be manifest before God.

"15. And be firm in the sentiments you have of Christ. And whatsoever is perfect, and true, and modest, and chaste, and just, and amiable, that do.

"16. And whatsoever ye have heard, and received, retain in your hearts, and it shall tend to your peace.

"17. All the saints salute you.

"18. Salute all the brethren with a holy kiss.

"19. The grace of our Lord Jesus Christ be with your spirit. Amen.

"20. And cause this epistle to be read to the Colossians; and that to the Colossians to be read to you.

"To the Laodiceans, written from Rome by Tychicus and Onesimus.

The Size of the Ark.

Infidels have objected to the size of the ark; have asserted that it is absurd to suppose that ever there could be a vessel constructed large enough to hold all the creatures that must have been placed in it, with sufficient food, it may be, for six or twelve months—water for fish, corn for the four-footed animals, seed for birds, and so on. Now we will take the dimensions of the ark from the records of Moses, and calculate them on the lowest possible scale. There are two definitions given to a cubit, one that it is eighteen inches, or a foot and a half, and the other that it is twenty inches, we will take it only at the lowest. Moses states that the ark was 300 cubits long. This would make it 450 feet long, or about the length of St. Paul's cathedral, London.

The breadth he states to be fifty cubits; we have it seventy-five feet in breadth. He states it to be thirteen cubits high. In other words, it was as long as St. Paul's cathedral, nearly as broad and half as high. The tonnage of the ark, according to the computation of modern carpenters, must have been 32,000 tons. The largest sized English ship (of a size altogether unimaginable to those who have never seen it) is 3,500 tons burden; so that the ark must have been equal to twenty-six first-rate ships of war, and if armed as such ships are, it would have contained beyond 18,000 men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to 250 pairs, and the birds to a still smaller number. On calculating, therefore, we shall find that the ark would have held more than five times the required quantity of food to maintain them twelve months.—*Christian Advocate*.

Obsolete Words in the Common Version.

Many words used in our common version have gone out of use, and their meaning is unknown to the ordinary reader.

WIST occurs thirteen times in the sacred volume.

WOT and WOTTETH occur eleven times.

These two examples comprise twenty-four cases, in which the meaning of the Holy Oracles is not understood by the most of those who read them. Every one, however, is familiar with the word *know*, which expresses the meaning of the original.

Which is easier to understand.—

"We do you to wit," as in the common version, or "We make known to you," as in the revision?

DAYSMAN was once in common use. We now employ the terms *judge*, or *umpire*, or *arbiter*, to express the meaning.

Trow was once a common word, but has gone out of use. I think, is the proper term, whose meaning is clear to all readers.

KINE is not now generally understood. We employ the terms, *cattle*, and *cows*, to express the meaning.

LEASING was once used, where we now use *lying* and *falsehood*.

EARING was an old Saxon word signifying *plowing*. It has become entirely obsolete.

SOD and SODDEN formerly expressed the idea of *boiling*. SEETHE, SEETHING signifies likewise to *boil*. They are no longer used.

These words, SOD and SEETHE, occur nineteen times in the version, and, of course, prevent or obscure the meaning of nineteen passages of Scripture to the common reader.

Take for instance, the brief passage.

JACOB SOD POTTAGE.

How few readers understand what Jacob was doing! No one, however, would be left a moment in doubt, if the phrase was translated,

Jacob was boiling pottage.

ESCHEW is very rarely used. *Shun*, or *avoid*, would be far more readily understood.

WENCH is a term not now applied in ordinary language to a *servant maid*.

BRUIT is understood by very few. The term *rumor*, or *report*, is far more intelligent.—*American Bible Union*.

Christ's Coming.

What will be the state of the *world* when the Lord Jesus returns? "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the Ark, and a flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii: 27, 30. Now since God has given such a testimony in his word, we ought seriously to consider the remarkable fact, that the

Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot. The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sins, and that seriously considers the circumstances and consequences to be such as they are; for though it is very easy now to forget God, and the name of the Lord Jesus, yet in that day when he shall appear, it will be impossible to do so. In that day it will be said by unconverted men, to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath has come: and who shall be able to stand?" Rev. vi: 19, 17.—*Prophetic Times*.

Baxter's Faith.

Thus Richard Baxter wrote: "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue. If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear, before the period of my age, it would be the joyfulest tidings to me in the world. Oh, that I might see his kingdom come! It is the character of his saints to love his appearing and to look for that blessed hope; 'The Spirit and the bride say come; even so, come Lord Jesus.' Come quickly, is the voice of faith, and hope, and love. But I find not that his servants are thus characterized by their desire to die. It is, therefore, the presence of their Lord that they desire, but it is death that they abhor; and, therefore, though they can submit to death,

it is the coming of Christ that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made. There is something in death that is penal, even to believers; but in the coming of Christ and their resurrection there is nothing but glorifying grace." *Works*, vol. xvii. p. 555-590.

* * * * *

"Hasten. O my Saviour, the time of thy return; send forth thine angels, and let that dreadful, joyful trumpet sound; delay not, lest the living give up their hopes; delay not, lest earth should grow like hell, and lest thy church by division be crumbled all to dust; delay not, lest the grave should boast of victory, and having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. O hasten that great resurrection-day, when thy command shall go forth and none shall disobey; when the sea and earth shall yield up their hostages, and all that sleep shall awake, and the dead in Christ shall first arise; when the seed that thou sowedst corruptible shall come forth incorruptible; and the graves that received but rottenness, and retained but dust, shall return the glorious stars and suns. Return, O Lord, how long! O let thy kingdom come. Thy desolate bride saith, Come! For thy Spirit within her saith, Come! The whole creation saith, Come, waiting to be delivered from the bondage of corruption. Thyself hath said, Surely I come. Amen; EVEN SO, COME, LORD JESUS."—BAXTER, *Works*, vol. xxiii. p. 449, 450.

It is the action of the waves that keeps the ocean fresh; it is the discussion of great truths that establishes and vindicates what God has inspired, and what men's hearts yearn for to make them wiser, happier and better.

"KINGS their crowns for harps resign,
Crying, as they strike the chords:

"Take the Kingdom, it is thine,
King of Kings, and Lord of Lords." "

MONTGOMERY.

The World's Population.

A report from the United States Bureau of Statistics at Washington, just issued, contains an interesting table of the population of the earth, taken chiefly from the work on that subject issued this year at Gotha by Drs. Behm and Wagner, and founded on the most recent authorities. By this statement the aggregate population of the earth is given at 1,391,032,000, Asia being the most populous section and containing 798,000,000, while Europe has 300,500,000, Africa, 203,000,000, America, 84,500,000; and Australia and Polynesia, 4,500,000. In Europe, the leading nations are credited with the following numbers: Russia, 71,000,000; the German Empire, 41,000,000; France, 36,000,000; Austro-Hungary, 36,000,000; Great Britain and Ireland, 32,000,000; Italy, nearly 27,000,000; Spain, 16,500,000; and Turkey, nearly 16,000,000. The other countries do not exceed 5,000,000 each. In Asia, China, which is by far the most populous nation of the earth, is credited with 425,000,000; Hindostan, with 240,000,000; Japan, 33,000,000; the East India Islands, 30,500,000; Burmah, Siam, and farther India, nearly 26,000,000; Turkey, 13,500,000, and Russia, nearly 11,000,000. The Australian population is given at 1,674,500, and the Polynesian Islands at 2,763,500, New Guinea and New Zealand being included in the latter. In Africa the chief divisions are West Soudan and the Central African region, with 89,000,000; the Central Soudan region, 39,000,000; South Africa, 20,250,000; the Galia country and the region east of the White Nile, 15,000,000; Samauli, 8,000,000; Egypt, 8,500,000, and Morocco, 6,000,000. In America two-thirds of the population are north of the Isthmus, where the United States has nearly 39,000,000, Mexico over 9,000,000, and the British provinces, 4,000,000. The total population of North America is given at nearly 52,000,000, and of South America 25,500,000, of which Brazil contains 10,000,000. The West India islands have over 4,000,000, and the Central American States not quite 3,000,000.

THE MILLENARIAN.

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Questions Answered.

Will you please give me your views of the two-horned Beast of Rev. xiii chapter: The seven-headed Beast with ten horns, I have always supposed to be Papacy in its different forms, which continues forty-two months; and at the end of 1260 years I have supposed the Messiah would come and destroy the Beast and give the kingdom to Israel. But after this has had its day of forty-two months, John saw *another* Beast come up out of the earth having two horns like a lamb, and he spoke as a dragon, and exercises all the power of the first Beast. Is this two-horned Beast past, or are we to look for it in future? If in the future, Jesus won't come very soon, will he?
L. H. C.

There have been a number of theories put forth, aiming to give a complete exposition of this prophecy. Some have claimed that the Papacy, in its Latinized form is meant. Others have applied the symbol to England, and still another class have endeavored to make the prophecy apply to the United States.

We have examined, with some care, these various theories and have come to the conclusion that none of them answers the description given of the workings of this power.

That theory which would make this government answer to the description is, perhaps, the most untenable, seeing that it is out of the field of symbolic prophecy, so far as these persecuting powers are concerned.

Whatever the two-horned beast may be, when fully developed, it certainly cannot apply to a country so remote from the Roman empire. Its work is in conjunction with that beast whose deadly wound was healed. The following exposition appears to be in harmony with the prophecy.

1. The two-horned beast is to emerge from the earth. By turning to chapter xii the reader will see that the Dragon was cast out of the Roman heavens and is represented as

subsequently persecuting those who dwell upon the *earth*. The word *earth* is used to represent another *condition* of things in contrast with the sea, from whence originated stormy revolutions, wars and great commotions. This power comes up from the earth, which would seem to indicate a different origin than that of its predecessor.

2. It is to exercise *all* the power of the first beast, whose deadly wound was healed. It will, therefore, have dominion and empire on the same territory, and will work great evil and persecute the saints of the Most High. As the power of the dragon was transferred to the beast from the sea, (see chapter xiii: 1-4 verses) so the power of the wild beast from the sea is to be exercised by the beast with two horns. In other words, these three symbols represent different periods in the history of the Roman system. We have the order presented as follows:

1. *The Dragon*, which presents the Roman government under its civic phases.

2. *The Wild Beast from the Sea*, representing the Church and State united for a period of 1260 prophetic years. Which covers the whole history of the Roman empire from A. D. 610, to 1870, when the two powers were again separated.

3. *The Two-Horned Beast* then appears and makes an image to the beast whose head was wounded to death. It will be seen by reading the prophecy again that the image, when made, is to be the power which is to act and exercise itself against the truth. Now, as the first beast was wounded to death, or killed, and the wound was healed, the prophet must explain the process by which this was effected. Hence, the bringing in of this additional symbol. An image is a likeness or form of the thing represented. The image of the beast, therefore, must be a likeness of the ten-horned beast. The work of the two-horned beast, therefore, is to *reconstruct the Roman earth* and make an image or form of government like that which existed in the days of the dragon and the wild beast. And this state of things is just what appears in the seventeenth chapter of Revelation. We have the scarlet beast with seven heads and ten horns, which is made fully developed and answers the description given in Daniel, chapter vii., of the last state of the Roman power, when the judgment commences. Daniel saw four great

powers, and four only. He gives an additional view of the workings of the little horn, but does not bring *another* power outside of these four great powers. The book of Revelation only presents the history of the Roman system in greater detail. What Daniel, therefore, meant by the fourth beast with ten horns and the little horn arising thereafter, John meant by the dragon, the wild beast, the two-horned beast and image, or scarlet beast. John adds certain links in the chain, or refers to certain periods of the Roman power which Daniel only gives in outline.

The two horns like a lamb, find their fulfillment in the union of the Greek and Latin churches. These two churches, situated in the two parts of the Roman earth, symbolized by the two legs of iron of Daniel's image, will unite in their work and make the image or beast which will be the last phase of the Roman power, previous to the judgment. The lamb-like horns show that the powers are ecclesiastical, which exactly accords with that state of things when Eastern and Western Rome are united with the ten horns under one great war Chief who leads all the unholy confederates to the great battle of the day of God. The dragon, the wild beast and the false prophet, are in union representing the various interests and conditions of the old Roman earth.

These things are now rapidly coming in view and will soon appear among the prominent issues of the Eastern question. We have not time to fully write out all the points, but we throw out these hints so that the reader may investigate the subject from what appears to us a scriptural basis. A few years will determine the great problem now vexing the kings of the earth. If Daniel's prophecy is correct, the fourth beast must appear in judgment as the last form of human government. There is no room for a fifth kingdom this side of the kingdom of God, the scarlet beast, therefore, is the Roman kingdom reconstructed, or is the beast in its healed and restored condition, which exactly meets the requirements of Daniel's prophecy, and harmonizes all the symbols.

We hope our friends will feel free to write for THE MILLENARIAN. Its columns are free to all who have well digested thoughts or themes, bearing upon the great questions of Prophecy.

Confessions of Tyndall.

Science may explain the present processes of nature and avail herself of their power for the benefit of man, but without the light of God's truth, she is as powerless to solve the problems of creation as ignorance herself. The origin of earth and her children is an enigma to the scientist as impenetrable as it is to the most unlearned. No other theory is tenable save the simple story of Genesis. If we were to admit the Darwinian theory, the difficulty of accounting for man's origin, outside of God's power, would be in no way lessened. The wisdom of a Creator would be as much required to evolve humanity from a long series of inferior forms as to form man from the dust of the earth and to breathe into his nostrils the breath of life. Says Prof. Tyndall, "Whether he (Darwin) does or does not introduce his primordial form by a creative act, I do not know, but the question will inevitably be asked, *How came the form there?* With regard to the diminution of the number of created forms, one does not see that much advantage is gained by it. The autpomorphism which it seemed the object of Mr. Darwin to set aside, *is as firmly associated with the creation of a few forms as with the creation of a multitude.* We need clearness and thoroughness here. Two courses and *two only* are possible. Either let us open our doors freely to the conception of creative acts, or, abandoning them, let us radically change our notions of matter."

Here is a candid admission that unaided science has as yet made no progress in solving the great problem of creation. If she ignores the light of revelation she gropes her way like a child in the darkness, ignorant alike of the object of her search and of the pitfalls that lie in her way.

Prof. Tyndall further confesses the absolute inability of science to solve the mysteries which are revealed by God alone in the following words: "In fact, the whole process of evolution *is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day, as in the days of Job, can man by searching, find this power out.* Considered fundamentally, it is by the operation of an *insoluble mystery that life is evolved,* species differentiated and mind unfolded, prepotent elements in the immeasurable past." * Not

only are these statements undeniably true, but the problems of the future are as impenetrable to the boasted "light of science" as are the labyrinths of the past. The destiny of the earth and of the human race is revealed in God's Word alone, and if she ignores this revelation, science is tossed upon the wild seas of speculation and false philosophy without a chart or a compass.

✕ When He Shall Appear.

There are many reasons why we should look for the return of Messiah, but none is of more importance than that of the crowning and glorifying of the church. The whole drift of divine promise and prophecy is to effect a hope's fruition at the coming of the Son man.

Are there promises of crowns? They are to be given "when the Chief Shepherd shall appear." Is there a crown of righteousness? It is to be given in that day of His "appearing." The age of the crown is the age of the kingdom, and the time of the kingdom is after the coming of the King. Indeed, the two states are successive. The Church first, the kingdom afterward. The cross now, the crown then. The suffering now, and the glory when He shall come to reign.

It has been one of the most embarrassing views of the Church, that the Crown and Cross, the Kingdom and Church, were existing at the same time. God's order has always been the natural first, then the spiritual; the discipline, then the reward; the abasement, then the exaltation. We have the mustard seed, then the full grown tree; the type, then the antitype; the shadow, then the substance. Everything in the Divine economy seems to be successive. The scattering, then the gathering; the mortal, then the immortal; the dying, then no more death; the night, then the day; the winter, then the summer; the time of sowing, after which comes the reaping. Born of flesh, then born of spirit. The first Adam and then the second Adam; the earthly and afterward the heavenly.

Our place is now in the age of suffering and of discipline, but this will be succeeded by the crown and the joys of the everlasting which lie just before us in the regions where the tabernacle of God shall be with men and there shall be no more curse.

President of the "British Association for the Advancement of Science." Aug. 19, 1874.

* See the opening address of Prof. Tyndall, as

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AN EXPOSITION OF THE KINGDOM
OF DAVID UNDER JESUS.

BY J. K. SPEER, OF SWEETWATER, ILLINOIS.

GENEVA, ILL:

PRINTED AT THE OFFICE OF THE "GOSPEL BANNER."

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Athanasian Creed

The Father uncreate
The Son uncreate
And The Holy Ghost uncreate.

Read This

The Great Reconstruction Question

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1. MAN.

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

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

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

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

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

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

2. THE SOUL OF MAN.

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

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

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

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

8. THE GLOBE TO ABIDE FOREVER.

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

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

9. ABRAHAMIC PROMISES.

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

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

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

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

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

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

10. THE KINGDOM OF GOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After the death of king Solomon, who

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

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

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

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

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

past, then where *now* is the undivided kingdom upon the mountains of Israel? Blush with shame, O ye divines! Hence Jacob's company of twelve nations are to be organized into "one nation"—Abraham's "great nation;" and Judah and Israel, as two kingdoms after Solomon, are to be made one kingdom, not to be "divided any more at all." So the *twelve tribes under Jesus will still be God's kingdom*. This is the kingdom of the Old and New Testaments in which man is interested. This is the promised kingdom of God to his people as their inheritance in Abraham's land. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," Luke xii. 32, to rule over in righteousness. "In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old," Amos ix. 11. "I will overturn it," said Ezekiel, "until he comes whose right it is, and I will give it him." Here then what was overturned was to be "builded as in the days of old," before it was overturned, while it was under David; and to this agrees James in his interpretation of this prophecy. Hear him. "After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up," Acts xv. 16. And this "return" of the Lord will be when "the God of heaven shall set up a kingdom," (Dan. ii. 44.) which he promised David to establish before him, (2 Sam. vii. 16.) over which his Son should rule in peace, "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever," Isa. vii. 7. This is the kingdom which is to be established under Jesus, David's Son.

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

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

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

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

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

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

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

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

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

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

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

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

"For the Lord hath sworn in truth to David: he will not turn from it: of the fruit of thy body will I set upon thy throne," Psa. cxxxii. 22. "His Seed also will I make to endure forever, and his throne as the days of heaven," Psa. lxxxix. 18-37. Fearing, however, that some blind guide may apply all this to Solomon, I will have David to explain the matter by the Spirit through Peter. "Therefore being a prophet, and

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CURSOR to sit on his throne; he seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell neither did his flesh see corruption," Acts ii. 30, 31. This ends the question between Solomon and Jesus. David applied the language to Jesus, and to this agree the words of the angel to Mary. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," Luke i. 31-33. For "If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their seasons; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests my ministers." Jer. xxxiii. 20, 21. How it is possible to make the matter plainer cannot be conceived. Jesus of Mary is the Seed of the woman, the heir of Abraham, the Shiloh of Jacob, the one like Moses, the seed of David, and the Son of God, to be king over Israel on the throne of David, as the head of the royal family.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hence the one man Christ Jesus will be composed of many members, so that he will be a multitudinous man of one Name—God manifest in the flesh, and all that flesh made or clothed upon with immortality, so that each will be a brother of the King, bearing his glorious name in immortal beauty. Here sin and sorrow afflict the little ones who hold fast his name, and do his works, but there they shall not be hurt of any evil, but will rejoice evermore with him, "for whither he goeth they will go." Hasten, O glorious day! when the kingdom shall fill the whole world.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

17. OBJECTIONS NOTICED ON THE KINGDOM.

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

The objector brings forward 1 Cor. xv.

a little off along here too much hurry up.

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

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

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

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

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

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

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

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

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

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

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

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

The destruction of the wicked is a Bible doctrine which is rejected by the eternal tormentists. The righteous will get eternal life, but the wicked will get death. God will give life to the righteous, and death to the sinner. Rom. vi. 23; Matt. xxv. 26; Rev. xx. 14. This will be the second death to resurrected unjust ones, the first and only death to living unjust ones, at his coming to judgment. Matt. xxv. 46 says not one word about life for the sinner in punishment, but the punishment takes his life, hence it lasts everlasting, that is, he is never made alive again. The verse gives life to the righteous, but gives *none* to the wicked, hence he dies out, but it does not say he is everlastingly *punishing*. Matt. iii. 12; Psa. xxxvii. 10, 20; Psa. civ. 35; Job vi. 18; Jer. li. 39.

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

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

MOSES AND JESUS.

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

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

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

When he had arisen he said to certain, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," Luke xxiv. 25-27.

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

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

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

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

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

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

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

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

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

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

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

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

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

PRICE 2D.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PRICE 2d.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

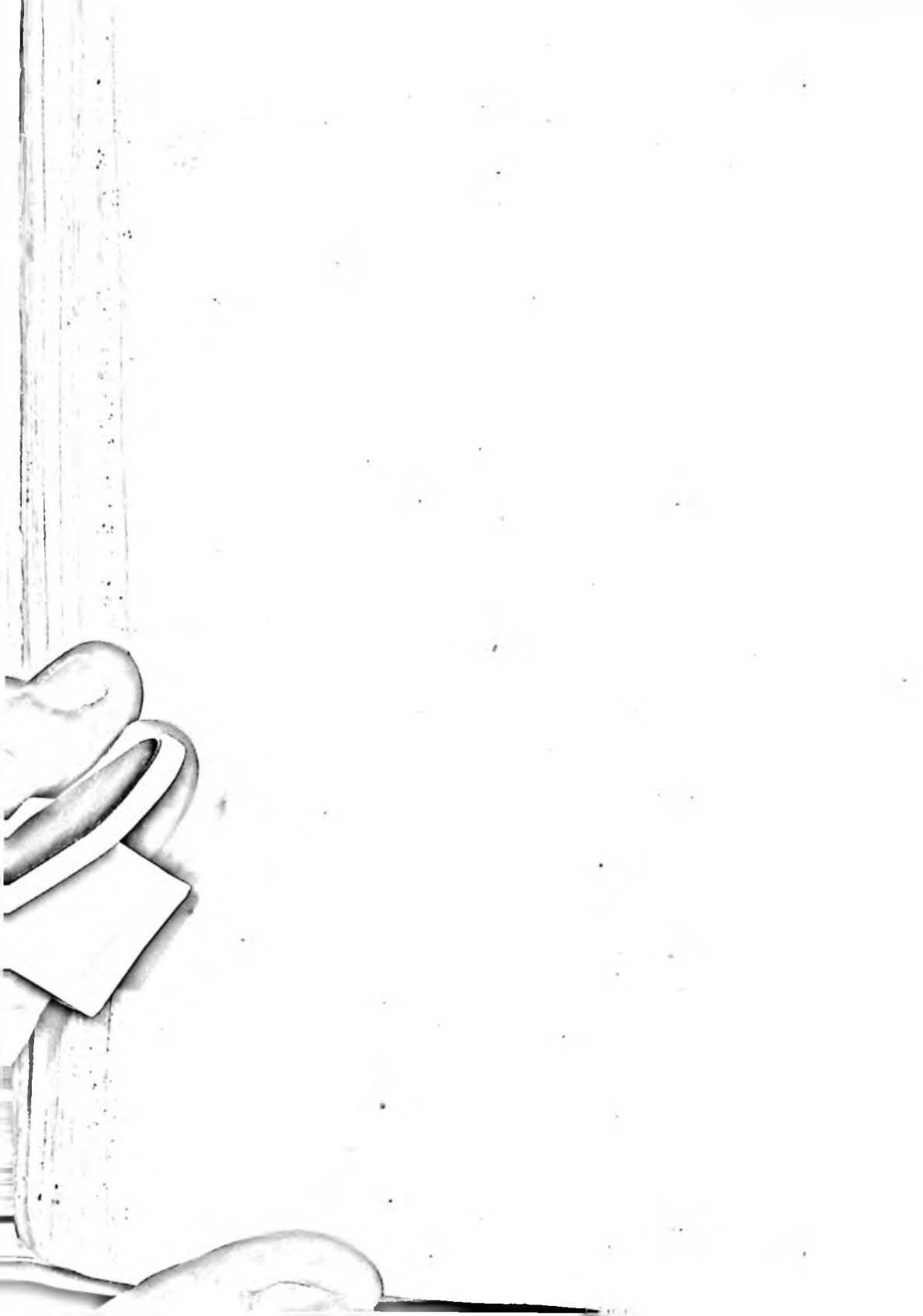
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"IS THE HEAVEN OF THE CLERGY GOD'S HEAVEN FOR THE RIGHTEOUS?"

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

PRICE 2d.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GONE.

~~The storm of life is over,
 No last long rest is gained;
 Go's another in the lower
 When wind and weather stained
 The scales of life are over—
 The turmoil and the sin
 God's one more sheep hath bathed
 His heavenly fold within
 Christ hath another ransomed
 To welcome to His joy—
 Another harp in heaven
 Now finds sublime employ.
 Once more the Golden City
 Hath in opened wide its gates;
 One more the glory fronts
 "Waiting" and "priest" awaits.~~

~~"Oh welcome, welcome, brother,
 Redeemed and sanctified;
 Thou art the throng unnumbered
 For whom the Saviour died."~~

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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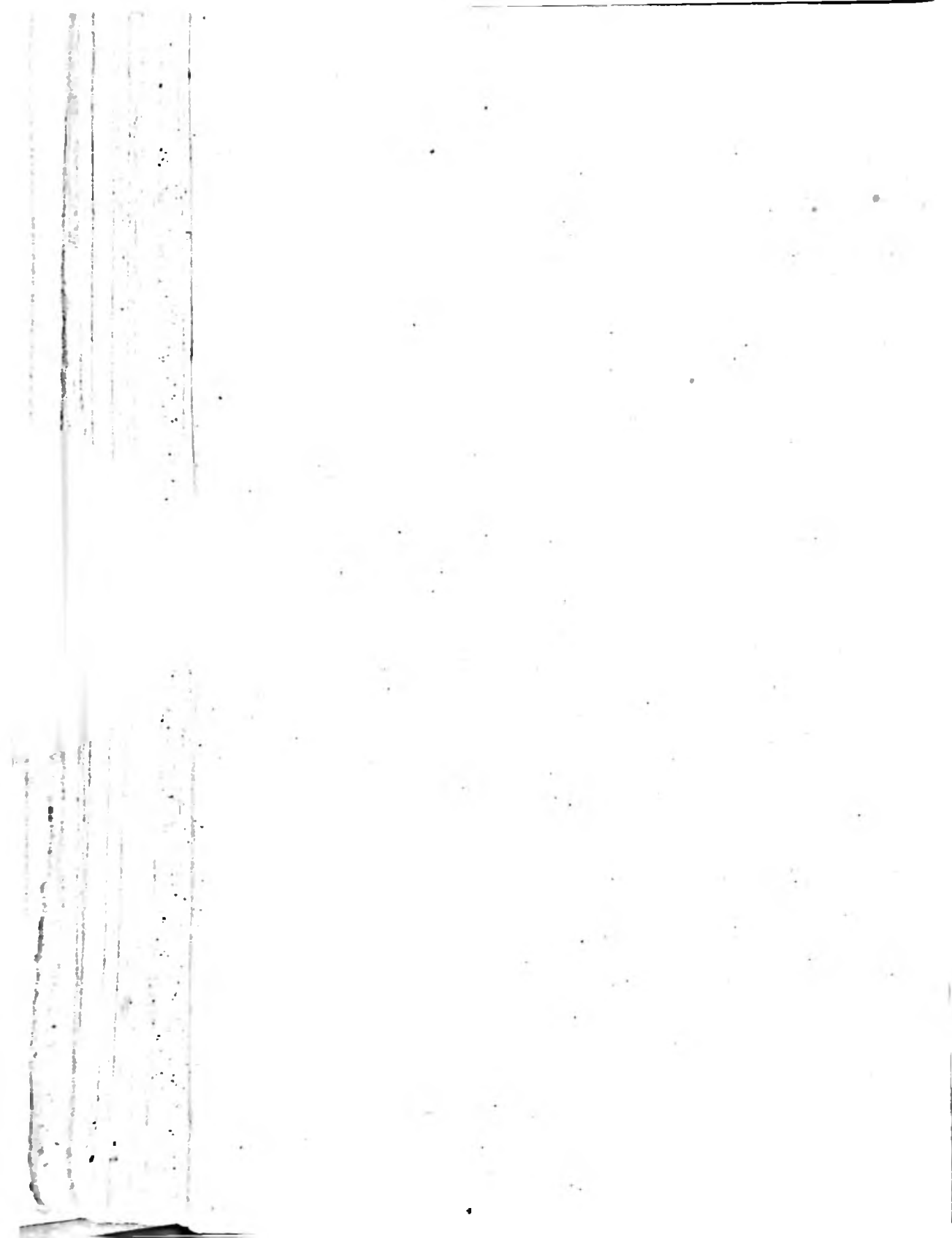
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Nottingham, Sunday, April 9th, 1876. DR. S. G. HAYES presiding.

PRICE 2d.

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

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

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

Who then is the king who is to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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No 7

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

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

PRICE 2d.

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

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

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

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

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

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

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

We now go to the Book of Job; in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PRICE 2d.

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

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

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

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

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

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

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

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

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

scendent visions of scenes illustrative of this still future epoch. One feature is common to them; they all designate the earth as the place of this fulfilment. Christ is seated on the national throne of Israel, the desert becomes fertile, the parched ground springs of water, and the wilderness rejoices and blossoms as the rose. Where is it all to be? It is to be here. The Scriptures being true, no doubt of it can be entertained. How remarkable if the heaven of popular Christianity were the abode of the righteous, the locale of the kingdom of God, that we can find no testimony to this whilst we can bring forward hundreds of most luminous and graphic passages which relate to the great event of Christ's second appearing on this earth which God hath given to the children of men. Let us turn to the apostolic writings, to Paul's first letter to the Thessalonians, and read the 19th verse of the second chapter.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming." We may indeed with emphasis ask, what is *our* hope?

We see what the Apostle's hope was, even to meet those saints in the presence of the Lord Jesus at His coming. That was the substance of the hope and joy which buoyed up the early disciples in the midst of formidable difficulties, labours, privations, and sufferings. If popular Christianity be true, how was it Paul did not say something of this sort? "What is our hope, or joy, or crown of rejoicing, are not even ye in the presence of the Lord Jesus in heaven, our hope and joy is to meet your glorified spirits there." Well had he spoken in accord with what is now taught, that is what he would have said in effect, if not in so many words. But he said no such thing, therefore he was not in harmony with current religious sentiments. It seems to me, that in his day, as in ours, the minds of some were more exercised on these topics, than were the minds of others. Certain sections of Christians looked forward exclusively to that morning without clouds, when, accord-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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